# THE BOOK OF JOB,

AND THE

# PROPHETS.

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TRANSLATED FROM THE VULGATE, AND DILIGENTLY COMPARED WITH THE ORIGINAL TEXT, BEING A REVISED EDITION OF THE DOUAY VERSION,

WITH NOTES, CRITICAL AND EXPLANATORY,

BY

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"Prophecy came not at any time by the will of man, but holy men of God spake, inspired by the Holy Ghost."—2 PETER 1 : 21.

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# GENERAL INTRODUCTION.

THE Book of Job is now presented to the public, together with the Writings of the Prophets, through a desire to offer a larger instalment of the ancient Scriptures. The revision of the Douay version is continued with a view to remove the slight blemishes that originated in an overscrupulous adherence to the letter of the Vulgate, which has not characterized in the same degree the Catholic translators of other nations, although equally deferential to its authority. My chief object, however, from the commencement, has been to present in a clear point of view the relation of the Vulgate itself to the text, and thus to furnish a vindication of its integrity. I have, therefore, continued to note, occasionally, at the foot of the page, the Hebrew manuscripts and ancient versions which support its readings, and have pointed to the source of apparent discrepancies, often originating in mere difference of punctuation, or in a transposition of letters. This gives the work a literary appearance calculated to detract from its general usefulness, but is otherwise so important, that I have thought it necessary.

Not only have I expressed in English some Hebrew terms which the Latin translator had retained, but I have ventured on rendering his Latin in close conformity with the Hebrew, when I found that he had uniformly used a certain word for a Hebrew term, although classical authority might not be found for such usage. Some terms have a definite meaning with ecclesiastical writers, very different from their classical acceptation; and the local usage of some countries, where Latin was spoken, such as Africa, where some think the

ancient Vulgate was written, greatly modified its original signification.

It is a curious fact, that the names of several of the Prophets, and other Scriptural personages, are differently spelled in the Protestant Bible, according as they occur in the Old or New Testament. Elias is the same as Elijah; Esaias and Isaiah represent the same individual. The Douay translators, following the Vulgate, spell the names alike everywhere, without regard to the Hebrew or Greek original in which they occur. Lingard and some other moderns prefer the soft Hebrew to the hissing Greek termination. I have followed their example, and extended it to proper names of similar sound. The propriety of the change I submit for consideration.

The closeness with which I press upon the footsteps of Rosenmüller, and of other learned critics and interpreters not of the Catholic communion, should not startle the devout reader, who naturally expects the guidance of the Fathers of the Church in the exposition of the Sacred Scriptures. Divine Providence has drawn this advantage from the boldness with which some moderns have examined them, that their historical truth has been established, their sublimity admired, and the excellence of their moral standard acknowledged by men not influenced by reverential feelings. Many have rendered distinct homage to their Divine inspiration. In the domain of philology much has been accomplished which religion may receive as a tribute to her heaven-born greatness. I have not, however, failed to enrich my notes with the treasures of the Fathers. I keep in view the literal force of the text, without excluding the higher meaning, which may belong to certain passages, or of which they may be susceptible. The work is submitted most respectfully to the examination of my venerable colleagues, and most unreservedly to the supreme judgment of the chief Bishop, to whom it belongs to guard the Divine Scriptures from all corruption, that the streams of truth may continue to flow pure and untainted.

BALTIMORE, Whitsuntide, 1859.

# ABBREVIATIONS.

Al. Commentary on Isaiah, Psalms, by Joseph Addison Alexander, Professor at Princeton. New York, 1853, 1856.

Ar. Arabic version.

Chald. Chaldaic Targum.

D. Holie Bible, translated by the English College at Douay, 1609.

Ed. Editions of Hebrew Bible.

Eichhorn. Johann Gottfried, Einleitung in das alte Testament. Gottingen, 1823.

Ges. Wilhelm Gesenius, Der Prophet Isaias. Leipzig, 1821.

Good. John Mason, Translation and Commentary on Job. London, 1812.

H. Hebrew text, or term.

Jahn. Johann, Professor auf der Universität zu Wien, Einleitung in die gottlichen Bücher. Wien, 1802.

K. Kennicott Vet. Test. Hebr. cum variis lectionibus. Oxoniæ, 1776. MSS. K.

L. Isaac Leeser, Translation of Bible. Philadelphia, 1853.

Michaelis Joannes David. Gottingæ, 1770.

P. Protestant version by authority of King James. P. V. marks its agreement with the Vulgate. H. P. with Hebrew text.

R. Giambernardo De Rossi, Professore nella R. Univ. di Parma, 1773. MSS. R. mark Hebrew manuscripts found in his collection.

R. Rosenmüller Ernest Frederic, Scholia in Vetus Testamentum. Lipsiæ, 1821.

R. V. marks his approval of the Vulgate rendering.

Sept. Septuagint Vat. marks edition by Cardinal Mai, representing a manuscript of the fifth century.

Syr. Syriac version.

Passages quoted without references are understood to be *in locum.*

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# JOB.

# INTRODUCTION.

THE book of Job is confessedly a work of very great antiquity, and a most elegant specimen of Hebrew poetry. Its unity of design, grandeur of description, and well-sustained variety of characters, entitle it to be regarded as an epic of great literary merit. The simple fact that Job, from a most prosperous condition, was reduced to extreme misery, attributed by his friends to secret delinquencies, forms the basis of this poem, which is directed to develop and vindicate the Divine counsels in permitting the sufferings of the just. Notwithstanding the bold assertion of Luther, followed by many others, that the work is in the nature of a parable, or fiction, with a view to convey instruction, we cannot doubt that Job was a real individual, who met with extraordinary reverses, and received reproaches and censures from his professed friends; but we are not bound to believe that the discussion took place in the precise terms in which it is recorded. Yet Jahn, who regards the whole work as a beautiful fiction, is so struck with the consistency of the characters represented, and their views, that he does not hesitate to avow that the writer must have witnessed a dispute such as he describes. The mention of Job, with Noe and Daniel, by the prophet Ezekiel, proves him to be no fictitious personage. This is still more evident from the reference made by the apostle James to his triumphant patience.

Without detracting from the historical truth of the work, or its Divine inspiration, it may be supposed that the facts are here presented, and the reasonings recorded, with such ornaments of language and figures as the writer deemed suitable. Even historians enjoy a certain latitude in describing facts, and in giving the substance of addresses. The vehement expressions, by which the natal day of Job is represented as worthy of all detestation, may be regarded as poetic indications of intense suffering, which rendered life almost intolerable. "They appear," as St. Augustine observes, "not only harsh,

but blasphemous: yet they have their proper meaning, since Job, in his humiliation, sustained a prophetic character, being the type of the Innocent and Holy One, who suffered for the sins of others: 'ille autem gestabat personam magnam magnæ prophetiæ.' "[1] The boldness with which he vindicated his innocence is best excused by regarding him as representing the Son of God, who was altogether free from sin. The necessity of confuting a false principle, that temporal calamities are always proof of moral delinquency, affords, however, a partial justification of his language. His conscience bore him testimony that he had discharged with fidelity the duties of his high station, and that he had exercised beneficence towards his fellow men, so that he knew no crime rendering him deserving of the chastisements that had overtaken him. He was willing to be judged with equity, yet he felt that he could not sustain the examination, if His Judge did not lay aside the rightful prerogatives of His supreme power. The testimony of God Himself, at the close, proves how correctly Job had reasoned, although his boldness of speech met with some reproof. In referring the accusers of Job to his intercession for the pardon of their fault, God foreshadowed the great Mediator, who was to offer Himself a victim even for His enemies.

Not only is the history of Job foreign to that of the ancient people of God, but the work is void of all reference to the facts of sacred history subsequent to the times of Abraham and Lot, and of all mention of the Mosaic institutions. As all other sacred books abound with such references, it is fair, from their absence from this work, to conclude its high antiquity. The scene is laid in the patriarchal age, before the delivery of the written law, and the work itself was evidently composed by one imbued with the primitive traditions of the human family, but apparently unacquainted with the legal observances. The opinion that Moses was the author of it, whilst he sojourned in Madian, is not destitute of probability, since his education in the court of Pharao qualified him to treat of many points which are here touched, and his familiarity with Arabic, the dialect of the country, accounts for those idioms mixed up with the Hebrew, which abound in the work. Competent judges, such as Michaelis and Jahn, discover nothing in the style which might require us to ascribe it to any other writer than the author of the Pentateuch. The style of history is necessarily simple and unadorned, whilst poetry delights in ornament and elaborate description: but the canticles and

[1] In Ps. 103; Serm. 4, n. 8.

addresses, scattered through the Pentateuch, prove Moses to have been by no means deficient in poetic fire, or brilliancy of imagination. He, who celebrated the overthrow of Pharao and his host in the Red Sea, was capable of composing an entire poem, such as this, sparkling with all the gems of genius.

Job appears to have been a descendant from Esau, and to have dwelt in Idumea. He is thought by some to have been a cotemporary of Amram, the father of Moses, and to have flourished about seventy years before the coming forth of the people from Egypt. He lived under the law of nature, and, as head of the family, exercised the functions of priest, offering sacrifice, and interceding for his children, and for others. The primitive traditions with regard to the creation of the world, and the suspension of the waters in the firmament, the existence and the fall of angels, the malice of their chief, and the offices assigned the good angels in regard to men, are strongly attested in this work. The example of Job is particularly proposed to recommend patience under the severest visitations of Providence; but, in order to profit by it, we must chiefly fix our attention on the fact of his unqualified submission, without scrutinizing too closely the vehement expressions of his pain. Although we may repel unjust charges, and refute those who take occasion from our misfortunes to suspect secret delinquency, yet we must acknowledge that no plea can avail against the claims of the Divine Sovereignty and Justice.

# THE BOOK OF JOB.

## CHAPTER I.

JOB'S VIRTUE AND RICHES. SATAN, BY PERMISSION FROM GOD, STRIPPETH HIM OF ALL HIS SUBSTANCE. HIS PATIENCE.

1. THERE was a man in the land of Hus,[1] whose name was Job,[2] and that man was simple[3] and upright, and fearing God, and avoiding evil.[4]

2. And there were born to him seven sons and three daughters.

3. And his possession was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a family[5] exceeding great: and this man was great above all the people of the east.[6]

4. And his sons went, and made a feast by houses,[7] every one in his day.[8] And sending they called their three sisters, to eat and drink with them.

5. And when the days of their feasting were gone about, Job sent to them, and sanctified them:[9] and rising up early offered holocausts

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[1] Hus, the first-born of Nachor, Abraham's brother (Gen. 22: 21), is thought by some to have given his name to this land, which they suppose to be in the northern part of Arabia, bordering on the Euphrates and Mesopotamia, not far from Charan, where Nachor dwelt. It is, however, more probable that it was a part of Idumea, and derived its name from a grandson of Seir.

[2] The name is explained as signifying an afflicted man. Many take him to be the same as Jobab, the fifth in descent from Abraham by Esau (Gen. 36: 33); but this opinion rests only on the similitude of the name.

[3] Perfect.

[4] St. Gregory the Great observes, that "good actions are not acceptable to God when defiled by the mixture of evil deeds."

[5] עבדה רבה Many servants,—or much farm-land.

[6] In all the neighboring countries.

[7] They appear to have kept open house for feasting.

[8] On his birth-day, or in his turn.

[9] The mode of sanctification probably was by ablution of the body, and abstinence from carnal communication. These were held to be preparations for holy rites, according to primeval tradition, of which the traces are found in various nations.

for every one of them.[10] For he said: Lest perhaps my sons have sinned,[11] and have blessed[12] God in their hearts. So did Job all days.[13]

6. Now on a certain day when the sons of God came to stand before the Lord,[14] Satan[15] also was present among them.

7. And the Lord said to him: Whence comest thou? And he answered and said: I have gone round about the earth, and walked through it.

8. And the Lord said to him: Hast thou considered my servant Job, that there is none like him on the earth, a simple and upright man, and fearing God, and avoiding evil?[16]

9. And Satan answering, said: Doth Job fear God in vain?

10. Hast not thou made a fence for him,[17] and his house, and all his substance round about, blessed the works of his hands, and[18] his possession hath increased[19] on the earth?

11. But stretch forth thy hand a little, and touch all that he hath,[20] and see if he bless[21] thee not to thy face.

12. Then the Lord said to Satan: Behold, all that he hath is in thy hand: only put not forth thy hand upon his person.[22] And Satan went forth from the presence of the Lord.

13. Now upon a certain day, when his sons and daughters were eating, and drinking wine in the house of their eldest brother,[23]

14. There came a messenger to Job, and said: The oxen were ploughing, and the asses feeding beside them,

15. And the Sabeans[24] rushed in, and took all away, and slew the servants with the sword, and I alone have escaped to tell thee.

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[10] The morning is specially suited for sacrifice and prayer. God is the fount of light and life.

[11] Holocausts were chiefly directed to honor the Divine Majesty. Job acted as priest of his family and nation, in conformity with ancient tradition.

[12] It bears a contrary signification. 3 Kings 21 : 13. L. "Renounce." St. Gregory M. says: "We should consider how strictly he watched over their actions, since he showed so great solicitude for the cleansing of their hearts."

[13] From time to time,—constantly.

[14] A council of angels is represented, in order to give us an idea of the ways of God. See 3 Kings 22 : 19. It is not to be conceived rigorously. יהוה is here used, which proves the author to be a Hebrew. It is never found in the discourses, but in one place, which is believed to be incorrect.

[15] השטן Satan means adversary,—the accuser. 1 Pet. 5 : 8; Apoc. 12 : 10.

[16] This is said to make us sensible, how much God delights in the sincere devotedness of his servants.

[17] Protected him. [18] So that. [19] The term means spread abroad.

[20] Satan suggests, that if Job be stripped of his wealth and children, he will murmur and blaspheme.

[21] If he renounce thee not,—if he murmur not against thy providence.

[22] This implies that Satan can inflict no injury on the servants of God, unless by divine sufferance. "God, even whilst permitting him, restrains him from indulging the entire impetuosity of assault." St. Gregory M.

[23] The coincidence is remarked, in order to show how uncertain is worldly joy, and how liable to most distressing change.

[24] These were descended from Abraham by Cethura. Gen. 25 : 3. They lived in Arabia Deserta, and are different from those of the same name who lived in Arabia Felix.

16. And while he was yet speaking, another came, and said: The fire of God[25] fell from heaven, and striking the sheep and the servants, hath consumed them, and I alone have escaped to tell thee.

17. And while he also was yet speaking, there came another, and said: The Chaldeans made three troops,[26] and have fallen upon the camels, and taken them, moreover they have slain the servants with the sword, and I alone have escaped to tell thee.

18. He was yet speaking, and behold another came in, and said: Thy sons and daughters were eating, and drinking wine in the house of their elder brother,

19. A violent wind came on a sudden from the side of the desert, and shook the four corners of the house, and it fell upon thy children, and they are dead, and I alone have escaped to tell thee.[27]

20. Then Job rose up and rent his garments, and having shaven his head,[28] fell down upon the ground, and worshipped.

21. And said: Naked came I out of my mother's womb, and naked shall I return thither:[29] the Lord gave, and the Lord hath taken away: as it hath pleased the Lord, so it is done:[30] blessed[31] be the name of the Lord.

22. In all these things Job sinned not with his lips, nor spake he any foolish thing against God.[32]

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## CHAPTER II.

SATAN, BY GOD'S PERMISSION, STRIKETH JOB WITH ULCERS FROM HEAD TO FOOT: HIS PATIENCE IS STILL INVINCIBLE.

1. And it came to pass when on a certain day the sons of God came, and stood before the Lord, and Satan came among them, and stood in His sight,[1]

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[25] Lightning.

[26] Bands of marauders. Such incursions were frequent.

[27] This sudden accumulation of evils was calculated to overwhelm Job: but his fortitude proved equal to the severe trial. St. Gregory M. praises him as free from any affected insensibility, or rash rejoicing.

[28] These were tokens of grief, according to ancient usage, which were not confined to the Israelites.

[29] To the earth, from which man was originally taken. Gen. 2: 7.

[30] This is added by Sept. Vat. "As it hath pleased the Lord, so it is done."

[31] Eccl. 5: 14; 1 Tim. 6: 7. St. Augustin observes that Job, "knowing that the devil could have no power over him, unless permitted by Him whose power is supreme, gave all glory to God, and ascribed no power to the devil. For when the devil had taken from him all things, he said: The Lord gave, the Lord hath taken away; he did not say: The Lord gave, the devil hath taken away: because the devil could have taken nothing unless the Lord had permitted it." In Ps. 90: 2.

[32] At the moment of greatest trial, when calamities rushed upon him, he uttered nothing, nor did he interiorly repine.

[1] Another vision is presented.

2. That the Lord said to Satan: Whence comest thou? and he answered, and said: I have gone round about the earth, and walked through it.

3. And the Lord said to Satan: Hast thou considered My servant Job, that there is none like him on the earth, a man simple and upright, and fearing God, and avoiding evil, and still keeping his innocence? But thou hast moved Me against him, that I should afflict[2] him without cause.

4. And Satan answered, and said: Skin for skin, and all that a man hath he will give for his life.[3]

5. But put forth thy hand, and touch his bone and his flesh, and then Thou shalt see that he will bless[4] Thee to Thy face.

6. And the Lord said to Satan: Behold he is in thy hand; but save his life.[5]

7. So Satan went forth from the presence of the Lord, and struck Job with a very grievous ulcer, from the sole of the foot even to the top of his head.[6]

8. And he took a potsherd and scraped the corrupt matter, sitting on a cinder-heap.[7]

9. And his wife said to him: Dost thou still continue in thy simplicity?[8] bless God and die.

10. And he said to her: Thou hast spoken like one of the foolish women:[9] if we have received good things at the hand of God, why should we not receive evil?[10] In all these things Job did not sin with his lips.[11]

11. Now when Job's three friends heard all the evil that had be-

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[2] Lit. "Swallow him up,"—destroy him.

[3] By these expressions he intimates, that a man, in order to save himself, will consent to the loss of all his wealth, and of his dearest friends. It is not easy to determine the precise force of the proverbial phrase.

[4] Renounce,—curse.

[5] "With the permission is connected a degree of compassion, in order that the humble servant of God may profit by the annoyance, and the enemy may be defeated in his proud attempt." St. Gregory.

[6] This was a species of leprosy, but of the most revolting kind.

[7] ἐπὶ τῆς κοπρίας ἔξω τῆς πόλεως V. *in sterquilinio.* The text says simply that he sat "among ashes." It was a sequestered spot.

[8] The term means perfection and integrity. She ridicules his pretensions to exalted virtue, and bids him renounce God, who has abandoned him. St. Augustin (*ubi supra*) remarks, that Satan left Job only his wife, not to comfort him, but to aid in tempting him.

[9] Like a wicked woman. The answer of Job was tempered with mildness. He intimated that she was not such as her language would lead one to believe.

[10] This consideration should reconcile us to the severest visitations. The favors which God bestows, should dispose us to bear with trials, when He subjects us to them.

It is hard to avoid murmuring under heavy afflictions, which affect our health and bodily ease, especially when urged to it by the reproaches of our dearest friends. Yet Job resisted these dangerous influences.

fallen him, they came every one from his own place,[12] Eliphaz the Themanite, and Baldad the Suhite, and Sophar the Naamathite. For they had made an appointment to come together and visit him, and comfort him.[13]

12. And when they had lifted up their eyes afar off,[14] they knew him not,[15] and crying out they wept, and rending their garments they sprinkled dust upon their heads toward heaven.[16]

13. And they sat with him on the ground seven days and seven nights, and no man spake to him a word:[17] for they saw that the pain was very great.[18]

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## CHAPTER III.

JOB EXPRESSETH HIS SENSE OF THE MISERIES OF MAN'S LIFE BY CURSING THE DAY OF HIS BIRTH.

1. AFTER this[1] Job opened his mouth, and cursed his day,[2]

2. And he said:

3. Let the day perish[3] wherein I was born, and the night in which it was said: A man-child is conceived.

4. Let that day be turned into darkness; let not God regard it from above, and let not the light shine upon it.[4]

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[12] Their respective countries were probably not far distant. Theman was near Bozra, on the borders of the land of Moab. Jer. 48 : 4. Naama was a city of Idumea. Jos. 15 : 41.

[13] His calamity had come to their knowledge, as he was very distinguished.

[14] When within sight of him, they were deeply afflicted at his condition.

[15] Although they knew, from certain indications, that it was he, yet they did not recognize his person, he was so changed and disfigured.

[16] They cast dust in the air, as was customary in great affliction, and scattered it on their heads.

[17] Through regard for his sufferings, they remained a whole week near him, in entire silence, showing by their manner their deep sympathy. This, of course, does not imply that they never left him during that time.

[18] Good: "The affliction raged sorely." The suffering was intense.

[1] "At length." Good. The visitants manifested their sympathy by their silence: they waited for him to give expression to his feelings.

[2] This sudden burst of feeling appears in strange contrast with the sentiments of perfect submission previously ascribed to Job. From the judgment, however, which God himself pronounced at the close of the scene, we are forbidden to regard it as a criminal imprecation. It must, therefore, be taken merely as the expression of the intenseness of his sufferings, which were such that life seemed intolerable, such as it truly would be without divine consolation and support. It may be considered as a poetic description of the greatness of his calamities, which rendered life a punishment. "There is nothing that I know of," says Good, "in ancient or modern poetry equal to the entire burst, whether in the wildness and horror of its imprecations, or the terrible sublimity of its imagery." Compare Jeremiah 20: 14, 18. "We cannot suspect," says St. Gregory, "that Job uttered curses through impatience at a time when no one stimulated or provoked him, after having humbly praised God on the loss of his children and property, his own bodily affliction, and the reproaches of his wife."

[3] Let its memory perish.

[4] These, as St. Gregory remarks, regarding what had long passed, could have no possible effect.

5. Let darkness, and the shadow of death cover it, let a mist overspread it, and let it be wrapped up in bitterness.[5]

6. Let a darksome whirlwind seize upon that night, let it not be counted in the days of the year, nor numbered in the months.

7. Let that night be solitary,[6] and void of praise.[7]

8. Let them curse it who curse the day,[8] who are ready to raise up a Leviathan.

9. Let the stars be darkened with the mist thereof:[9] let it expect light and not see it, nor the rising of the dawning of the day:[10]

10. Because it shut not up the doors of the womb that bare me, nor took away evils from my eyes.[11]

11. Why did I not die in the womb,[12] why did I not perish when I came forth?[13]

12. Why was I received upon the knees? Why suckled at the breasts?

13. For now I should have been asleep and still, and should have rest in my sleep:[14]

14. With kings and rulers[15] of the earth, who build themselves solitudes:[16]

15. Or with princes, that possess gold, and fill their houses with silver:

16. Or as a hidden untimely birth I should not be, or as they that being conceived have not seen the light.[17]

17. There[18] the wicked cease from tumult, and there the wearied in strength[19] are at rest.

18. And they sometime bound together, are without disquiet, they hear not the voice of the task-master.[20]

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[5] Syr. favors this interpretation. The day was calamitous. [6] Lonely, dreary.

[7] P. "Let no joyful voice come therein." The crowing of the cock is probably alluded to.

[8] Soothsayers and others were employed to curse certain days, that they might prove fatal to enemies. Job calls for imprecations on the unhappy night of his birth. It awakened, as it were, and raised up a Leviathan, that is, a crocodile, or monster of the deep. This is spoken of as an ill omen, and image of destruction. L. "That are ready to raise up their mourning cry."

[9] H. P. "The stars of its twilight."

[10] He wishes that the darkness of that night had been altogether unrelieved by the light of the stars, or the morning dawn.

[11] It kept not my eyes from seeing evils.

[12] H. P. "From the womb." He desired that he had perished at his birth.

[13] H. expresses the premature reception of the new-born infant on the lap—probably of the mother.

[14] Instead of suffering intensely, he would have been wrapped in the sleep of death. *Infra* 10:18.

[15] Advisers of kings, statesmen, and legislators.

[16] P. "Built desolate places for themselves." L. "Ruined places." His rest would have been like that which is finally attained by the great ones of the world, the most powerful and enterprising, who restore ruined cities to their ancient magnificence, and then sleep in death.

[17] As a fetus dead in the womb. [18] Among the dead.

[19] Two classes are distinguished: the restless oppressors, who keep others in constant suffering, and the oppressed, whose strength is exhausted in endeavoring to fulfil the task imposed.

[20] Those who, as prisoners, labored at public works, no longer hear the commands of the task-master.

19. The small and great are there, and the servant *is* free from his master.

20. Why is light given to him that is in misery, and life to them that are in bitterness of soul,[21]

21. That look for death, and it cometh not, as they that dig for a treasure:[22]

22. And they rejoice exceedingly when they have found the grave:

23. [23]To a man whose way is hidden, and God hath surrounded him with darkness?

24. Before I eat I sigh:[24] and as overflowing water, so *is* my roaring:[25]

25. For the fear which I feared, hath come upon me; and that which I was afraid of, hath befallen me.[26]

26. Have I not dissembled?[27] have I not kept silence? have I not been quiet? and indignation is come upon me.

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## CHAPTER IV.

ELIPHAZ CHARGES JOB WITH IMPATIENCE, AND PRETENDS THAT GOD NEVER AFFLICTS THE INNOCENT.

1. THEN Eliphaz the Themanite answered, and said:

2. If we begin to speak to thee, perhaps thou wilt take it ill, but who can withhold the words he hath conceived?[1]

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[21] Having spoken of the lot of those who are dead, and freed from suffering, he asks, why is it that man is called into life, whilst misery and bitterness of soul await him?

[22] They earnestly desire death, but are disappointed, like persons digging for a treasure.

[23] The question asked above must be understood again here: Why is the light of life given to a man, whose future career, full of calamities, is wholly hidden from his knowledge, he being in utter darkness with regard to the course of events?

[24] Intense affliction caused him to sigh as he took necessary food, which in his state could scarcely be tasted without an increase of suffering, on account of the frightful state of his mouth and hands.

[25] Like the rush of waters, whose sound is heard afar, so was his roaring, the consequence of intense pain.

[26] It is not likely that, in the time of his prosperity, he anticipated so severe a visitation; but, from the time of his affliction, he was subject to inward terrors and outward trials.

[27] St. Jerome understands Job to speak of his moderation in prosperity, as if he made no display of his wealth or power, but acted modestly and peaceably towards others: yet the visitation of God, as if He were displeased, had overtaken him. P. "I was not in safety, neither had I rest, neither was I quiet; yet trouble came." This intimates that he was incessantly agitated and restless from his sufferings: yet, instead of relief, new afflictions were daily added.

[1] Who can restrain himself from giving utterance to his thoughts, when they are deep and vivid? These sentiments being recorded by divine inspiration, and quoted by St. Paul, are to be received as correct, although they were urged in a manner adverse to Job. The whole discussion was divinely directed to illustrate the principle that temporal calamities befall the just by the secret counsel of God.

3. Behold, thou hast taught many, and thou hast strengthened the weary hands:

4. Thy words have confirmed them that were staggering, and thou hast strengthened the trembling knees:

5. But now the scourge is come upon thee,[2] and thou faintest: it hath touched thee, and thou art troubled.[3]

6. Where is thy fear,[4] thy fortitude, thy patience, and the perfection of thy ways?[5]

7. Remember, I pray thee, who ever perished being innocent? or when were the just destroyed?[6]

8. On the contrary, I have seen those who plough iniquity, and sow sorrows, and reap them,[7]

9. Perishing by the blast of God, and consumed by the breath of His wrath.

10. The roaring of the lion, and the voice of the lioness, and the teeth of the whelps of lions are broken:

11. The tiger[8] hath perished for want of prey, and the young lions are scattered abroad.

12. Now there was a word spoken to me in private, and my ears, by stealth as it were, received the veins of its whisper.[9]

13. In the horror[10] of a vision by night, when deep sleep is wont to hold men,

14. Fear seized upon me, and trembling, and all my bones were affrighted:[11]

15. And when a spirit passed before me, the hair of my flesh stood up.

16. There stood one whose countenance I knew not, an image before my eyes,[12] and I heard a voice as it were of a gentle air:[13]

17. Shall man be justified in comparison of God,[14] or shall a man be purer than his Maker?

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[2] "The scourge" is not mentioned. Good: "The turn is now thine own."

[3] Confounded.

[4] Fear of God,—piety.

[5] Eliphaz intimates that as God has abandoned him, he cannot have served him with the devotedness which he professed.

[6] Such instances occur: but God does not leave the patience of his servants unrewarded.

[7] Prov. 22: 8; Gal. 6: 7. The figure of the farmer who reaps after ploughing and sowing, is highly expressive.

[8] H. P. "The lion." Four different terms are here employed for the lion. They are used as images of the proud and violent man.

[9] R. V. St. Gregory explains it of secret inspirations, which Eliphaz claims to have received.

[10] Tumultuous thoughts.

[11] They trembled.

[12] The form was not distinct, although its reality was manifest.

[13] The term is so taken. 3 Kings 19: 12. L. "A whisper, then a (louder voice) I heard."

[14] *Infra* 25: 4. R. after Schultens: "Shall man be justified in the sight of God, or shall a man be pure before his Maker?"

18. Behold, they that serve Him are not steadfast,[15] and in His angels He found wickedness:[16]

19. How much more shall they that dwell in houses of clay,[17] who have an earthly foundation, be consumed as with the moth?[18]

20. From morning till evening they shall be cut down: and because no one understandeth,[19] they shall perish forever.

21. And they that shall be left,[20] shall be taken away from them: they shall die, and not in wisdom.

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## CHAPTER V.

ELIPHAZ PROCEEDS IN HIS CHARGE, AND EXHORTS JOB TO ACKNOWLEDGE HIS SINS.

1. CALL now, if there be any that will answer thee, and turn to some of the saints.[1]

2. Anger indeed killeth the foolish, and envy slayeth the little one.[2]

3. I have seen a fool with a strong root,[3] and I cursed his beauteous place[4] immediately.

4. His children shall be far from safety, and they shall be destroyed in the gate,[5] and there shall be none to deliver them.

5. Whose harvest the hungry shall eat, and the armed man shall take him by violence,[6] and the thirsty shall drink up his riches.[7]

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[15] *Infra* 15:15; 2 Pet. 2:4; Jude 6. "They that serve Him" are "His angels." H. P. "He put no trust in his servants." *Infra* 15:15. He created them with free will, and consequently capable of falling away, that the perseverance of the faithful might be the more meritorious, as St. Gregory teaches.

[16] The fall of the angels was known from primitive tradition grounded on divine revelation. Pride of some kind is believed to have been the occasion of their fall.

[17] In earthly bodies. 2 Cor. 4:7.

[18] Angels fell whose nature is sublime, and whose gifts were eminent. Man, moulded of clay, is more liable to transgress.

[19] R. V. Because no one adverts to his perishable condition, men generally rush to destruction.

[20] P. "Doth not their excellence which is in them go away?" In death all their boasted excellence vanishes.

[1] Of the angels. Good remarks: "As placed in opposition with the first clause of the verse, it necessarily alludes to the heavenly servants and angels, contrasted with man in the course of the preceding address."

[2] He intimates that Job was carried away by false zeal and impatience. "The little one" and "the fool" mean the man deficient in understanding and piety.

[3] With wealth and offspring.

[4] P. "His habitation." H. also means what is beautiful. I have combined both meanings, as "beauty" alone cannot suit, v. 24.

[5] Condemned in judgment.

[6] P. "And taketh it even out of the thorns." The seizure of the harvest is meant. Probably V. should read: "ipsam."

[7] R. V. P. "The robber swalloweth up their substance." The children are despoiled of the substance which their father seemed to have secured.

6. Nothing upon earth is done without a cause,[8] and sorrow doth not spring out of the ground.[9]

7. Man is born unto trouble,[10] and the bird[11] to fly.

8. Wherefore[12] I will pray to the Lord, and address my speech to God:

9. Who doeth great things, and unsearchable and wonderful things without number:

10. Who giveth rain upon the face of the earth, and watereth all things:[13]

11. Who setteth up the humble on high, and lifteth up in safety[14] those that mourn:

12. Who bringeth to nought the designs of the malignant, so that their hands cannot accomplish what they had begun:

13. Who catcheth the wise in their craftiness,[15] and disappointeth the counsel of the wicked:[16]

14. They shall meet with darkness in the day, and grope at noonday as in the night.

15. But He shall save the needy from the sword of their mouth,[17] and the poor from the hand of the violent.

16. And to the needy there shall be hope, but iniquity shall stop her mouth.[18]

17. Blessed is the man whom God correcteth:[19] refuse not therefore the chastening of the Lord:

18. For He woundeth and cureth, He striketh and His hands heal.

19. In six troubles[20] He will deliver thee, and in the seventh,[21] evil shall not touch thee.

20. In famine He will deliver thee from death; and in battle from the power of the sword.

21. Thou shalt be hidden from the scourge of the tongue:[22] and thou shalt not fear calamity[23] when it cometh.

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[8] P. "Affliction cometh not forth from the dust." V. intimates that the evils of life spring from the conduct of the individual.

[9] It is not independent of our own will.

[10] P. V. "*Ad laborem.*" It bears this meaning.

[11] P. "As the sparks fly upward." Syr. Ar. Sept. L. "As young birds take up their flight."

[12] "As if he said plainly: I ask Him by whom I know that these things are given." St. Gregory M.

[13] Gives waters to fertilize the earth. P. "Upon the fields."

[14] V. "*Erigit sospitate.*" L. "That those who mourn may rise high to happiness."

[15] These words are quoted by St. Paul, 1 Cor. 3: 19; whence St. Gregory infers, that the speeches of the friends of Job are authoritative, although they were improperly applied by them to his reproof and condemnation.

[16] Artful, perverse.

[17] R. V. The sword of the mouth denotes a malignant tongue.

[18] Ps. 106: 42.

[19] Seasonable chastisement is an exercise of divine mercy. Prov. 3: 11, 12; Heb. 12: 6.

[20] In many troubles.

[21] At length.

[22] Ps. 30: 21.

[23] Of any kind.

22. At destruction and famine thou shalt laugh:[24] and thou shalt not be afraid of the beasts of the earth.

23. But thou shalt have a covenant with the stones of the land,[25] and the beasts of the earth shall be at peace with thee.

24. And thou shalt know that thy tabernacle is in peace, and visiting thy beautiful place[26] thou shalt not[27] fail.

25. Thou shalt know also that thy seed shall be multiplied, and thy offspring like the grass of the earth.

26. Thou shalt enter into the grave in full age,[28] as a shock of corn is brought in its season.

27. Behold, this is even so, as we have searched out: which thou having heard, consider it thoroughly in thy mind.

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## CHAPTER VI.

JOB MAINTAINS HIS INNOCENCE, AND COMPLAINS OF HIS FRIENDS.

1. But Job answered and said:

2. O that my sins, whereby I have deserved wrath,[1] and the calamity that I suffer,[2] were weighed in a balance.

3. As the sand of the sea this would appear heavier:[3] therefore my words are full of sorrow:[4]

4. For the arrows of the Lord are in me,[5] the rage[6] whereof drinketh up my spirit, and the terrors of the Lord war against me.

5. Will the wild ass bray over herbage? or will the ox low when he standeth before a full manger?

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[24] In conscious security. [25] Ps. 90: 12.

[26] P. "Habitation." *Supra* v. 3. [27] P. "Sin." L. "Thou shalt miss nothing." Judges 20: 16.

[28] V. "*Abundantia.*" The text means ripe age.

[1] H. means indignation, or grief. V. paraphrases. P. "O! that my grief were thoroughly weighed." He does not compare his sins with his calamities; but he expresses a desire, that his intense sufferings were weighed as in a scale, that they might be somewhat understood.

[2] This may also be understood of the pain of mind which he suffers. Prov. 17: 25.

[3] Heavier than the sand.

[4] P. "Are swallowed up:" are difficult of utterance. The weight which oppresses his heart, leaves him scarcely power to express his feelings. R. thinks that it means, that his words had been unguarded, from the intenseness of his sufferings.

[5] He regards himself as one pierced by arrows shot by the Almighty, to whom he traces his sufferings.

[6] The term signifies heat, rage, poison. As a man wounded with a poisoned arrow, he feels burnt up by the poison which penetrates his veins. The rage is the restless state thereby produced. Exhaustion is the result of the latent working of the poison.

6. Or can an unsavory thing be eaten, that is not seasoned with salt? or can a man taste that which when tasted bringeth death?[7]

7. The things which before my soul would not touch, now through anguish are my meats.[8]

8. Who will grant that my request may come: and that God may give me what I look for?[9]

9. And that He that hath begun[10] may destroy me, that He may let loose His hand,[11] and cut me off?

10. And that this may be my comfort, that afflicting me with sorrow, He spare not, nor I contradict the words of the Holy One.[12]

11. For what is my strength, that I can hold out? or what is my end[13] that I should keep patience?

12. My strength is not the strength of stones, nor is my flesh of brass.[14]

13. Behold, there is no help for me in myself, and my friends[15] also are departed from me.

14. He that taketh away mercy[16] from his friend, forsaketh the fear of the Lord.

15. My brethren have passed[17] by me, as the torrent that passeth swiftly in the valleys.

16. Upon them that fear the hoary frost, the snow falleth.[18]

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[7] The term thus rendered by St. Jerome, who took it for two words meaning "cakes of death," is of very difficult interpretation. The phrase is more commonly understood: "Is there any taste in the white of an egg?" P.

[8] Things of which he had an entire disgust, served him as food in his desolate condition.

[9] Death.

[10] By the afflictions which God sent him, the work of his dissolution was commenced.

[11] The hand of God seemed tied up, whilst Job was still alive. He desires that it be rather stretched forth to strike and cut him off. The desire of death, as a relief from so much suffering, was tempered with resignation.

[12] Job felt comforted, that although God spared him not, but afflicted him severely, he did not murmur or oppose the divine will. "He intimates his sentiments in regard to Him who strikes him, by calling him The Holy One." St. Gregory M.

[13] What is the limit of my power of endurance.

[14] This is a striking disclaimer of insensibility to suffering. Divine grace sustained him.

[15] H. is thought to be equivalent to help, or support. R., however, explains it here of "comfort," in which sense it was taken by St. Jerome. Job intimates that his professed friends fail in their duty towards him, by refusing him sympathy.

[16] P. "To him that is afflicted, pity *should be showed*." The verb is not expressed in the text; but the meaning obviously is that the withholding of pity from the afflicted proves the want of the fear of God, which disposes men for the performance of every duty.

[17] H. P. "Have dealt deceitfully as a brook." Torrents in Palestine were suddenly formed by showers of rain, but their channels soon became dry when the rain ceased: on which account they served as an image of disappointed hopes. The friends of Job, whom he styles his brethren, withheld the consolation which their former professions had led him to expect.

[18] P. refers this to the torrents, "which are blackish by reason of the ice, and wherein the snow is hid." Sept. as well as St. Jerome, understood the term of persons who feared, and they took the sentence as proverbial, signifying that those who fear and shun a slight evil, are often overtaken by one that is greater. Syr. Chald. favor this version.

17. At the time when they are scattered[19] they perish: and after it groweth hot they are melted out of their place.

18. The paths of their steps are turned aside:[20] they walk in vain, and perish.

19. Consider the paths of Thema,[21] the ways of Saba,[22] and wait a little while.[23]

20. They are confounded, because I have hoped:[24] they are come also even unto me,[25] and are covered with shame.

21. Now ye are come:[26] and now seeing my affliction ye are afraid.[27]

22. Did I say: Bring to me, and give me of your substance?

23. Or deliver me from the hand of the enemy, and rescue me out of the hand of the mighty?[28]

24. Teach me, and I will hold my peace: and if I have been ignorant in anything, instruct me.

25. Why have ye opposed the words of truth,[29] whereas there is none of you that can reprove me?[30]

26. Ye dress up speeches only to rebuke, and ye utter words to the wind.[31]

27. Ye rush in upon the fatherless,[32] and ye endeavor to overthrow[33] your friend.

28. However, finish what ye have begun:[34] give ear and see[35] whether I lie.[36]

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[19] When the waters in the hot season cease to flow freely in their beds, they scatter in small channels, and soon disappear altogether. Chald. explains it of the bed of the stream being dried up.

[20] Troops of travellers turn aside from the direct road, in quest of water; but after much fatigue, are disappointed, and sometimes perish through extreme thirst.

[21] A part of Arabia. Isai. 21: 14; Jer. 25: 23. The inhabitants were descended from Thema, son of Ismael. Gen. 25: 15.

[22] In Arabia Deserta.

[23] H. is in the past tense. The paths and ways are explained of travellers. P. "The troops of Tema looked, the companies of Sheba waited for them."

[24] H. "Because he had hoped." This is understood of each one. They were confounded, finding themselves disappointed.

[25] The text means rather: "unto it:" the place where they expected to find water.

[26] P. "Ye are nothing,"—of no service.

[27] The sight of his sufferings filled the visitants of Job with dismay.

[28] He had asked no relief from them.

[29] P "How forcible are right words!" H. means "weak," but is thought to be used ironically. R. conjectures that נמרצו is put for נמלצו "how sweet!"

[30] V. is free. P. "But what doth your arguing reprove?" Job remonstrates with his visitants on their untimely rebukes. "How rashly do you reprove what you hear me utter, whilst you know not the causes of my suffering, and yourselves utter things which are reprehensible?" St. Gregory.

[31] P. "Do ye imagine to reprove words, and the speeches of one that is desperate, which are as wind?" He blames them for seeking matter of reproach in his speeches, which, as those of a man almost rendered desperate by intense suffering, should be regarded as thrown to the wind. St. Jerome explains it of the visitants, who directed all their discourse to rebuke him, and uttered words to the wind, thoughtlessly.

[32] His desolation rendered him like an orphan, whom it is cruel to attack.

[33] P. "Dig a pit for." R. observes that St. Jerome expressed the force of H.

[34] This is rather paraphrastic. The text has הואילו which may mean to "wish," or to "begin." P. "be content."

[35] H. P. "Look upon me."

[36] H. P. "It is evident to you if I lie." Job challenges them to scrutinize his conduct.

29. Answer,[37] I beseech you, without contention:[38] and speaking that which is just, judge ye.[39]

30. And ye shall not find iniquity on my tongue, neither shall folly sound in my mouth.[40]

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## CHAPTER VII.

JOB DECLARES THE MISERIES OF MAN'S LIFE: AND ADDRESSES HIMSELF TO GOD.

1. THE life of man upon earth is a warfare, and his days are like the days of a hireling.[1]

2. As a servant longeth for the shade,[2] as the hireling looketh for the end of his work,

3. So I also have had empty months,[3] and have numbered to myself wearisome nights.

4. If I lie down to sleep, I say: When shall I arise? and again I look for the evening, and am filled with sorrows even till darkness.[4]

5. My flesh is clothed with rottenness and the filth of dust, my skin is withered and drawn together.

6. My days have passed more swiftly than the web is cut by the weaver,[5] and are consumed without any hope.

7. Remember that my life is but wind,[6] and my eyes shall see good things[7] no more.

8. Nor shall the sight of man behold me:[8] Thy eyes are upon me, and I shall be no more.[9]

9. As a cloud is consumed, and passeth away: so he that shall go down to hell[10] shall not come up.[11]

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[37] P. "Return." He invites to a new investigation.

[38] P. "Let it not be iniquity,"—let the examination be just.

[39] P. "My righteousness is in it." He looks with confidence to his being justified.

[40] P. "Cannot my taste discern perverse things?" Some refer this to conscience. R. "Cannot my taste distinguish and feel misfortune?"

[1] The text is interrogative.

[2] Repose during the heat of day, or at its close.

[3] P. "Months of vanity," of care and anguish.

[4] P. "When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawnings of the day." This refers all to the night, which appears long to the sufferer. St. Jerome understood the text of night and day alternately. At night Job longed for the dawn of day, and in the day he looked forward anxiously for the approach of night.

[5] P. "My days are swifter than a weaver's shuttle." R. after Schultens says that H. means the woof. The same image is employed. Isa. 38: 12.

[6] That passes quickly.

[7] Shall not again see the goods of life.

[8] Lit. "The eye of him that seeth me" shall not see me *any more*.

[9] I pass from Thy sight. I shall soon cease to be among the living.

[10] He that has passed to a future life.

[11] Shall not return to life.

10. Nor shall he return any more into his house, neither shall his place[12] know him any more.

11. Wherefore I will not refrain my mouth, I will speak in the affliction of my spirit: I will talk in the bitterness of my soul.

12. Am I a sea, or a whale, that Thou hast inclosed me in a prison?[13]

13. If I say: My bed shall comfort me, and I shall be relieved speaking with myself on my couch:

14. Thou dost frighten me with dreams, and terrify me with visions.

15. So that my soul rather chooseth strangling,[14] and my bones death.[15]

16. I have done with hope, I shall now live no longer: spare me, for my days are nothing.[16]

17. What is a man that Thou shouldst magnify him? or why dost Thou set Thy heart upon him?[17]

18. Thou visitest him early in the morning, and Thou provest him suddenly.[18]

19. How long wilt Thou not spare me, nor suffer me to swallow down my spittle?[19]

20. I have sinned, what shall I do to Thee, O Keeper of men?[20] why hast Thou set me opposite to Thee,[21] and I am become burdensome to myself?[22]

21. Why dost Thou not remove my sin, and why dost Thou not take away mine iniquity? Behold now, I shall sleep in the dust: and if Thou seek me in the morning, I shall not be.[23]

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[12] The place is figuratively said to know the master, from his familiarity with it.

[13] He asks, Is he like the raging sea, that must be inclosed within certain limits, or like a sea monster, that need be controlled? His weakness should plead in his behalf, that he need not be subdued by severe affliction. P. "Thou settest a watch over me."

[14] Suspendium. H. signifies suffocation, loss of breath.

[15] Finding no relief on his couch, or sitting up, he desires to be freed from his pains, and to meet death speedily, rather than have his bones eaten into and consumed. This is said with a view to represent the wretchedness of his condition.

[16] Good observes: "So St. Jerome, correctly, *Parce mihi.*"

[17] Why dost Thou regard him? Ps. 8: 5.

[18] Unexpected trials are meant.

[19] It is a proverbial expression.

[20] He acknowledges his sinfulness before God, and asks what shall he do to appease divine justice. God is styled guardian or observer of men, whose conduct He searches into with unfailing scrutiny. Job maintained his innocence against his accusers, but acknowledged to God his sinfulness; because, although free from crime, he was not absolutely faultless.

[21] As an object against which the Divine arm is directed, as a target to be shot at. He feels that the arrows of God are planted in him.

[22] Life is a burden, which he can scarcely support.

[23] As life is so short and uncertain, which may be terminated before the morrow, he appeals to God for the immediate exercise of mercy, which will redound to the Divine glory.

## CHAPTER VIII.

BALDAD, UNDER PRETENCE OF DEFENDING THE JUSTICE OF GOD, ACCUSES JOB, AND EXHORTS HIM TO RETURN TO GOD.

1. THEN Baldad the Suhite answered, and said:
2. How long wilt thou speak these things, and how long shall the words of thy mouth be like a strong wind?[1]
3. Doth God pervert judgment? or doth the Almighty overthrow that which is just?[2]
4. Although thy children have sinned against Him, and He hath left them in the hand of their iniquity:[3]
5. Yet if thou wilt arise early to God, and wilt beseech the Almighty:
6. If thou wilt walk clean and upright, He will presently awake unto thee, and will make the dwelling of thy justice peaceable:[4]
7. In so much, that if thy former things were small, thy latter things would be multiplied exceedingly.
8. For inquire of the former generation, and search diligently into the memory of the[5] fathers:
9. (For we are but of yesterday, and we know[6] nothing, for our days upon earth are but a shadow:)
10. And they[7] shall teach thee: they shall speak to thee, and utter words out of their hearts.
11. Can the rush be green without moisture? or a sedge-bush grow without water?
12. When it is yet in flower, and is not plucked up with the hand, it withereth before all herbs.
13. Even so are the ways of all that forget God, and the hope of the hypocrite shall perish:[8]

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[1] Boisterous and vain.

[2] He vindicates the Divine decrees as just and equitable, insinuating that Job has assailed them.

[3] The children of Job are said to have been left in the hand, that is, in the power of their iniquity, to suffer its penalty. Baldad takes for certain their sin, of which Job entertained only some apprehension; for which, nevertheless, Baldad holds him accountable, as if it were his fault.

[4] P. "Prosper the abode of thy righteousness." Baldad holds forth to Job the prospect of great blessings, if he practise virtue.

[5] H. P. "Their fathers." He refers to primeval tradition, to memorable facts celebrated and transmitted.

[6] *Infra* 14:2; Ps. 143. The experience of Job and his coevals was confined to a small space of time: they appeared as men of a few days, who knew but little. Their wisdom necessarily rested on the teaching and testimony of their ancestors.

[7] Their ancestors.

[8] The hypocrite is soon discovered, and is overtaken by Divine justice.

14. His folly shall not please him, and his trust shall be like the spider's web.

15. He shall lean upon his house,[9] and it shall not stand; he shall prop it up, and it shall not rise:

16. He seemeth to have moisture before the sun cometh,[10] and at his rising[11] his blossom shall shoot forth.

17. His root shall be thick upon a heap of stones, and among the stones he shall abide.

18. If one swallow him[12] up out of his place, it shall deny him, and shall say: I know thee not.[13]

19. For this is the joy[14] of his way, that others may spring again out of the earth.

20. God will not cast away the simple, nor reach out His hand to the evil doer:

21. Until[15] thy mouth be filled with laughter, and thy lips with rejoicing.

22. They that hate thee[16] shall be clothed with confusion: and the dwelling of the wicked shall not stand.

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## CHAPTER IX.

JOB ACKNOWLEDGES GOD'S JUSTICE; ALTHOUGH HE OFTEN AFFLICTS THE INNOCENT.

1. And Job answered and said:

2. Indeed I know it is so, and that man cannot be justified, compared with God.[1]

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[9] The spider's web is called his house. The vain hopes of the hypocrite are likened to it.

[10] In the sun, whilst exposed to his rays.

[11] H. P. "In his garden." The hypocrite is compared to a shrub, or herb, that shoots up for a time, and then withers. MSS. K. has גגתו, which may refer to the weeds springing up on the roofs. Ps. 128: 6.

[12] P. "If he destroy him." The herb being plucked up, its place is no longer perceptible. So does the hypocrite vanish out of sight.

[13] The place is represented as ignoring it.

[14] Transient. New plants and flowers succeed under the influence of the sun: so other men take the place of the wicked, who are snatched away.

[15] Baldad intimates that joy awaits Job, if he seek God sincerely.

[16] This appears addressed to Job, in the confidence of his turning to God. It may be understood of those who hate God, who are afterwards called "the wicked."

[1] H. P. "How should man be just with God?" In the sight of God, who sees the secrets of the human heart, no man can be strictly just. Ps. 142: 2. "Whosoever ascribes to himself the goods which he has received, contends against God with His own gifts." St. Gregory M.

3. If He will contend with him, he cannot answer him one for a thousand.[2]

4. He is wise in heart, and mighty in strength, who hath resisted Him, and hath had peace?[3]

5. He removeth mountains, and they which He overthroweth in His wrath know it not.[4]

6. He shaketh the earth out of her place, and the pillars[5] thereof tremble.

7. He commandeth the sun, and it riseth not:[6] and shutteth up the stars as it were under a seal.

8. He alone spreadeth out the heavens,[7] and walketh upon the waves of the sea.[8]

9. He maketh Arcturus, and Orion, and Hyades,[9] and the inner parts[10] of the South.

10. He doeth things great and incomprehensible, and wonderful, of which there is no number.

11. If He come to me, I shall not see Him: if He depart, I shall not understand.[11]

12. If He examine on a sudden, who shall answer Him? or who can say: Why doest thou so?

13. God, whose wrath no man can resist, and under whom they stoop that bear up the world.[12]

14. What am I then, that I should answer Him, and address words to Him?[13]

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[2] If God make a strict scrutiny, man cannot answer the many points on which he may be arraigned.

[3] H. P. "Who hath hardened *himself* against Him, and hath prospered." R. V. The image is taken from a restive animal. The latter verb may be translated: "escaped," or "prospered;" the corresponding noun means peace, which includes safety and success. "The perverse mind is filled with confusion by that very thing, whereby it rises against God." St. Gregory M.

[4] God suddenly removes mountains by the shock of an earthquake. In like manner He casts down and overthrows the great ones of the earth, when they least expect it, and are wholly unconscious of the power which prostrates them.

[5] The earth is spoken of by the sacred writers as supported by pillars. This, if taken literally, does not conflict with divine inspiration, which was given them to know and communicate to the readers supernatural truth. In matters merely natural, they may have written according to prevalent ideas.

[6] The rising and setting of the sun and the appearance of the stars are regulated by the law of the Creator, who retains absolute control over their movements. Although He interrupts not their course, He has them entirely in His power.

[7] The heavens are represented as a pavilion spread out.

[8] His control over the raging billows is thus expressed. The miracle of Christ walking on the waves was among the most splendid evidences of His Divinity.

[9] *Ash, Kesil, Kimah*, are the Hebrew names here employed, which designate the three great northern constellations. From the earliest period, men turned to the contemplation of the heavens.

[10] H. P. "The chambers." The southern constellations are spoken of under this general appellation.

[11] God being a spirit, approaches and leaves us without our perceiving it. He is ever with us, since He is everywhere; but He is said to approach, or withdraw, according to His operations on our souls.

[12] H. P. "God will not withdraw His anger, the proud helpers do stoop under Him." V. seems to understand the lords and princes of the earth by "the helpers of pride" mentioned in the text.

[13] H. P. "Choose out my words."

15. Although I should have any just thing,[14] I would not answer, but would make supplication to my Judge.

16. And if He should hear me when I call, I should not believe that He had heard my voice.[15]

17. For He may crush me in a whirlwind, and multiply my wounds, even without cause.[6]

18. He alloweth not my spirit to rest,[17] and He filleth me with bitterness.

19. If strength be demanded, He is most strong: if equity or judgment, no man dare bear witness for me.[18]

20. If I would justify myself, my own mouth shall condemn me: if I would show myself innocent, He shall prove me wicked.[19]

21. Although I should be simple,[20] even of this my soul shall be ignorant,[21] and I shall be weary of my life.

22. One thing there is that I have spoken, both the innocent and the wicked He consumeth.[22]

23. If He scourge, let Him kill at once, and not laugh at the pains of the innocent.[23]

24. The earth is given into the hand of the wicked,[24] He covereth the face[25] of the judges thereof: and if it be not He, who is it then?[26]

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[14] Job professes his unwillingness to justify himself before God. He prefers throwing himself on Divine mercy.

[15] Even if God vouchsafed to hear him, he could not persuade himself of the reality of so much condescension.

[16] The absolute control of God over man is expressed in this way. God can scourge or crush him without any special occasion furnished for such Divine visitation, being free to treat His creatures as He pleases; but He is guided in all things by Wisdom, Goodness, and Justice.

[17] H. P. "He will not suffer me to take my breath." Job thus represents his own incessant sufferings. *Supra* 7 : 19.

[18] This version of St. Jerome, which is supported by Chald., is preferred by Good. P. "Who shall set me a time to plead?"

[19] Job abandons all idea of justifying himself in the Divine Presence, being conscious that in his words enough will be discovered to warrant his condemnation. He does not intimate that God would judge him unjustly; but he feels that grounds for a severe sentence would easily be found, if he were rigorously judged.

[20] Innocent, perfect.

[21] He dares not rely on his own innocence, although he was conscious of no grievous fault. 1 Cor. 4 : 4. "How rashly should I complain of the judgment of my Creator, whilst through my darkness and infirmity I know not myself?" St. Gregory.

[22] He does not fear to say, that God visits the good and wicked alike with chastisements, yet doubtless with discriminating and just judgment.

[23] This is a bold expression, the result of intense suffering. Job desires to be at once taken out of life, and not left in pain, as if it delighted God to see a just man suffer. "Let no one condemn the words of the author, who received the approval of his judge. They are to be examined the more carefully and thoroughly, in proportion as they sound more harshly." St. Gregory M.

[24] H. "Wickedness."

[25] When a wicked prince reigns, the judges are covered as with a veil, being used as tools of his tyranny.

[26] Job asks, if these evils come not from God, to whom must they be ascribed? He maintains that all the evils of life, which are common to the good and wicked, are directed by the same Judge and Lord. They all fall under the control of His Providence.

25. My days have been swifter than a post:[27] they have fled away and have not seen good.

26. They have passed by as ships carrying fruits,[28] as an eagle flying to the prey.

27. If I say: I will not speak so: I change my countenance,[29] and am tormented with sorrow.[30]

28. I fear all my works,[31] knowing that Thou dost not spare the offender.[32]

29. But if so also I am wicked, why do I labor in vain?[33]

30. If I be washed as it were with snow-waters, and my hands shine ever so clean:

31. Yet Thou wilt plunge me in filth,[34] and my garments shall abhor me.[35]

32. For[36] I answer not a man that is like myself: nor one that may be heard with me equally in judgment.

33. There is none that may be able to reprove both,[37] and to put his hand between both.

34. Let Him take His rod away from me, and let not His fear terrify me.

35. I will speak, and will not fear Him:[38] for I cannot answer while I am in fear.

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## CHAPTER X.

### JOB LAMENTS HIS AFFLICTIONS, AND BEGS TO BE DELIVERED.

1. My soul is weary of life, I will let go my speech against myself,[1] I will speak in the bitterness of my soul.

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[27] Good. "A courier." L. "A runner." [28] Chald. Light boats carried along by the stream. [29] Good.

[30] H. P. "I will forget my complaint, I will leave off my heaviness, and comfort myself." H. means to light up the countenance with joy. V. expresses the previous state of suffering.

[31] H. P. "I am afraid of all my sorrows:" I am seized with horror, at the consideration of the multitude of evils which oppress me.

[32] H. P. "Knowing that Thou wilt not hold me innocent,"—knowing that God would find cause for inflicting them. "Holy men are uncertain without losing confidence, and are confident without becoming careless through security." St. Gregory M.

[33] Why attempt to justify himself? [34] "Such is the real meaning." Good.

[35] Whatever effort he might make for his justification, would be fruitless, since the Searcher of hearts would always find abundant matter for a severe judgment. He compares himself to a man who has washed himself in snow-water, and cleansed his hands thoroughly, and yet is cast into a miry ditch, from which he comes forth with garments covered with mud. These are figuratively said to abhor him, because he views them with disgust.

[36] In the supposed judgment between God and himself, he should not have to answer a fellow mortal. Job avows his inability to defend himself in the Divine Presence, and offers only a qualified justification.

[37] There is no advocate, or judge, that may interpose. All is in the hands of God Himself.

[38] If God withdraw the scourge, Job purposes entering into a defence of his conduct.

[1] H. P. "I will leave my complaint upon myself." I will give utterance to my "dark thoughts" regarding my condition.

2. I will say to God: Do not condemn me: tell me why Thou judgest me so?

3. Doth it seem good to Thee that Thou shouldst crush me,[2] and oppress me, the work of Thy own hands,[3] and help[4] the counsel of the wicked?

4. Hast Thou eyes of flesh; or seest Thou as man seeth?

5. Are Thy days as the days of man, and are Thy years as the times of men:[5]

6. That Thou shouldst inquire after my iniquity, and search after my sin?

7. And Thou knowest that I have done no wicked thing, whereas there is no man that can deliver out of Thy hand.

8. Thy hands have made me, and fashioned me wholly round about: and dost Thou thus cast me down headlong[6] on a sudden?

9. Remember, I beseech Thee, that Thou hast made me as the clay, and Thou wilt bring me into dust again.

10. Hast Thou not pressed me out as milk, and curdled me like cheese?[7]

11. Thou hast clothed me with skin and flesh: Thou hast put me together with bones and sinews:

12. Thou hast granted me life and mercy, and Thy visitation[8] hath preserved my spirit.

13. Although Thou conceal these things in Thy heart, yet I know that Thou rememberest all things.[9]

14. If I have sinned, and Thou hast spared me[10] for an hour: why dost Thou not suffer me to be clean[11] from my iniquity?

15. And if I be wicked, woe unto me: and if just, I shall not lift up my head,[12] being filled with affliction and misery.[13]

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[2] H. means to oppress, as *calumnior* in V. God oppresses no one: but Job, intensely suffering, uses the term to express the severity of his trial. "This is said by way of interrogation, so as to imply the denial of it. I know, then, that my sufferings are not unjust, and I feel them the more painfully, because I know not why they are justly inflicted." St. Gregory M.

[3] H. P. "That thou shouldst despise the work of thine hands."

[4] R. V. H. literally signifies to shine upon. Under the image of a bright countenance favor and support are expressed.

[5] Good writes: "The translation of St. Jerome is altogether in point."

[6] Good. "Wilt Thou utterly devour me?" The image is of a beast swallowing up its prey.

[7] The conception and gradual formation and development of the embryo are here stated. It is nowise inconsistent with delicacy or grandeur to describe this operation of nature, in which the Divine power is exercised.

[8] Inspection, care.

[9] H. P. "I know that this is with Thee." V. paraphrases it. God is said to conceal that which He does not bring forward for the consideration of men.

[10] P. "Then Thou markest me." H. means to guard, preserve, and treasure up in memory. V. adds: "for an hour."

[11] P. "Thou wilt not acquit me."

[12] Whether wicked or just, he dares not bear himself boldly before God.

[13] H. P. "I am full of confusion: therefore see Thou mine affliction." The former term, which means ignominy, may be understood of his loathsome disease.

16. And for pride[14] thou huntest me as a lioness,[15] and again Thou tormentest me wonderfully.[16]

17. Thou renewest Thy witnesses against me, and multipliest Thy wrath upon me, and pains war against me.[17]

18. Why didst Thou bring me forth out of the womb? O that I had been consumed, that eye might not see me!

19. I should have been as if I had not been, carried from the womb to the grave.

20. Shall not the fewness of my days be ended shortly? suffer me, therefore, that I may lament my sorrow[18] a little:

21. Before I go and return no more, to a land that is dark and covered with the mist of death:

22. A land of misery and darkness, where the shadow of death, and no order, but everlasting horror dwelleth.[19]

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## CHAPTER XI.

SOPHAR REPROVETH JOB FOR JUSTIFYING HIMSELF, AND INVITETH HIM TO REPENTANCE.

1. THEN Sophar, the Naamathite, answered, and said:

2. Shall not he that speaketh much,[1] hear also? or shall a man full of talk be justified?[2]

3. Shall men hold their peace to thee only?[3] and when thou hast mocked others, shall no man confound thee?

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[14] H. may be referred to the noun "head," or "affliction," of the preceding verse. St. Jerome interpreted it of the lifting up of the head proudly. It is more generally taken of the increase of affliction.

[15] It is in the masculine gender.

[16] H. P. "Again Thou showest Thyself marvellous upon me." St. Jerome expressed the wonderful character of the Divine treatment, which consisted in its great severity.

[17] H. P. "Changes and war *are* against me." He was successively assailed by afflictions, as by an armed host.

[18] P. "Take comfort." The term signifies to indulge in joy. *Supra* 9 : 27. See Ps. 38 : 14.

[19] This translation is free as R. observes, which, however, happily expresses the meaning. P. "The light *is* as darkness." St. Gregory observes, that "the darkness of eternal death covers those places, and separates all the damned from the light of life." The future state is plainly expressed. Job regarded it in a general way as the end of the trials and sufferings of life, but he cherished the hope of a happy change.

[1] R. V. P. "Shall not the multitude of words be answered?" Sophar insists on his right to be heard in reply to Job, whom he charges with loquacity.

[2] Shall he make out his case, and preclude a reply? Shall his fluency be taken as an evidence of the justice of his cause?

[3] H. P. "Should thy lies make men hold their peace?" Good remarks: "The rendering of St. Jerome is far preferable."

4. For thou hast said: My word is pure, and I am clean in Thy sight.

5. And I wish that God would speak with thee, and would open His lips to thee,

6. That He might show thee the secrets of wisdom and that His law is manifold,[4] and thou mightest understand that He exacteth much less of thee than thy iniquity deserveth.

7. Peradventure thou wilt comprehend the steps of God,[5] and wilt find out the Almighty perfectly?

8. He is higher than heaven, and what wilt thou do? He is deeper than hell, and how wilt thou know?

9. The measure of Him is longer than the earth, and broader than the sea.[6]

10. If He overturn all things,[7] or press them together,[8] who shall oppose him?[9]

11. For He knoweth the vanity of men,[10] and when He seeth iniquity, doth He not consider it?[11]

12. A vain man is lifted up into pride,[12] and thinketh himself born free[13] like a wild ass's colt.

13. But thou hast strengthened thy heart,[14] and hast spread thy hands to Him.

14. If thou wilt put away from thee the iniquity that is in thy hand, and let not injustice remain in thy tent:

15. Then mayst thou lift up thy face without spot,[15] and thou shalt be steadfast, and shalt not fear.

16. Thou shalt also forget misery, and remember it only as waters that are passed away.

17. And brightness, like that of the noonday, shall arise to thee at evening;[16] and when thou shalt think thyself consumed,[17] thou shalt rise as the daystar.

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[4] H. P. "And that they are double to that which is." The Divine wisdom is far above our most sublime conceptions. L. "It is double to that which is in our possession."

[5] H. P. "Canst thou by searching find out God?"

[6] The Divine immensity is strikingly described.

[7] Sweep them before Him.

[8] Shut them up as in prison.

[9] Who can oppose Him effectually?

[10] Good. "The men of falsehood,"—corrupt men.

[11] God comprehends human weakness and perversity.

[12] P. "Vain man would be wise." L. "The heartless who acquireth intelligence."

[13] P. "Though man be born as a wild ass's colt." Man naturally knows nothing of the high counsels of God, and is wild and rebellious.

[14] H. P. "If thou prepare thine heart." Sophar suggests the means by which Job may recover Divine favor.

[15] Cheerful, without blemish.

[16] P. "Age." The period of his prosperity, in the decline of life, shall be brighter than the meridian blaze.

[17] L. "Thy obscurity."

18. And thou shalt have confidence, hope being set before thee; and having dug around,[18] thou shalt sleep secure.

19. Thou shalt rest,[19] and there shall be none to make thee afraid: and many shall entreat thy face.[20]

20. But the eyes of the wicked shall decay,[21] and the way to escape shall fail them, and their hope the abomination of the soul.[22]

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## CHAPTER XII.

JOB'S REPLY TO SOPHAR. HE EXTOLS GOD'S POWER AND WISDOM.

1. THEN Job answered, and said:

2. Are then ye alone men,[1] and shall wisdom die with you?[2]

3. I also have a heart[3] as well as ye: neither am I inferior to you:[4] for who is ignorant of these things which ye know?[5]

4. He that is mocked by his friend as I, shall call upon God, and He will hear him: for the simplicity of the just man is laughed to scorn.[6]

5. The lamp despised in the thoughts of the rich, is ready for the time appointed.[7]

6. The tents of robbers prosper, and they provoke God boldly, whereas it is He that hath given all into their hands:[8]

7. But ask now the beasts, and they shall teach thee: and the birds of the air, and they shall tell thee:

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[18] P. "Thou shalt dig *about thee*." The security enjoyed by an army well entrenched, is used as an image of that which Job might hope to enjoy.

[19] Lev. 26: 6. [20] Shall petition thee. [21] Lev. 26: 16.

[22] P. "The giving up of the ghost." Their hope being disappointed, they perish suddenly, passing away like a breath of air.

[1] H. P. "No doubt but ye *are* the people." This is said ironically. V. expresses the same meaning by way of question.

[2] He asks: Shall there be no wise men in the world after their death? "Does not he that thinks himself alone to be wise, imagine that wisdom shall die with him?" St. Gregory M.

[3] H Heart is taken for the understanding. *Infra* 21: 3; Prov. 14: 2.

[4] Lit. "Falling beneath you;" as a man in a struggle with one stronger than himself. Job does not acknowledge their superiority to him, lest it should prejudice his cause. *Infra*, 13: 2.

[5] The maxims which they put forward. [6] R. V.

[7] The meaning of V. is, that the just man, who is compared to a lamp dimly shining, in the estimate of the rich, is reserved to shine with increased lustre at a time divinely appointed. P. "He that is ready to slip with *his* feet is *as* a lamp despised in the thought of him that is at ease." A man ready to totter and fall in business pursuits, is compared, by the prosperous, to a lamp that is dying out.

[8] The daring acts of robbers are in manifest disregard of the blessings bestowed on them by God. R. takes the last phrase to mean, that the robber holds his God in his hand, deeming everything lawful which gratifies his cupidity.

8. Speak to the earth and it shall answer thee: and the fishes of the sea shall tell.[9]

9. Who is ignorant that the hand of the Lord[10] hath made[11] all these things?

10. In whose hand is the soul of every living thing, and the spirit of all flesh of man.

11. Doth not the ear discern words,[12] and the palate of him that eateth, the taste?

12. In the aged[13] is wisdom, and in length of days prudence.

13. With Him is wisdom and strength, He hath counsel and understanding.

14. If He pull down,[14] there is no man that can build up: if He shut up a man,[15] there is none that can open.

15. If He withhold the waters, all things shall be dried up: and if He send them out, they shall overturn the earth.

16. With Him is strength and wisdom:[16] He knoweth[17] both the deceiver, and him that is deceived.[18]

17. He bringeth counsellors to a foolish end,[19] and maketh judges fools.

18. He looseth the belt of kings, and girdeth their loins with a cord.[20]

19. He leadeth away priests[21] without glory,[22] and overthroweth nobles.

20. He changeth the speech of the truthful,[23] and taketh away the doctrine of the aged.

21. He poureth contempt upon princes,[24] and relieveth them that were oppressed.[25]

22. He discovereth deep things out of darkness, and bringeth up to light the shadow of death.[26]

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[9] He refers to all animals as affording evidence of Divine Providence.

[10] יד-יהוה This is the only place in the dialogues in which this name is used. Several manuscripts have אלוה which Jahn judges to be the true reading. The disputants being Arabs, are not supposed to use the name by which the Israelites designated God.

[11] H. P. "In all these."

[12] *Infra* 34: 3.

[13] The hoary headed.

[14] Is. 22: 22; Apoc. 3: 7.

[15] In prison, or by sickness.

[16] H. differs from v. 13.

[17] H. P. "*Are His.*" They are under His control.

[18] P. "Spoiled." L. "Bereft of sense." Also v. 19.

[19] Good. "Their authority He dissolveth."

[20] Binds them as prisoners.

[21] P. "Princes." H. signifies priests, but sometimes princes. 2 Kings, 8: 18.

[22] L. "Bereft of sense."

[23] He suffers them to change their views, and lead others astray.

[24] He takes from them that judgment which they had acquired by experience.

[25] He brings them low, makes them objects of contempt. P. L. "The belt of the mighty He looseneth."

[26] Things that lay deeply buried.

23. He multiplieth nations, and destroyeth them, and restoreth them again after they were overthrown.

24. He setteth astray the heart[27] of the princes of the people of the earth, and deceiveth them[28] that they walk in vain where there is no way.

25. They grope as in the dark, and not in the light: and He maketh them stagger like men that are drunk.[29]

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## CHAPTER XIII.

JOB PERSISTS IN MAINTAINING HIS INNOCENCE; AND REPROVES HIS FRIENDS.

1. BEHOLD my eye hath seen all these things, and my ear hath heard them, and I have understood them all.

2. According to your knowledge I also know: neither am I inferior to you.

3. Yet[1] I will speak to the Almighty, and I desire to reason with God.

4. Having first shown that[2] ye are forgers of lies, and maintainers of perverse opinions.[3]

5. And I wish ye would hold your peace, that ye might be thought to be wise men.[4]

6. Hear ye therefore my reproof, and attend to the judgment of my lips.

7. Hath God any need of your lie,[5] that ye should speak deceitfully for Him?

8. Do ye accept His person,[6] and do ye endeavor to judge for God?

9. Or shall it please Him, from whom nothing can be concealed? or shall He be deceived as a man, with your deceitful dealings?

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[27] The understanding.

[28] He suffers them to embrace pernicious and impracticable measures.

[29] Their inconstancy and irresolution liken them to a drunken man.

[1] אולם. Good thinks that H. has here the force of an interjection: Would that!

[2] The same term here is interpreted as an exclamation: "What forgers—are ye!"

[3] P. "Ye are all physicians of no value." St. Jerome interprets it conformably to the preceding member. Good maintains that this version accords with the primary signification of רפא "fabricators of emptiness."

[4] Prov. 17: 28.

[5] False reasoning.

[6] Job charges his censors with espousing the cause of God with false zeal, and condemning him as justly punished for delinquency. He calls this accepting of the person of God, as men who prejudge a cause from the high position of a party. He maintains that such course is not pleasing to God Himself, who wills only truth and justice.

10. He will reprove you, because in secret[7] ye accept His person.

11. When He shall move Himself,[8] He will trouble you: and His dread shall fall upon you.

12. Your remembrance shall be compared to ashes,[9] and your necks shall be reduced to clay.[10]

13. Hold your peace a little while, that I may speak whatsoever my mind shall suggest to me.[11]

14. Why do I tear my flesh with my teeth,[12] and carry my life in my hands?[13]

15. Although He should kill me, I will trust in Him:[14] yet I will reprove[15] my ways in His sight.

16. And He shall be my Savior:[16] for no hypocrite shall come before His presence.

17. Hear ye my speech, and receive with your ears hidden truths.[17]

18. If I shall be judged,[18] I know that I shall be found just.

19. Who is he that will plead against me? let him come:[19] why am I consumed holding my peace?[20]

20. Two things only do not to me, and then from Thy face I shall not hide myself:

21. Withdraw Thy hand far from me,[21] and let not Thy dread terrify me.

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[7] Contrary to their profession of impartiality.

[8] P. "Shall not His excellency make you afraid?" A sense of the Divine Majesty prevented the freedom of their judgment in regard to Job.

[9] P. "Remembrances." Things alleged by them are compared to ashes, which are easily scattered to the winds.

[10] St. Gregory takes the neck to denote pride: "The neck is reduced to clay, when each proud man is humbled in death, and the haughty flesh is consumed by worms." P. "Your bodies to bodies of clay." L. "Your high places to high places of clay." Their weak reasonings seem to be represented under these figures.

[11] H. P. "Let come on me what will." He is resolved to speak at every hazard.

[12] From intense suffering he felt prompted to tear his flesh with his teeth.

[13] This is a familiar expression for imminent danger of life. Ps. 118 : 109.

[14] Although God should deliver him over to death, Job maintained confidence that the justice of his cause would be divinely manifested. H. has לא, instead of לו, which is represented by all the ancient versions, and several MSS. P. V. St. Gregory writes: "In this respect, the just man is distinguished from the unjust, that he proclaims the praise of Almighty God even in adversity; he is not broken down by misfortune, he does not fall when his glory vanishes, but his strength becomes more manifest when he is stripped of external things."

[15] P. "Maintain." L. "Argue." Good: "Justify." The H., which is forensic, generally means to reprove, or condemn.

[16] Schultens, after Sept.: "This shall be my salvation." The sincerity of his proceeding inspires him with confidence of success.

[17] P. "My declaration." L. "Demonstration."

[18] H. P. "Behold now, I have ordered my cause: arranged my defence." He was supported by the testimony of his conscience. God Himself had pronounced his eulogy. *Supra* 1 : 8.

[19] Job refers to God, whose judgment he invites.

[20] If he remain silent, under the imputations of his accusers, he shall soon die from his sufferings, aggravated by the unjust judgments of men.

[21] He desires relief from intense suffering, that he may plead his cause. He feels as one pressed down by the Divine hand.

22. Call me, and I will answer Thee: or else I will speak, and do Thou answer me.[22]

23. How many are my iniquities and sins? make me know my crimes and offences.

24. Why hidest Thou Thy face, and thinkest me Thy enemy?[23]

25. Against a leaf, that is carried away with the wind, Thou showest Thy power; and Thou pursuest dry stubble.[24]

26. For thou writest bitter things[25] against me, and consumest me[26] for the sins of my youth.

27. Thou hast put my feet in the stocks,[27] and Thou observest all my paths, and considerest the steps of my feet:[28]

28. Who am to be consumed as rottenness, and as a garment that is moth eaten.

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## CHAPTER XIV.

JOB DECLARES THE SHORTNESS OF MAN'S DAYS; AND PROFESSES HIS BELIEF OF A RESURRECTION.

1. MAN born of a woman,[1] living for a short time, is filled with many miseries.

2. He cometh forth like a flower, and is destroyed, and fleeth as a shadow, and never continueth in the same state.[2]

3. And dost Thou think it meet to open Thy eyes upon such a one, and to bring him[3] into judgment with Thee?

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[22] Having God present to his mind, he submits his conscience to the Divine scrutiny, offering to be questioned on his conduct, or to lay his own statement before his Judge. This implies an extraordinary communication.

[23] He remonstrates with God as avoiding the examination, and treating him as an enemy, whose explanations are declined. No error could possibly be ascribed to Him; but His manner of dealing with His servant is meekly complained of.

[24] He compares himself to a leaf, or to dried stubble, and deems it unworthy of the Divine Majesty to pursue him closely.

[25] Passest a severe sentence. To write is taken in a judicial sense.

[26] P. "Makest me to possess." The verb means to make inherit. Job complains that the sins of early life are fixed on him as an inheritance, so that he bears their penalty, although he has long since forsaken them. L. "Assignest unto me." Good: "Makest me chargeable."

[27] Holding him prisoner.

[28] The meaning is, that he is guarded and confined, as if a circle were traced, out of which he dare not go.

[1] Of a weak stock; "As if it were said: What strength can he have who was born of weakness?" St. Gregory M.

[2] *Supra* 8: 9; Ps. 143: 4. H. P. "Continueth not." The other words are added.

[3] H. P. "Me."

4. Who can make him clean that is conceived of unclean seed?[4] is it not Thou only?[5]

5. The days of man are short,[6] and the number of his months is with Thee: Thou hast appointed his bounds which cannot be passed.[7]

6. Depart a little from him, that he may rest, until his wished-for day come, as that of the hireling.[8]

7. A tree hath hope: if it be cut, it groweth green again, and the boughs thereof sprout.

8. If its root be old in the earth, and its stock be dead in the dust,

9. At the scent of water it shall spring, and bring forth leaves, as when it was first planted.[9]

10. But when man dieth, and is stripped and consumed,[10] I pray, where is he?

11. As if the waters should depart out of the sea, and an emptied river should be dried up:

12. So man, when he is fallen asleep, shall not rise again till the heavens pass away;[11] he shall not awake, nor rise up out of his sleep.

13. Who will grant me this, that Thou mayst protect me in hell,[12] and hide me till Thy wrath pass, and appoint me a time when Thou wilt remember me?[13]

14. Shall man that is dead, thinkest Thou, live again? all the days in which I am now in warfare, I expect until my change come.

15. Thou wilt call me, and I will answer Thee: to the work of Thy hands Thou wilt reach out Thy right hand.[14]

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[4] H. P. "Who can bring a clean *thing* out of an unclean?" St. Jerome paraphrased the latter term. The corruption of nature is pleaded in extenuation of actual faults. Ps. 4:7.

[5] H. P. "Not one." The paraphrase here is freer. No mortal can cleanse and preserve in purity the corrupt son of Adam.

[6] P. "Determined."

[7] The period of human life is determined by a Divine decree, which, however, is passed with full foresight of all contingencies: "For God, with foreknowledge of all that was to come to pass, decreed before all ages how all things should take place throughout ages." St. Gregory M.

[8] R. V. Job asks that man be spared during the short term of his life, and left to await in peace the reward to which even the hireling looks forward.

[9] H. P. "Like a plant." The inherent power of trees to bud and branch anew, is contrasted with the condition of man in death. A tree altogether dead does not revive; but sometimes a living fibre remains in a tree apparently dead, which is brought out by water reaching its roots. Pliny relates remarkable instances.

[10] H. P. "He giveth up the ghost, and where is he?" As regards this life, he is no more.

[11] H. P. "Till the heavens be no more." Job excludes all idea of return to life, such as some Oriental nations expected to take place after the lapse of ages.

[12] In the region of the dead.

[13] He could wish to sleep in death, and then return to life; but, as this is not to be hoped for, he looks for another change, the regaining of prosperity after his great suffering.

[14] H. P. "Thou wilt have a desire to the work of Thy hands." The favor and regard of the Creator for His works encourage Job to hope for relief, which St. Jerome expresses by the figure of reaching out the hand to the sufferer.

16. Thou indeed hast numbered my steps,[15] but spare[16] my sins.

17. Thou hast sealed up my offences as it were in a bag,[17] but hast cured[18] my iniquity.

18. A mountain falling cometh to nought, and a rock is removed out of its place.[19]

19. Waters wear away the stones, and with inundation the ground by little and little is washed away:[20] so in like manner Thou shalt destroy man.

20. Thou hast strengthened him for a little while, that he may pass away forever:[21] Thou shalt change his face,[22] and shalt send him away.

21. Whether his children come to honor or dishonor, he shall not understand.[23]

22. But yet his flesh, while he shall live,[24] shall have pain, and his soul shall mourn over him.[25]

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## CHAPTER XV.

ELIPHAZ RETURNS TO THE CHARGE AGAINST JOB, AND DESCRIBES THE WRETCHED STATE OF THE WICKED.

1. And Eliphaz, the Themanite, answered, and said:

2. Will a wise man answer as if he were speaking in the wind,[1] and fill his stomach with burning heat?[2]

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[15] *Infra* 31 : 4, 34 : 21; Prov. 5 : 21.

[16] The verb thus rendered by St. Jerome is more commonly understood of watching and observing, so that the two members of this verse correspond. P. "Dost thou not watch over my sin?"

[17] As persons were wont to deposit money in a bag, and seal it up, so God is represented as keeping the sins of Job carefully in remembrance.

[18] P. "Thou sewest up." The verb means to rub with wax, so that the same meaning is conveyed in each member of this verse.

[19] In earthquakes such changes are occasionally effected.

[20] The constant rush of waters wears away rocks. The soil gradually formed over stony ground, is washed away by copious rains, or streams which overflow their channels. Man's hopes likewise vanish under the visitation of God.

[21] This is by way of paraphrase. H. P. "Thou prevailest forever against him, and he passeth.

[22] His condition.

[23] The departed know not the state of their children who survive them. They can have no natural knowledge of the things of this life. We cannot determine what knowledge they may have by Divine communication.

[24] This clause is inserted. The text says that his flesh shall have pain, referring apparently to the state of the body after death, which, though it be insensible to pain, is humiliating. St. Jerome understood the text of the just man suffering in life.

[25] The soul of the departed may be said to regret her separation from the body. In this life, the soul of the sufferer mourns over the condition of the body.

[1] Lit. "Windy knowledge," empty and vain.

[2] H. P. "With the east wind." Bold and presumptuous sentiments and expressions are meant by these figures.

3. Thou reprovest him by words, who is not equal to thee,[3] and thou speakest that which is not good for thee.

4. As much as in thee,[4] thou hast made void fear,[5] and hast taken away prayers[6] from before God.

5. For thy iniquity hath taught thy mouth,[7] and thou imitatest the tongue of blasphemers.[8]

6. Thy own mouth shall condemn thee, and not I: and thy own lips shall answer[9] thee.

7. Art thou the first man that was born, or wast thou made before the hills?

8. Hast thou heard God's counsel,[10] and shall His wisdom be inferior to thee?[11]

9. What knowest thou that we are ignorant of? what dost thou understand that we know not?

10. There are with us also aged and ancient men,[12] much elder than thy fathers.[13]

11. Is it a great matter that God should comfort thee?[14] but thy wicked words hinder this.[15]

12. Why doth thy heart elevate thee,[16] and why dost thou stare[17] with thy eyes, as if thou wert thinking great things?[18]

13. Why doth thy spirit swell[19] against God, to utter such words out of thy mouth?[20]

14. What is man that he should be without spot, and he that is born of a woman that he should appear just?

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[3] H. P. "Should he reason with unprofitable talk, or with speeches, wherewith he can do no good?" V. applies it to Job, as addressing God.

[4] This clause is thrown in by St. Jerome.

[5] Set aside the fear of God.

[6] Given occasion to their being neglected. P. "Prayer." L. "Devotion."

[7] Eliphaz alleges, that impiety dictated the expressions of Job, or he may be understood to say, that his language betrays impiety.

[8] H. P. "Of the crafty."

[9] P. "Testify against thee." V. gives the literal meaning.

[10] H. P. "Secret."

[11] H. P. "Dost thou restrain wisdom to thyself?" L. "Is wisdom therefore of little esteem with thee?" Eliphaz asks, whether he claims an intimate knowledge of the Divine counsels to the prejudice of the claims of others to wisdom?"

[12] Eccl. 18: 8.

[13] It is in the singular in the text. Eliphaz relies on the judgment of men of age and experience, who support his views. There were men still alive more aged than even the father of Job.

[14] H. P. "Are the consolations of God small with thee?" The words of the visitants may be meant, on which Job, however, set no value.

[15] P. "Is there any secret thing with thee?" R. interprets it: Dost thou not appreciate the word addressed to thee with so much lenity? Good. "The addresses of kindness before thee?"

[16] R. V.

[17] Wink.

[18] The last clause is by way of paraphrase.

[19] "Turn." St. Gregory says: "Blessed Job, in mentioning his works, did not at all swell up against God, for he humbly stated what he had truly done."

[20] R.

15. Behold, among His saints, none is unchangeable:[21] and the heavens[22] are not pure in His sight.

16. How much more is man abominable, and worthless, who drinketh iniquity like water?

17. I will show thee, hear me: and I will tell thee what I have seen.

18. Wise men confess, and disown not their fathers:[23]

19. To whom alone[24] the land was given, and no stranger[25] passed among them.

20. The wicked man is proud[26] all his days: and the number of the years of his tyranny is uncertain.[27]

21. The sound of dread is always in his ears: and when there is peace, he always suspecteth treason.[28]

22. He believeth not that he may return from darkness to light,[29] looking round about for the sword on every side.[30]

23. When he moveth himself to seek bread, he knoweth that the day of darkness is ready at his hand.

24. Tribulation shall terrify him; and distress shall surround him, as a king that is prepared for the battle.

25. For he stretcheth out his hand against God, and strengtheneth himself against the Almighty.[31]

26. He runneth against Him with his neck raised up,[32] and is armed with a fat neck.[33]

27. Fatness hath covered his face; and the fat hangeth down on his sides.[34]

28. He hath dwelt in desolate cities, and in desert houses that are reduced into heaps.[35]

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[21] H. P. "He putteth no trust in His saints." Their inconstancy and liability to fall are implied. This, however, is not to be understood of those who are in glory. *Supra* 4: 18.

[22] The angels, although without blemish, are not pure, compared with the Divine sanctity.

[23] The things handed down from their fathers, wise men confess and hide not. This verse depends on the foregoing.

[24] To the just servants of God.

[25] No invading foe. Eliphaz maintains that the just are protected by God in the possession of their land, and are secured from hostile aggression.

[26] מתחולל H. P. "Travalleth with pain." St Jerome appears to have read מתהולל

[27] H. P. "The number of years is hidden to the oppressor." He knows not when he may be cut off.

[28] P. "In prosperity the destroyer shall come upon him." He may fall suddenly by the hand of an assassin. R. V.

[29] He does not hope to escape calamities, which are meant by darkness.

[30] He always fears assassination.

[31] Eliphaz affects to portray Job.

[32] With proud bearing. "To run against God with the neck raised up is to do boldly such things as displease the Creator." St. Gregory M.

[33] P. "With the thick bosses of his bucklers." The attack of the impious man on God is likened to that of a proud enemy, with stiff neck and uplifted shield, rushing on his foe.

[34] The prosperity which led to his impiety, is signified, by representing him as a man with full cheeks and distended sides. "The powerful man who is wicked, is armed against God, inasmuch as swollen with temporal goods against the precepts of truth, he lifts himself up with carnal confidence." St. Gregory M.

[35] His prosperity ends in desolation.

29. He shall not be enriched; neither shall his substance continue; neither shall he push his root[36] in the earth.

30. He shall not depart out of darkness: the flame[37] shall dry up his branches, and he shall be taken away by the breath of His[38] mouth.

31. He shall not believe, being vainly deceived by error, that he may be redeemed with any price.[39]

32. Before his days be full, he shall perish:[40] and his branches shall wither away.

33. He shall be blasted as a vine when its grapes are in the first flower, and as an olive tree that casteth its flower.[41]

34. For the congregation of the hypocrite is barren, and fire shall devour the tents of those who love to take bribes.

35. He conceiveth mischief,[42] and bringeth forth iniquity, and his womb prepareth deceits.[43]

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## CHAPTER XVI.

JOB EXPOSTULATES WITH HIS FRIENDS; AND APPEALS TO THE JUDGMENT OF GOD.

1. THEN Job answered, and said:

2. I have often heard such things as these:[1] ye are all troublesome comforters.

3. Shall windy[2] words have no end? or is it any trouble to thee to speak?[3]

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[36] St. Jerome, as R. observes, understood by H., which means perfection, the growth and strength of the roots. The permanency of race, as well as general prosperity, may be signified by this figure.

[37] A scorching wind, or a lightning flash.

[38] This appears to be referred to God. The Divine breath blows away the wicked.

[39] H. P. "Let not him that is deceived, trust in vanity: for vanity shall be his recompense." The impious man is warned not to trust in wealth, honor, or other worldly support; for he shall find himself empty-handed and desolate. V. signifies that the man who is deceived by false principles, need not hope to escape the destruction that awaits him, whatever sacrifices he may make.

[40] The image of a tree is still had in view. Its fruit shall not attain to maturity, and its branches shall wither.

[41] The translation is somewhat free. The image of a vine casting its unripe grapes, and of an olive tree casting its blossoms, is employed to represent the wicked man, suddenly cast down from a high position.

[42] V. *Dolorem*. It bears this meaning.

[43] Ps. 7 : 15; Isai. 59 : 4. The image of conception and parturition is employed. Good writes: "Their womb worketh up a deceit." P. uses "belly." L. "Body;" but the figure is plainly that of the womb, which is boldly employed by the sacred writer. St. Gregory M. remarks that the term is taken for the mind, which conceives designs of good or evil.

[1] Job does not call in question the abstract maxims which his censors lay down, but he disputes their application to his case.

[2] Vain.

[3] P. "What emboldeneth thee that thou answerest?" L. "What compelleth thee?"

4. I also could speak like you: and would God your soul were in my soul's stead.[4]

5. I also will comfort[5] you with words, and shake my head at you.[6]

6. I would strengthen you with my mouth, and would move my lips as sparing you.[7]

7. But what shall I do?[8] If I speak, my pain will not rest: and if I hold my peace, it will not depart from me.[9]

8. But now my sorrow[10] oppresseth me, and all my limbs[11] are brought to nothing.

9. My wrinkles[12] bear witness against me, and a false speaker[13] riseth up against my face, contradicting me.

10. He hath gathered together his fury against me,[14] and threatening me[15] he gnasheth with his teeth upon me: my enemy beholdeth me with terrible eyes.[16]

11. They have opened their mouths upon me, and reproaching me they have struck me on the cheek; they are filled with my pains.[17]

12. God hath shut me up[18] with the unjust man, and hath delivered me into the hands of the wicked.

13. I that was formerly so wealthy, am all on a sudden broken to

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[4] The soul is taken for the person. The meaning is: that you were in my place. He is not to be considered as seriously desiring that they should be afflicted.

[5] He states what he might do in imitation of them, but does not intimate that such would be his conduct. The verb expressed by comfort, means to join together, or heap up. P. "I could heap up words against you." To comfort with words seems, in V., to mean to comfort merely in words, or it may be taken ironically.

[6] Insultingly. This shows that the former term should be understood in an unfavorable sense.

[7] Instead of rejoicing in their misfortune, he would offer them consolation and encouragement, and restrain his lips from every expression that might give them pain. P. "The moving of my lips should assuage your grief." G. "With my own mouth will I overpower you, till the quivering of my lips shall fail."

[8] This clause is not in the text. [9] R. V.

[10] The nominative is not expressed. St. Jerome and R. Eben-Ezra understand sorrow. L. "He hath made me weary."

[11] P. "Thou hast made desolate all my company." עדתי means assembly; but was here applied figuratively to the members of the human body, according to R., Levi, Ralbag, and St. Jerome. G. "Thou hast struck aghast all my witnesses."

[12] The disease called *elephantiasis*, with which Job was afflicted, manifested itself in wrinkles all over the body. They testified that he was suffering from a divine visitation. R. understands the verb of binding fast, inasmuch as Job was bound fast by disease, which disabled and distressed him.

[13] כחש means *falsehood* or *leanness*. St. Jerome takes it in the former sense; R. prefers the latter. The leanness of his face was an evidence of his suffering. P. "My leanness rising up in me beareth witness to my face." G. "My calumniator riseth up against me; he chargeth me to my face."

[14] H. P. "He teareth me in his wrath." This seems to be referred to God, whose severe visitation is likened to the action of a wild beast tearing its prey. The boldness of Oriental imagery is here strikingly displayed.

[15] P. "Who hateth me." The text means rather: "He assaileth me." L.

[16] H. P. "My enemy sharpeneth his eyes upon me."

[17] P. "They have gathered themselves together against me." Good: "St. Jerome most correctly, *satiati sunt*."

[18] A prisoner.

pieces: He hath taken me by my neck;[19] He hath broken me,[20] and hath set me up as a mark for Him.[21]

14. He hath compassed me round about with His lances;[22] He hath wounded my loins;[23] He hath not spared, and hath poured out my bowels[24] on the earth.

15. He hath torn me with wound upon wound: He hath rushed in upon me like a giant.

16. I have sowed sackcloth upon my skin, and have covered my flesh with ashes.[25]

17. My face is swollen[26] with weeping, and my eyelids are dim.[27]

18. These things have I suffered[28] without the iniquity of my hand, when I offered pure prayers to God.

19. O earth, cover not thou my blood, neither let my cry find a hiding-place in thee.[29]

20. For behold, my witness is in heaven, and He that knoweth my conscience is on high.

21. My friends *are* full of words:[30] my eye poureth out tears to God.

22. And O that a man might so be judged[31] with God, as the son of man is judged with his companion!

23. For behold, short years[32] pass away, and I am walking in a path by which I shall not return.[33]

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[19] In order to cast him down. [20] P. "Shaken me to pieces." Good: "Crushed me." [21] As a target.

[22] H. P. "His archers compass me round about." St. Jerome is conformable to Syr. Ar. Good: "His arrows fly around me."

[23] H. P. "Cleaved my veins."

[24] H. P. "My gall." Its connection with the liver makes its effusion a sign of approaching death. Lam. 2:11. Good: "My life-gall." All this cannot be understood literally of Job, as St. Gregory remarks; it may, however, be taken as a description of general suffering.

[25] "I have defiled my horn in the dust." The horn, which is the symbol of strength, seems here to be taken for power and dignity. The change of Job from wealth and prosperity to a lowly and suffering state, is thus expressed.

[26] R. V.

[27] H. P. "On my eyelids is the shadow of death."

[28] "These things have I suffered." These words are inserted to make it read smoothly.

[29] R. V. Job wishes his sufferings to be known, and apostrophizes the earth, calling on it to drink up his blood, and not to drown his cry. See Gen. 3:20. His blood was not shed, but intense suffering is represented under this image.

[30] H. P. "My friends scorn me." St. Jerome took H. as used by later Jews for "eloquent."

[31] He expresses a desire that he were allowed to argue his case before God, as men plead before their fellow mortals. Then would he hope to justify himself. By this he intimates that man cannot resist God in judgment, since he is guilty before Him, however faultless he may appear to men.

[32] "Years of number,"—the years divinely assigned him.

[33] The expectation of death keeps him humble and submissive.

## CHAPTER XVII.

JOB'S HOPE IN GOD: HE EXPECTS REST IN DEATH.

1. My spirit is wasted:[1] my days are shortened;[2] and only the grave[3] remaineth for me.

2. I have not sinned,[4] and my eye abideth in bitterness.[5]

3. Deliver me,[6] O Lord, and set me beside Thee,[7] and let any man's hand fight against me.[8]

4. Thou hast set their heart far from understanding; therefore they shall not be exalted.[9]

5. He promiseth a prey[10] to his companions; and the eyes of His children shall fail.[11]

6. He hath made me as it were a byword of the people; and I am an example[12] before them.

7. My eye is dim through indignation; and my limbs are brought as it were to nothing.[13]

8. The just shall be astonished at this; and the innocent shall be raised up against the hypocrite.[14]

9. And the just man shall hold on his way: and he that hath clean hands shall be stronger and stronger.

10. Wherefore all of you return, and come, and I shall not find among you any wise man.[15]

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[1] H. P. "My breath is corrupt." L. "My spirit is broken."

[2] Drawing to an end.

[3] The text has the plural: one of many graves is understood.

[4] P. "Are there not mockers with me?" St. Jerome took H. for illusions or sins.

[5] P. "Doth not mine eye continue in their provocation?" L. "Their offendings." Parkhurst: "Bitternesses." Sept. is altogether different: λίσσομαι κάμνων.

[6] P. "Lay down:" it is understood of a pledge, or deposit, made by litigants to abide by the issue of a suit. Job wishes God to judge him impartially, and therefore ventures to desire, that He treat him as an equal, and according to his merits.

[7] P. "Put me in a surety with thee:" or give security. This is said as if Job desired a guarantee of a fair trial. The boldness of this language is remarkable.

[8] P. "Who is he that will strike hands with me?" This alludes to the mode of giving bail, one party striking the hand of the other, and thus with joined hands pledging himself. When God is the adverse party, Job cannot hope for such security as litigants give each other.

[9] As his adversaries were deprived of correct knowledge, in consequence of their pride, they could not prevail against him in the Divine judgment.

[10] R. and Simonis take it to mean: "As a prey he exposes his friends." V. represents the wicked man as holding out to his friends hopes that shall utterly fail.

[11] They shall anxiously look for what they shall not obtain.

[12] The term means a thing to be spit upon; an object of contempt.

[13] H. P. "As a shadow."

[14] The wicked man.

[15] He challenges them to return to the discussion.

11. My days have passed away; my thoughts are broken off, tormenting my heart.[16]

12. They have turned night into day;[17] and after darkness I hope for light again.[18]

13. If I wait, hell[19] is my house; and I have made my bed in darkness.[20]

14. I have said to rottenness: Thou art my Father; to worms: My mother and my sister.[21]

15. Where is now then my expectation, and who considereth my patience?[22]

16. All that I have[23] shall go down into the deepest pit:[24] thinkest thou that there at least I shall have rest?[25]

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## CHAPTER XVIII.

BALDAD AGAIN REPROVES JOB: AND DESCRIBES THE MISERIES OF THE WICKED.

1. THEN Baldad, the Suhite, answered, and said:

2. How long will ye throw out[1] words? understand first, and so let us speak.

3. Why are we reputed as beasts, and counted vile before you?

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[16] H. "The possessions of my heart." Berg understands by this expression: things very dear to his heart,—his family inheritance. Others take it as synonymous with thoughts. Michaelis reads מרשי instead of מורשי and interprets it "ropes." St. Jerome probably had this reading.

[17] His anxious thoughts made him pass sleepless nights.

[18] P. "The light is short because of darkness." L. gives a literal translation: "The light is near in presence of darkness." R. Takes it to mean the light is near to darkness, that is, soon gives place to darkness. His calamities, like a dark cloud, overwhelm him.

[19] L. "The nether world." He looks forward to his speedy dissolution, when he shall enter the region of the departed.

[20] In the meantime he lays himself down to rest in gloom and deep affliction.

[21] His disease and the signs of approaching death make him regard worms and corruption as his nearest kindred.

[22] The same term is used in each member of this verse. It means expectation, or hope. He asks, who shall see his hope fulfilled.

[23] The nominative is not expressed in the text, but is understood. His disappointed hopes terminate in death.

[24] P. "To the bars of the pit." L., after Schroeder, interprets it: "My limbs sink down to the nether world;" but R., with Schnurrer, explains it of loneliness and desolation, such as is imagined in departed spirits.

[25] P. "When *our* rest together is in the dust." R. takes the נחת for a verb, and explains it: "When we shall descend together into the dust." L. "Truly in the dust alone there is rest for all."

[1] H. P. "How long will it be ere ye make an end of words?" This may be addressed to Job and his adherents.

4. Thou that destroyest[2] thy soul in thy fury, shall the earth be forsaken for thee, and shall rocks be removed out of their place?[3]

5. Shall not the light of the wicked be extinguished, and the flame[4] of his fire not shine?

6. The light shall be dark in his tent: and the lamp that is over him shall be put out.

7. The step[5] of his strength shall be straitened: and his own counsel shall cast him down headlong.

8. For he hath thrust his feet into a net, and walketh in its meshes.

9. The sole of his foot[6] shall be held in a snare: and thirst[7] shall burn against him.

10. A gin is hidden for him in the ground, and his[8] trap upon the path.

11. Fears shall terrify him on every side, and shall entangle[9] his feet.

12. Let his strength be wasted with famine, and let hunger invade his ribs.[10]

13. Let it devour the beauty of his skin, let the first-born death[11] consume his arms.

14. Let his confidence[12] be rooted out of his tent,[13] and let destruction tread upon him like a king.[14]

15. Let the companions of him that is not dwell in his tent:[15] let brimstone[16] be sprinkled in his habitation.

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[2] He likens Job to a wild beast ready to tear himself to pieces. The participle, which is in the third person, is used for the second, in the vocative case, as is often done. Abdiah 3 : 4; Habac. 2 : 15, 16.

[3] Shall all nature be disturbed by earthquakes, or otherwise, to humor an individual?

[4] P. "Spark." R. proves from a cognate Arabic word, that St. Jerome has given its true meaning. The text is not by way of interrogation.

[5] His steps, previously firm and free, shall be confined. A state of restraint is described.

[6] His "heel."

[7] St. Jerome seems to have used this term for a bloodthirsty person. P. "The robber shall prevail against him." R., after Le Clerc, understands a net, or trap, corresponding to snare, in the other member. An Arabic word of like sound bears this meaning.

[8] A trap for him.

[9] His fears agitate him, and impel him from one direction to another.

[10] P. "Destruction shall be ready at his side." St. Jerome translates it conformably to the preceding member. St. Gregory M. observes that, "according to the custom of the Scripture, Job speaks as wishing what he foresees will take place, not uttering an imprecation, but a prediction."

[11] A premature death, or a frightful death.

[12] The things in which he trusted, wealth, power, glory.

[13] Let them be utterly taken from him.

[14] R. says that this is by no means an unsuitable interpretation; yet, as the verb in Hiphil usually has an intransitive meaning, he prefers understanding it thus. P. "Let it lead him to the king of terrors." Such a king is conceived to preside in the region of the departed.

[15] No nominative is expressed; but the verb may be taken impersonally, so as to mean that persons shall dwell there, he being cast out.

[16] The thunderbolt is meant. Let his dwelling be stricken by it.

16. Let his roots be dried up beneath, and his harvest[17] destroyed above.

17. Let the memory of him perish from the earth: and let not his name be renowned in the streets.[18]

18. He shall drive him[19] out of light into darkness, and shall remove him out of the world.

19. His seed shall not subsist, nor his offspring[20] among his people, nor any remnants[21] in his country.[22]

20. They that come after him shall be astonished at his day:[23] as horror fell upon them that went before.[24]

21. These then are the tents[25] of the wicked, and this the place of him that knoweth not God.[26]

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## CHAPTER XIX.

JOB COMPLAINS OF THE CRUELTY OF HIS FRIENDS: HE DESCRIBES HIS OWN SUFFERINGS, AND HIS BELIEF OF A FUTURE RESURRECTION.

1. THEN Job answered, and said:

2. How long do ye afflict my soul, and break me in pieces with words?

3. Behold, these ten times[1] ye confound me, and are not ashamed to oppress me.

4. For if I have erred,[2] my error shall be with myself.

5. But ye set yourselves up against me, and reproach me with my disgrace.[3]

6. At least now understand that God hath afflicted me severely,[4] and compassed me with His scourges.[5]

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[17] This is the usual force of H., which, however, seems to be here employed for the branch of a tree.

[18] In places of public resort. Prov. 2 : 22.

[19] He shall be driven. The verb is taken impersonally. The wicked man falls from his splendid position into misery, and in the end passes to the region of eternal darkness.

[20] Descendant,—grandson.

[21] Posterity.

[22] In the place of his abode.

[23] At his reverses.

[24] His cotemporaries may be meant.

[25] Their dwellings are subject to these changes.

[26] Practically by the observance of His law.

[1] Many times.

[2] Practical error is meant.

[3] R. V.

[4] עוה P. "Overthrown." L. "Bent me down." He complains of the severity of the Divine visitation, not that God acted unjustly, but that an occasion appeared to be given by the fault of his afflicted servant. "How harshly," exclaims St. Gregory, "does this expression sound on the lips of the just man when scourged, which, nevertheless, was not dictated by pride, but wrung from him by suffering!"

[5] H. P. "Net." Job felt himself, as it were, caught in a net. St. Jerome drops the figure.

7. Behold, I cry suffering violence,[6] and no one heareth: I cry aloud, and there is none to judge.[7]

8. He hath hedged in my path round about, and I cannot pass: and in my way He hath set darkness.[8]

9. He hath stripped me of my glory, and hath taken the crown[9] from my head.

10. He hath destroyed me on every side, and I am lost: and He hath taken away my hope, as from a tree that is plucked up.[10]

11. His wrath is kindled against me: and He hath counted me as His enemy.[11]

12. His troops have come together, and have made themselves a way by me, and have besieged my tent round about.

13. He hath put my brethren far from me: and my acquaintance like strangers have departed from me.

14. My kinsmen have forsaken me; and they that knew me have forgotten me.

15. They that dwell in my house, and my maid-servants, count me as a stranger; and I am like an alien in their eyes.

16. I called my servant, and he gave me no answer: I entreated him with my own mouth.

17. My wife abhorreth my breath: and I entreat the children of my body.[12]

18. Even fools[13] despise me: and when I am gone from them,[14] they speak against me.

19. They that were once my counsellors, abhor me; and he[15] whom I loved most is turned against me.

20. The flesh being consumed, my bone cleaveth to my skin: and nothing but lips are left about my teeth.[16]

21. Have pity on me, have pity on me, at least ye my friends; because the hand of the Lord hath touched me.[17]

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[6] Complaining of the wrong done him.

[7] To exercise justice in his regard.

[8] Covered his path with darkness, so that he cannot see to advance.

[9] Deprived him of every ornament. Job was a prince.

[10] H. P. "Like a tree." The other words are explanatory.

[11] Treated him as such. God is never mistaken in judgment; but He sometimes treats His servants like enemies, to give occasion for meritorious endurance.

[12] His grown children had perished by the falling of the house. Younger children may have survived, who had not been called to the banquets. These were addressed in a tone of entreaty, as it were seeking a favor from them.

[13] H. P. "Young children." עוילים MSS. 173 K. has אוילים as V.

[14] H. P. "I arose."

[15] H. P. "They."

[16] R. V.

[17] He at length appeals to their pity, he being a victim of the Divine visitation.

22. Why do ye persecute me as God,[18] and glut yourselves with my flesh?[19]

23. Who will grant me that my words may be written? who will grant me that they may be marked down[20] in a book,

24. With an iron stile, and on a plate of lead,[21] or else be graven with an instrument on the rock?[22]

25. For I know that my Redeemer liveth,[23] and on the last day I[24] shall rise out of the earth:

26. And I shall be clothed again with my skin,[25] and in my flesh I shall see my[26] God;

27. Whom I myself shall see, and my eyes shall behold, and not another:[27] this, my hope, is laid up in my bosom.[28]

28. Why then do ye say now: Let us persecute him; and let us find the root of the matter[29] against him?

29. Flee then from before the sword,[30] for the sword is the revenger of iniquities: and know ye that there is a judgment.

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[18] כמו-אל As God persecuted him. He dare not call in question the right of God, as supreme Lord, to treat him severely; but he denies that his friends should take on themselves to act in like manner. Reiske translates it: "As a roe," or deer.

[19] This figure was applied to slanderers, who were said to tear in pieces and devour the flesh of those whom they calumniated.

[20] P. "Printed." Adam Clarke justly calls this a strange mistake.

[21] Writing was at that period done with an iron, or steel, sometimes on leaden tablets, sometimes on stone: the incisions made on stone were filled with lead, to render the characters more distinct and lasting. See also Jer. 17 : 1.

[22] P. בצור V. Silex.

[23] גאלי This means a near relation authorized to avenge the wrongs, or vindicate the rights of another. Job applies the term to God, to whom he looks confidently for redress and relief.

[24] Lit. "And in the end He shall rise upon the dust." This term is allowed by R. to refer to the state of the dead, whose bodies are in dissolution. He thinks that, taken in connection with the verb and preposition, it means that God will at last do him justice, when his body shall lie in ashes, over which remains of His servants He watches. There is little appearance, however, that Job looked forward to the restoration of his prosperity.

[25] H. P. "And though after my skin *worms* destroy this *body*." This refers to the dissolution of the body.

[26] The pronoun is not in the text. The words plainly regard the sight of God by Job in the flesh. They are not naturally explained of a prosperous state, in which he might enjoy Divine favor on earth.

[27] This strong asseveration, that in his flesh he should see God with his own eyes, did not imply a privilege confined to himself. God, being a pure spirit, cannot be seen with the eye; but the body sharing the bliss of the soul, is considered as seeing Him.

[28] R. The remarkable language of Job in these last verses, shows that, under Divine illumination, he contemplated the future resurrection of the body. The belief of a future life, appertains to the original tradition of the human family, which underlies the Mosaic dispensation.

[29] Accusation.

[30] He bids them not provoke God by rash judgments, since He may abandon them to the sword of their enemies.

## CHAPTER XX.

SOPHAR DECLARES THE SHORTNESS OF THE PROSPERITY OF THE WICKED, AND THEIR SUDDEN DOWNFALL.

1. THEN Sophar, the Naamathite, answered, and said:

2. Therefore various thoughts succeed one another in me;[1] and my mind is hurried away to different things.[2]

3. The doctrine with which thou reprovest me[3] I hear; and the spirit of my understanding answereth for me.

4. This I know[4] from the beginning, since man was placed upon the earth,

5. That the praise[5] of the wicked is short, and the joy of the hypocrite but for a moment.

6. If his pride mount up even to heaven, and his head touch the clouds:

7. In the end he shall be destroyed like a dunghill: and they that had seen him shall say: Where is he?

8. As a dream that fleeth away he shall not be found; he shall pass as a vision of the night:

9. The eye that had seen him shall see him no more; neither shall his place any more behold him.[6]

10. His children shall be oppressed with want;[7] and his hands[8] shall render to him his sorrow.[9]

11. His bones shall be filled with the vices of his youth;[10] and they[11] shall sleep with him in the dust.

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[1] H. P. "My thoughts cause me to answer,"—suggest an answer, prompt me. Good: "Whither would my tumult transport me?" He remarks: "The only commentator who has in any way understood this passage is St. Jerome."

[2] "Here again St. Jerome gives us the sense, but not the words." Good.

[3] H. P. "The check of my reproach." Sophar feels moved to reply to the observations of Job, which involved the condemnation of his course.

[4] H. P. "Knowest thou not this?"

[5] H. P. "The triumphing"—the exultation.

[6] Ps. 102 : 16.

[7] P. "Shall seek to please the poor." Syr. agrees with St. Jerome. Good also. Chald.: "The poor shall crush his children." This is adopted by Schnurrer. The reverse of fortune is foretold, whereby the poor, who had been oppressed, become oppressors of his children. Ps. 108 : 10.

[8] The hands of the wicked man may be regarded as having prepared for him the punishment of his crimes in the persons of his children.

[9] אונו. P. "Their goods." L. "His (ill-gotten) wealth." V. "Dolorem." This may be understood of retribution providentially taken for the wrong done and pain caused.

[10] P. "Full *of the sin* of his youth." Good remarks: "Our common version is derived from the Vulgate, in general an admirable translation." *Supra* 13 : 26. Syr., Ar., Sept., and Simonis so understand it. R. takes it for secret sins. Ps. 89 : 8.

[11] H. is singular. Vice may be said to sleep with man in the dust, as it often continues until death.

12. For when evil shall be sweet in his mouth, he will hide it under his tongue.[12]

13. He will spare it, and not forsake it; and will hide it in his throat.

14. His bread in his stomach shall be turned into the gall of asps within him.[13]

15. The riches which he hath swallowed he shall vomit up: and God shall draw them out of his stomach.

16. He shall suck the head[14] of asps; and the viper's tongue shall kill him.

17. (Let him not see the streams of the river, the brooks of honey and of butter.)[15]

18. He shall be punished for all that he did,[16] and yet shall not be consumed:[17] according to the multitude of his devices, so also shall he suffer.[18]

19. Because he brake in and stripped the poor: he hath violently taken[19] a house which he did not build.

20. And yet his stomach was not filled: and when he hath the things he coveted, he shall not be able to enjoy them.

21. There was nothing left of his meat: and therefore nothing shall continue of his goods:

22. When he shall be filled he shall be straitened,[20] he shall burn,[21] and every sorrow[22] shall fall upon him.

23. May his stomach be filled,[23] that *God* may send forth the wrath of His indignation upon him, and rain down His war[24] upon him.

24. He shall flee from weapons of iron, and shall fall upon a bow of brass.[25]

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[12] Like honey, the sweetness of which he desires to enjoy.

[13] The delicious taste shall be changed into bitterness. The indulgence of vice is followed by pain.

[14] Chald. P. "The poison." The same letters admit either meaning.

[15] An exaggerated, but usual expression, denoting great fertility.

[16] P. "That which he labored for shall he restore." H. may mean the labor of hirelings which he withheld.

[17] P. "And shall not swallow it down." The figure is that of a man who has in his mouth food which he long toiled to secure, which, nevertheless, he is compelled to disgorge.

[18] P. "According to his substance *shall* the restitution *be*, and he shall not rejoice therein." V. gives a paraphrase. His great efforts to secure wealth, and his pain from disappointment, are expressed.

[19] Taken possession of. R. V.

[20] In his abundance he shall not feel content: his wealth will speedily vanish. "Whilst he is anxious to preserve what he has accumulated, the very abundance puts him in straits." St. Gregory M.

[21] This appears to be a second version of the same word.

[22] P. "Every hand of the wicked,"—every one whom he had oppressed.

[23] H. P. "When he is about to fill his belly."

[24] בלחומו. P. "While he is eating." L. "For his eating." He prays that God may visit him in wrath, and shower chastisements on him, so that they may become like his nourishment.

[25] P. "The bow of brass shall strike him through." In escaping a less danger, he falls beneath a fatal stroke.

25. The sword *is* drawn out, and cometh forth from its scabbard,[26] and glittereth in his gall:[27] the terrible ones[28] shall go and come upon him.

26. All darkness is hid in his secret[29] places: a fire that is not kindled shall devour him: he shall be afflicted when left[30] in his tent.

27. The heavens shall reveal his iniquity, and the earth shall rise up against him.

28. The produce of his house shall be exposed, he shall be pulled down[31] in the day of God's wrath.

29. This is the portion of a wicked man from God, and the inheritance of his doings from the Lord.

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## CHAPTER XXI.

JOB SHOWS THAT THE WICKED OFTEN PROSPER IN THIS WORLD, EVEN TO THE END OF THEIR LIFE; BUT THAT THEIR JUDGMENT IS IN ANOTHER WORLD.

1. THEN Job answered, and said:

2. Hear, I beseech you, my words, and repent.[1]

3. Suffer me, and I will speak; and after, if ye please, laugh at my words.

4. Is my debate[2] against man, that I should not have just reason to be troubled?

5. Hearken to me and be astonished; and lay your finger on your mouth.[3]

6. As for me, when I remember,[4] I am afraid, and trembling taketh hold on my flesh.

7. Why then do the wicked live, advance,[5] and are mighty in riches?

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[26] The body of the wicked in which it was plunged.

[27] The gall appears on it. [28] The terrors of death.

[29] Wherever he seeks to conceal himself he finds darkness, that is, calamities.

[30] This may be understood of any one who may remain in his dwelling.

[31] P. "*His goods* shall flow away."

[1] H. P. "Let this be your consolations." The verb, from which the noun is derived, in the conjugation Niphal, means to repent; but R. maintains that the noun does not admit this meaning. Good, nevertheless, in accordance with St. Jerome, renders it: "May this produce your retraction."

[2] P. "Complaint." Having to plead his cause with reference to God, he is necessarily embarrassed by the consideration of the Divine sanctity and majesty.

[3] As persons struck with amazement. [4] The ways and counsels of God.

[5] P. "Become old. Yea, are mighty in power." Aben. Ezra explains it of increasing in solid wealth. Chald. Ar. support this meaning.

8. Their seed continueth before them,[6] a multitude of kinsmen, and of children's children[7] in their sight.

9. Their houses are secure and peaceable: and the rod[8] of God is not upon them.

10. Their cattle conceive, and fail[9] not: their cow calveth, and casteth not her calf.[10]

11. Their little ones go out like a flock; and their children dance and play.

12. They take the timbrel, and the harp, and rejoice at the sound of the pipe.[11]

13. They spend their days in pleasure,[12] and in a moment they go down to hell:[13]

14. They say to God: Depart from us, we desire not the knowledge of Thy ways.[14]

15. Who is the Almighty, that we should serve Him? and what doth it profit us if we pray to Him?

16. Yet because their prosperity[15] is not in their hand, may the counsel of the wicked be far from me.

17. How often is the lamp of the wicked put out,[16] and a deluge[17] cometh upon them; and He distributes sorrows[18] in His wrath.

18. They shall be as chaff before the wind, and as ashes[19] which the whirlwind scattereth.

19. God shall lay up the sorrow[20] of the father for his children: and when He shall repay, then shall he know it.

20. His eyes shall see his own destruction, and he shall drink of the wrath of the Almighty.

21. For what is it to him what befalleth his house after him: and if the number of his months be diminished by one-half?

22. Shall any one teach God knowledge, who judgeth those that are high?[21]

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[6] Their children grow up to maturity in their lifetime.

[7] H. P. "Their offspring." V. paraphrases it: "A multitude," &c.

[8] The chastisement.

[9] P. "Their bull gendereth." R. refers it to the cow, which is distinctly mentioned in the following member.

[10] Makes no abortion. [11] Good: "Organs were not in use at that early period."

[12] "Good" is the term used in the text. It means enjoyment.

[13] "To the nether world." L. Job dwells on the apparent happiness of the wicked even to the last moment of life, since they often pass to the other life speedily and without suffering.

[14] *Infra* 34 : 27. Ps. 35 : 4.

[15] Their happiness. The text has it interrogatively: Is not their happiness in their hand? within their reach?

[16] Their race becomes extinct. The text rather means how seldom this happens.

[17] Destruction. [18] God sends calamities. [19] H. signifies chaff.

[20] H. P. "Iniquity." God visits the sins of parents on their children by a secret, but just counsel, without punishing these for sins of which they are wholly guiltless.

[21] St. Gregory understands this of the fallen angels.

23. One man dieth strong and hale, rich and happy:

24. His bowels are full of fat, and his bones are moistened with marrow.

25. But another dieth in bitterness of soul without any riches:[22]

26. And yet they sleep together in the dust, and worms cover them.

27. Surely I know your thoughts, and your unjust judgments against me.

28. For ye say: Where is the house of the prince? and where are the dwelling-places of the wicked?

29. Ask any one of them that go by the way, and ye shall perceive that he knoweth these same things.[23]

30. Because the wicked man is reserved to the day of destruction, and he shall be brought to the day of wrath.[24]

31. Who shall reprove his way to his face? and who shall repay him what he hath done?

32. He shall be brought to the graves, and shall watch[25] in the heap of the dead.

33. He hath been acceptable to the gravel of Cocytus;[26] and he shall draw every man after him,[27] and there are innumerable before him.[28]

34. How then do ye comfort me in vain, whereas your answer is shown to be repugnant to truth?[29]

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[22] P. "Never eateth with any pleasure." The text means that he never enjoyed happiness or prosperity. L. "Hath never partaken of any happiness." The condition of two men is contrasted: their end in death is alike.

[23] H. P. "Do ye know their tokens?" St. Jerome gives it in an affirmative form. The tokens are taken for the various sources of information which travellers have had.

[24] The sense, as given by R., conformably to the scope of Job, is, that, on the day of destruction, the wicked man is preserved; and, on the day of wrath, he is brought forth from danger. Job insists that, in the ordinary dealings of God with men, the wicked are favored and protected.

[25] He is distinguished by a proud monument amidst the dead. His memory is preserved. Good: "Around his tomb they shall keep watch."

[26] P. "The clods of the valley shall be sweet unto him." He rests tranquilly beneath them. St. Jerome took נחל for a river, as it sometimes signifies the water which flows through a valley, and called it by the classic name Cocytus, one of the rivers of hell. The wicked man is described as favored even in death with special marks of distinction.

[27] By the favors which he is seen to enjoy.

[28] Already entombed, and aggregated to the dead.

[29] St. Jerome freely translates this last clause, which means that prevarication is found in their answers. "The friends of blessed Job could not comfort him, inasmuch as their discourses were opposed to truth." St. Gregory M. This opposition seems to be rather in the application of their maxims to his case, than in the maxims themselves.

# CHAPTER XXII.

ELIPHAZ FALSELY IMPUTES MANY CRIMES TO JOB; BUT PROMISES HIM PROSPERITY IF HE WILL REPENT.

1. THEN Eliphaz, the Themanite, answered, and said:
2. Can man be compared with God, even though he were of perfect knowledge?[1]
3. What doth it profit[2] God if thou be just? or what dost thou give Him if thy way be unspotted?
4. Shall He reprove thee for fear,[3] and come with thee into judgment:
5. And not for thy manifold wickedness, and thy infinite iniquities?
6. For thou hast taken away the pledge of thy brethren without cause,[4] and stripped the naked[5] of their clothing.
7. Thou hast not given water to the weary; thou hast withholden bread from the hungry.
8. In the strength of thy arm[6] thou didst possess the land; and being the most mighty[7] thou holdest it.
9. Thou hast sent widows away empty, and the arms of the fatherless thou hast broken in pieces.
10. Therefore art thou surrounded with snares, and sudden fear troubleth thee.
11. And didst thou think that thou shouldst not see darkness, and that thou shouldst not be covered with the violence of overflowing waters?[8]
12. Dost not thou think that God is higher than heaven, and is elevated above the height of the stars?[9]
13. And thou sayst: What doth God know? and He judgeth as it were through a mist.

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[1] V. is free. H. P. "Can a man be profitable unto God, as he that is wise is profitable unto himself?" Eliphaz denies that man, by his justice, renders any service to God, since He is essentially independent, although the wise man, by his prudent conduct, secures for himself great advantages.

[2] H. P. "Is it any pleasure?" This here implies profit.

[3] H. P. "Of thee." Shall God be restrained from judging by respect, or regard, for man?

[4] The charges of Eliphaz rested on mere surmise, originating in the persuasion that God would not suffer an innocent man to be afflicted.

[5] Those who were miserably clad.

[6] P. "But as for the mighty man he had the earth." Eliphaz blames Job for occupying the country by force, which he had not done.

[7] The man of commanding aspect.

[8] "Eliphaz compares afflictions to overwhelming waters." St. Gregory M.

[9] R. V.

14. The clouds are his covert; and He doth not consider our things;[10] and He walketh about the poles[11] of heaven.

15. Dost thou desire to keep the path of ages,[12] which wicked men have trodden?

16. Who were taken away before their time, and a flood[13] overthrew their foundation:

17. Who said to God: Depart from us; and looked upon the Almighty as if He could do nothing:[14]

18. Whereas He hath filled their houses with good things; whose way of thinking[15] be far from me.

19. The just see, and rejoice: and the innocent laugh them to scorn.[16]

20. Is not their exaltation[17] cut down, and hath not fire devoured the remnants[18] of them?

21. Submit thyself[19] then to Him, and be at peace: and thereby thou shalt have the best fruits.[20]

22. Receive the law of His mouth; and lay up His words in thy heart.

23. If thou return to the Almighty, thou shalt be built up,[21] and shalt put away iniquity far from thy tent.

24. He shall give for earth flint,[22] and for flint torrents of gold.[23]

25. And the Almighty shall be against thy enemies,[24] and silver shall be heaped together for thee.

26. Then shalt thou abound in delights in the Almighty, and lift up thy face to God.

27. Thou shalt pray to Him, and He will hear thee; and thou shalt pay thy vows.[25]

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[10] "God, being Almighty, attends to all things without neglecting any, and attends to each thing individually, without failing to regard all at the same time." St. Gregory M.

[11] H. P. "In the circuit."

[12] The ancient way pursued by the antediluvian giants.

[13] The deluge.

[14] H. P. "And what can the Almighty do for them?" V. gives the meaning.

[15] H. P. "The counsel of the wicked."

[16] The just rejoice in the defeat of the machinations of the wicked.

[17] Rashi: "The high estate." R. Simonis: "*Is* not our adversary cut down?" P. L. "Is not God in the height of heaven?" Good: "Our tribe is not cut off." The passage is extremely difficult.

[18] All that remained with them which they prized.

[19] P. "Acquaint now thyself with Him."

[20] H. P. "Good shall come unto thee." 19 MSS., R., Chald., Sept., support V.

[21] Restored to wealth and prosperity.

[22] בצר some take to mean a lump of precious metal in its native state.

[23] P. "*Gold* of Ophir as the stones of the brooks." Immense riches are proposed to Job as his reward, if abandoning his former course, he turn to God.

[24] בצריך P. "The defence." R. takes it to be the plural of the noun above noticed. L. "Thy precious metal." This suits the context. God will be to him in place of all wealth, which likewise He will bestow abundantly.

[25] As an earnest suppliant.

28. Thou shalt decree a thing, and it shall be accomplished for thee;[26] and light shall shine on thy ways.

29. For he that hath been humbled shall be in glory:[27] and he that shall bow down his eyes shall be saved.[28]

30. The innocent shall be saved;[29] and he shall be saved by the cleanness of his hands.

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## CHAPTER XXIII.

JOB WISHES TO BE TRIED AT GOD'S TRIBUNAL.

1. THEN Job answered, and said:

2. Now also my words are in bitterness: and the hand of my scourge[1] is more grievous than my mourning.

3. Who will grant me that I might know and find Him, and come even to His throne?[2]

4. I would set judgment[3] before Him, and would fill my mouth with complaints,[4]

5. That I might know the words that He would answer me, and understand what He would say to me.

6. I would not that He should contend with me with much strength, nor overwhelm me with the weight of His greatness.[5]

7. Let Him propose equity against me, and let my judgment come to victory.[6]

8. But if I go to the east,[7] He appeareth not; if to the west,[8] I shall not understand Him.

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[26] "A thing is decreed and accomplished, when virtue, which is desired, is brought to effect, through Divine favor." St. Gregory M.

[27] V. is free. P. "When *men* are cast down, then thou shalt say: *there* is lifting up." L. "Thou wilt say: Pride (has done it)."

[28] P. "He shall save the humble person." Syr. has the passive voice, which R. thinks was an ancient reading. Matt. 23 : 12.

[29] P. "He shall deliver the island of the innocent." R. takes ‘ℵ to be an ancient negative.

[1] P. "My stroke." L. "My suffering." The hand by which he was pressed down.

[2] "By a wonderful influence of Almighty God, the mind of the just man, whilst harassed with adversity in this world, desires the more ardently to come to the contemplation of the Divine Presence." St. Gregory M.

[3] Put in order my defence.

[4] With arguments.

[5] He trusts that God will not overwhelm him by His majesty, but rather allow him to set forth the merits of his cause. The latter member is paraphrased by St. Jerome. The text has: "But He will set to me:" which, according to R., means, set His heart on him, apply His mind to his cause. P. "But He would put *strength* in me."

[6] Let me prove victorious: let my trial result favorably to me. St. Jerome had a different reading, which is supported by four MSS. R. Good admits the translation rather as a paraphrase.

[7] Forward.

[8] Backward.

9. If to the left hand, what shall I do?[9] I shall not take hold[10] on Him: if I turn myself to[11] the right hand, I shall not see Him.

10. But He knoweth my way, and hath tried me as gold that passeth through the fire:

11. My foot hath followed His steps, I have kept His way, and have not declined from it.[12]

12. I have not departed from the commandments of His lips: and the words of His mouth I have hid in my bosom.[13]

13. For He is alone,[14] and no man can turn away His thought: and whatsoever His soul[15] desireth, that He doeth.

14. And when He shall have fulfilled His will in me, many other like things are also at hand with Him.

15. And therefore I am troubled at His presence; and when I consider Him, I am made pensive with fear.

16. God hath softened my heart,[16] and the Almighty hath troubled me.

17. For I have not perished because of the darkness that hangeth over me,[17] neither hath the mist covered my face.[18]

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## CHAPTER XXIV.

GOD'S PROVIDENCE OFTEN SUFFERS THE WICKED TO GO ON A LONG TIME IN THEIR SINS; BUT PUNISHES THEM IN ANOTHER LIFE.

1. TIMES are not hidden from the Almighty:[1] but they that know Him know not His days.

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[9] P. "Where he doth work."

[10] H. P. "Behold."

[11] H. P. "He hideth himself." God appears to conceal Himself from Job, as long as He does not allow him to plead his cause before Him. Compare Acts 17 : 27.

[12] "Although the just entertain humble sentiments, they know the correctness of the course which they pursue, but they indulge no presumption on account of its rectitude." St. Gregory M.

[13] P. "More than my necessary *food*." St. Jerome seems to have had a reading slightly different, which yields a better meaning. Ps. 118 : 11.

[14] As supreme and absolute Lord, God can do all things conformably to His will, which, however, is necessarily just and holy.

[15] He.

[16] By affliction. "The heart of the just man is softened, because it is penetrated with the fear of the Divine judgment." St. Gregory M.

[17] Job was not cut off before affliction came on him.

[18] He was not brought to his end by the severe visitation.

[1] H. P. "Why, seeing times are not hidden from the Almighty, do they that know Him, not see His days?" Job inquires, why are the vicissitudes of life known to Him, whilst they are concealed from His servants? Since all things are known to God, we might expect that He would guard his worshippers from calamity. This inquiry leads to the conclusion, that all things are regulated by a secret but high counsel.

2. Some remove land-marks, take away flocks by force, and feed them.[2]

3. They drive away the ass[3] of the fatherless, and take away the widow's ox[4] for a pledge.

4. They overturn the way of the poor,[5] and oppress together the meek of the earth.[6]

5. Others, like wild asses in the desert, go forth to their work:[7] by watching for prey,[8] they get bread for their children.

6. They reap the field that is not their own, and gather the vintage of him whom by violence they oppress.[9]

7. They send men away naked, taking away their clothes who have no covering in the cold:[10]

8. Who are wet with the mountain showers,[11] and having no covering clasp the stones.[12]

9. They violently rob the fatherless,[13] and strip the poor common people.[14]

10. From the naked and them that go without clothing,[15] and from the hungry they take away the ears of corn.[16]

11. They take their rest at noon[17] among the stores of them, who, after having trodden the wine-presses, suffer thirst.

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[2] He proceeds to enumerate the many unjust and violent acts of men. They publicly retain the flocks. P. "Feed *thereof*." L. "They rob flocks, and feed them."

[3] This animal was ordinarily used for riding, or carrying burdens. To take it away was to deprive the owner of most essential services.

[4] Necessary for ploughing her farm.

[5] H. P. "They turn the needy out of the way:" they drive them from the public roads, or frighten them, so that they do not venture to frequent them.

[6] H. P. "The poor of the earth hide themselves together." Many MSS. have "the meek." Both terms are understood of the afflicted and oppressed.

[7] *Supra* 11 : 12. As the wild ass seeks food in the wilderness, so rapacious men, intent on plunder from early dawn, find support for their children. R. V.

[8] P. "The wilderness *yieldeth* food." G. "Rising early for the pillage of the wilderness."

[9] P. "They gather the vintage of the wicked." St. Jerome understood, by the term, the wretched man, the victim of oppression. Some take the text to mean, that the poor are forced, for their subsistence, to work on lands not their own, and in vineyards belonging to wicked owners. G. "In the field they cut down his corn, and crop the oppressor's vineyard."

[10] R. designates this a free, but elegant version.

[11] Rain falls frequently and abundantly in mountainous places, to which the poor fled from the violence of their oppressors.

[12] They take refuge in the caves, not having shelter elsewhere.

[13] H. P. "They pluck the fatherless from the breast." St. Jerome derives משך from the verb שדד to rob or despoil. Sept. gives the other meaning.

[14] V. is free. P. "Take a pledge of the poor."

[15] P. "They cause *him* to go naked without clothing."

[16] Which he had gathered for his support.

[17] יצהירו This verb, which Schultens, as well as St. Jerome, interprets with reference to noonday, is by some explained of making oil. P. "*Which* make oil within their walls." Nevertheless, Good translates it: "They make them toil at noonday." This meaning is embraced by almost all the modern commentators and translators. The labors of the poor are described, who want the necessaries of life, whilst they contribute to the support of the wealthy.

12. Out of the cities they make men groan;[18] and the soul of the wounded crieth out; and God doth not suffer it to pass unrevenged.[19]

13. They are rebellious to the light; they know not its ways; neither return they by its paths.[20]

14. The murderer riseth at the very break of day: he killeth the needy, and the poor man: but in the night he will be as a thief.[21]

15. The eye of the adulterer observeth darkness,[22] saying: No eye shall see me: and he will cover[23] his face.

16. He diggeth[24] through houses in the dark as in the day they had appointed[25] for themselves, and they know not the light.[26]

17. If the morning suddenly appear,[27] it is to them the shadow of death; and they walk in darkness as if it were in light.[28]

18. He is swift upon the face of the water:[29] cursed be his portion on the earth:[30] let him not walk by the way of the vineyards.[31]

19. Let him pass from the snow waters to excessive heat, and his sin even to hell.[32]

20. Let mercy[33] forget him: may worms be his sweetness;[34] let him be remembered no more, but be broken in pieces as an unfruitful tree.[35]

21. For he hath fed[36] the barren that beareth not: and to the widow he hath done no good.

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[18] By acts of violence, which are frequent in the crowded haunts of men.

[19] P. "God layeth not folly *to them*." Job complains that these crimes pass unpunished.

[20] The wicked walk not by the Divine light.

[21] Deeds of blood are perpetrated by him at break of day, as soon as victims fall in his way: thefts and robberies during the night.

[22] "Twilight." He seeks a time in which he may escape detection.

[23] Veil,—disguise himself.

[24] The burglar. Some understand it of the adulterer, who makes his way into houses by secret passages. Good: "He wormeth into houses."

[25] The verb means to seal, and is understood of the robbers, who "in the daytime lock themselves in." St. Jerome takes it to mean, that they had agreed together on the burglary, which they perpetrate at night. The transition from the singular to the plural is not unusual.

[26] They shun it as unsuitable to their designs.

[27] Of the sudden appearance the text does not make mention.

[28] Confident and fearless, being accustomed to night wanderings. R. V.

[29] The wicked man is compared to anything light floating on the waters. The rapidity of his movements is signified. Good: "Miserable."

[30] The place where he dwells, or which he frequents, is desolate.

[31] He avoids cultivated places. The habits of the modern Bedouins resemble those described by Job.

[32] P. "Drought and heat consume the snow-waters: *so doth* the grave *those which* have sinned." As the snow-waters quickly disappear, so also sinners often glide away into eternity, almost imperceptibly, without apparent suffering. V. intimates that the sinner passes from the cold of night to the heat of day, and continues to sin until snatched away into eternity.

[33] H. P. "The womb,"—the mother that bore him. V. uses *misericordia*, to express her tender feeling. Is. 49 : 15.

[34] As the corpse becomes the prey of worms, the ease of the death of the sinner is represented, by saying that the worms are sweet to him.

[35] The epithet, which is applied to a perverse man, here marks a tree of bad quality.

[36] P. "He evil entreateth." רעה This ordinarily means to feed, or exercise pastoral charge: here it is thought to mean crushing, as רעע. Good, however, dissents.

22. He pulleth down the strong by his might: and when he standeth up, one[37] shall not trust to his life.

23. God hath given him place for repentance,[38] and he abuseth it unto pride:[39] but his eyes are upon his[40] ways.

24. They are lifted up for a little while, and shall not stand, and shall be brought down as all things, and shall be taken away: and as the tops of the ears of corn they shall be broken.[41]

25. And if it be not so, who can convince me that I have lied, and set my words before God?[42]

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## CHAPTER XXV.

BALDAD REPRESENTS THE JUSTICE OF GOD, BEFORE WHOM NO MAN CAN BE JUSTIFIED.

1. THEN Baldad, the Suhite, answered, and said:

2. Power and terror are with Him, who maketh peace in His high places.[1]

3. Is there any numbering of His soldiers?[2] and upon whom shall not His light arise?[3]

4. Can man be justified compared with[4] God, or can he that is born of a woman appear clean?

5. Behold, even the moon doth not shine,[5] and the stars are not pure in His sight.

6. How much less man that is rottenness, and the son of man[6] who is a worm?

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[37] When this powerful oppressor rises, no man feels his life safe.

[38] The text means "confidence," a sense of security.

[39] H. means, "he leaneth upon." The feeling of permanent prosperity, which he indulges, is indicated. P. "*Though it be* given him to be in safety, whereon he resteth."

[40] H. P. "Their." The eyes of God are on the ways of the wicked. He sees all their deeds, though He does not at once visit them with punishment.

[41] The wicked are prosperous for a time, but are subject to the common condition of men. They finally fall off, as the top of the ear of corn is plucked away. Their easy death is intimated.

[42] P. "Make my speech nothing worth." Different punctuation is found in two MSS. R. V.

[1] God, who is supreme and clothed with majesty, keeps peace in Heaven, governing his angels. "In Heaven He associates His elect with the angelic choirs, as on earth He bears with and controls the efforts of the wicked in opposition to His will." St. Gregory M. Even R. explains the text of the harmony of angels and saints in Heaven, under the Divine government.

[2] His troops. Dan. 7 : 10.

[3] Who is hidden from His view?

[4] In the sight of God. *Supra* 9 : 2.

[5] R. assents to St. Jerome. The present reading bears a different meaning; but all the ancient versions support, in various ways, the other reading, which is still found in a MS. K. The mild splendor of the moon is not counted for aught in the Divine sight.

[6] The same meaning is conveyed in both members of this sentence.

## CHAPTER XXVI.

JOB DECLARES HIS SENTIMENTS OF THE WISDOM AND POWER OF GOD.

1. THEN Job answered, and said:

2. Whose helper art thou? is it of him that is weak?[1] and dost thou hold up the arm of him that hath no strength?

3. To whom hast thou given counsel? perhaps to him that hath no wisdom; and thou hast shown thy very great prudence.

4. Whom hast thou desired to teach? was it not Him that made life?[2]

5. Behold, the giants[3] groan under the waters, and they that dwell with them.

6. Hell[4] is naked before Him, and there is no covering for destruction.[5]

7. He stretched out the north[6] over the empty space, and hangeth the earth upon nothing.[7]

8. He bindeth up the waters in His clouds, so that they break not out and fall down together.[8]

9. He withholdeth the face of His throne, and spreadeth His cloud over it.[9]

10. He hath set bounds about the waters, till light and darkness come to an end.

11. The pillars of heaven[10] tremble, and dread at His beck.[11]

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[1] Job asks, does Baldad profess to help him, a weak man.

[2] H. P. "And whose spirit came from thee?" Job intimates that Baldad had not spoken by the spirit of God. V. may be understood, as implying that Baldad attempted to teach God Himself, by whose breath man lives, since he delivered maxims by which he wished God to be governed in His dealings with men.

[3] הרפאים The spirits of the departed. Ps. 87 : 11. The region in which they dwelt was conceived to be under the ocean, towards the centre of the earth. A people bore the same name. Gen. 14 : 5. It was used also of giants. Deut. 2 : 11, 20.

[4] "The nether world." L. The region of the departed is open to the Divine view. P. "Hell."

[5] "Destruction" here corresponds to "hell." The state is regarded as one of destruction, because it is preceded by death. "There is no covering," nothing to conceal the spirits from the Divine knowledge.

[6] The northern pole, which was alone visible to the ancients, who were unacquainted with the southern hemisphere.

[7] The earth was supposed to be poised in space.

[8] H. P. "The cloud is not rent under them." V. expresses the same idea. The suspension of the vapors in the air is pointed to as a physical law. Gen. 1 : 7.

[9] He concealeth His throne from view.

[10] The mountains appear like pillars supporting the heavens, and were so spoken of by the ancients, without attaching a strict meaning to their language.

[11] H. P. "Reproof."

12. By His power the seas are suddenly gathered together,[12] and His wisdom hath struck the proud one.[13]

13. His spirit hath adorned the heavens, and His hand[14] brought forth the winding serpent.[15]

14. Lo, these things are said in part of His ways: and seeing we have heard scarce a little drop of His word,[16] who shall be able to behold[17] the thunder of His greatness?

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## CHAPTER XXVII.

JOB PERSISTS IN ASSERTING HIS OWN INNOCENCE, AND THAT HYPOCRITES WILL BE PUNISHED IN THE END.

1. JOB also added, taking up his parable,[1] and said:

2. As God liveth, who hath taken away my judgment, and the Almighty who hath brought my soul to bitterness:[2]

3. As long as breath remaineth in me, and the spirit of God[3] in my nostrils,

4. My lips shall not speak iniquity, neither shall my tongue contrive lying.

5. God forbid that I should judge you to be just: till I die I will not depart from my innocence.

6. My justification,[4] which I have begun to maintain, I will not forsake: for my heart doth not reprehend me in all my life.[5]

7. Let my enemy be as the ungodly, and my adversary as the wicked one.

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[12] The gathering of a storm is meant. The text is thought by some to refer to the passage of the Red Sea: but it does not admit this interpretation.

[13] His wisdom defeats and overthrows the proud.

[14] V. "Obstetricante manu ejus." There is no epithet in the text; the participle used by St. Jerome has reference to the verb, which, however, sufficiently expresses the Divine action.

[15] L. "The flying serpent." The dragon between the two bears in the heavens is meant. The epithet is borrowed from terrestrial serpents that quickly escape from view.

[16] "How slight a whisper." L.

[17] To understand, conceive.

[1] His discourse. The same term is employed by Moses in regard to the predictions of Balaam. Numb. 24: 3.

[2] "He testifies that his sufferings are not the result of chance, but of the Divine disposition, and ascribes his bitter feelings not to his tempter, but to the Author." St. Gregory M.

[3] The life which God breathed into his nostrils.

[4] My justice, the merits of my case.

[5] In my days. He was not conscious of any grievous dereliction of duty. This was an extraordinary testimony of a pure conscience.

8. For what is the hope of the hypocrite, if he seize covetously,[6] and God deliver not his soul?[7]

9. Will God hear his cry, when distress shall come upon him?

10. Or can he delight himself in the Almighty,[8] and call upon God at all times?

11. I will teach you by the hand[9] of God what the Almighty hath; and I will not conceal it.

12. Behold ye all know it: and why do ye speak vain things without cause?

13. This is the portion of a wicked man with God, and the inheritance of the violent, which they shall receive of the Almighty.

14. If his sons be multiplied, they shall be for the sword, and his grandsons shall not be filled with bread.

15. They that shall remain of him shall be buried in death, and his widows shall not weep.

16. If he shall heap together silver as earth, and prepare raiment[10] as clay,

17. He shall prepare indeed; but the just man shall be clothed with it, and the innocent shall divide the silver.

18. He hath built his house as a moth;[11] and as a keeper[12] he hath made a booth.

19. The rich man, when he shall sleep, shall take away nothing with him:[13] he shall open his eyes, and find nothing.[14]

20. Poverty,[15] like water, shall take hold on him: a tempest shall oppress him in the night:

21. A burning wind shall take him up, and carry him away, and, as a whirlwind, shall snatch him from his place.

22. And He[16] shall cast upon him, and shall not spare: out of His hand he would willingly flee.

23. He[17] shall clasp[18] his hands upon him, and shall hiss at him, beholding his place.

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[6] P. "Though he hath gained." L. "When he hath gained unjust wealth."

[7] P. "When God taketh away his soul." The text has not the negation.

[8] Concerning the works of God. [9] Under Divine direction.

[10] The ancients considered their robes as a chief part of their treasures.

[11] Eating its way into the cloth.

[12] As a herdsman he has made a temporary hut.

[13] P. "He shall not be gathered:" that is, aggregated to the society of the departed just. Num. 20: 26. Two MSS. have different punctuation from the received one, and support the version of St. Jerome, which corresponds to the parallel member.

[14] H. P. "He *is* not." In the twinkling of an eye he is no more.

[15] H. P. "Terrors take hold on him as waters." The terrors of death, like rushing waters, seize on him, and carry him away.

[16] God shall cast evils like darts at him. [17] Each observer. [18] H. P. "Clap."

# CHAPTER XXVIII.

MAN'S INDUSTRY SEARCHETH OUT MANY THINGS; TRUE WISDOM IS TAUGHT BY GOD ALONE.

1. SILVER hath beginnings of its veins;[1] and gold hath a place wherein it is melted.

2. Iron is taken out of the earth; and stone melted with heat is turned into brass.[2]

3. He[3] hath set a time for darkness, and the end of all things He considereth, the stone also that is in the dark, and the shadow of death.[4]

4. The flood divideth from the people that are on their journey, those whom the foot of the needy man hath forgotten, and who cannot be come at.[5]

5. The land out of which bread grew in its place hath been overturned with fire.[6]

6. The stones of it are the place of sapphires, and the clods of it are gold.

7. The bird hath not known the path, neither hath the eye of the vulture beheld it.[7]

8. The children of the merchants[8] have not trodden it; neither hath the lioness passed by it.

9. He hath stretched forth his hand to the flint: he hath overturned mountains from the roots.[9]

10. In the rocks he hath cut out rivers,[10] and his eye hath seen every precious thing.[11]

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[1] P. "A vein." מוצא *A mine.* From the mention of riches which may pass from the hands of the wicked to the just, but which must be relinquished in death, Job takes occasion to descant on the precious metals, and on mining operations, as also on various precious stones. This is the most ancient notice of such matters.

[2] It is not clear whether the bringing out of copper from the ground is meant, or the forming of brass, by melting copper with the stone calamine.

[3] P. "He setteth an end for darkness." Man introduces light into caves and mines, in order to draw from them various ores.

[4] In deep darkness.

[5] P. "The flood breaketh out from the inhabitants: *even the waters* forgotten of the foot: they are dried up, they are gone away from men." Mining operations are had in view, directed to convey away the water, and to work the mines by means of shafts sunk in them.

[6] P. "Under it is turned up as it were fire." This refers to mining under ground, on the surface of which wheat had grown; fire was employed to spring rocks.

[7] No bird penetrates into the dark recesses of mines.

[8] P. "The lion's whelps." Lit. "Children of pride,"—fierce beasts.

[9] Man, by industry and skill, brings rocks and mountains under his power.

[10] Opened channels. [11] He has searched after all the hidden riches of nature.

11. The depths also of rivers he hath searched:[12] and hidden things he hath brought forth to light.

12. But where is wisdom to be found, and where is the place of understanding?[13]

13. Man knoweth not the price thereof, neither is it found in the land of them that live in delights.[14]

14. The depth saith: It is not in me: and the sea saith: It is not with me.

15. The finest gold shall not purchase it: neither shall silver be weighed in exchange for it.

16. It shall not be compared with the dyed colors of India,[15] or with the most precious stone sardonyx, or the sapphire.

17. Gold or crystal cannot equal it; neither shall any vessels of gold be changed for it.

18. High and eminent things[16] shall not be mentioned in comparison of it: but wisdom is drawn out of secret places.[17]

19. The topaz of Ethiopia shall not be equal to it; neither shall it be compared to the cleanest dying.[18]

20. Whence then cometh wisdom? and where is the place of understanding?

21. It is hid from the eyes of all living, and the fowls of the air know it not.[19]

22. Destruction and death[20] say: With our ears we have heard the fame thereof.

23. God understandeth the way of it: and He knoweth the place thereof.

24. For He beholdeth the ends of the world: and looketh on all things that are under heaven.

25. He made a weight for the winds, and weighed the waters by measure.[21]

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[12] H. P. "He bindeth floods from overflowing." The miner takes measures to prevent an inundation.

[13] Although human industry can effect so much, it cannot secure true wisdom, which is the special gift of God.

[14] "In delights," is not in the text. Probably "*suaviter*" may have been added by way of explanation. Wisdom is not found in the land of the living, since it is not a natural production.

[15] כתם אופיר R. thinks that St. Jerome translated it as above, because כתם in the Syriac means to be spotted. P. "The gold of Ophir."

[16] ראמות ונביש The signification of these terms is not fully ascertained. P. "Coral or pearls." The latter word is rendered "crystal," by R. and Simonis.

[17] P. "The price of wisdom is above rubies." Lit. "The drawing out." Allusion seems to be made to the operation of divers, who bring forth from the sea shells or precious stones.

[18] The same term occurs as in v. 16. P. "Pure gold."

[19] The allusion before made is the ground of the present mention of them. *Supra* 7.

[20] These are taken for those who are in the deepest caverns, or in the region of the departed. Wisdom is but imperfectly known to them. Its excellence is signified by its being heard of at a great distance, and in the deepest recesses.

[21] Regulated all things.

26. When He gave a law for the rain, and a way for the sounding storms,[22]

27. Then He saw it, and declared, and prepared, and searched it.

28. And He said to man: Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding.[23]

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## CHAPTER XXIX.

JOB RELATES HIS FORMER HAPPINESS, AND THE RESPECT THAT ALL MEN SHOWED HIM.

1. JOB also added, taking up his parable, and said:

2. Who will grant me, that I might be as in the months past, as in the days in which God kept me?[1]

3. When His lamp shined over my head, and I walked by His light in darkness?[2]

4. As I was in the days of my youth, when God was familiarly[3] in my tabernacle.

5. When the Almighty was with me, and my servants[4] round about me.

6. When I washed my feet with butter, and the rock poured me out rivers of oil?[5]

7. When I went out to the gate of the city, and in the street,[6] they[7] prepared me a chair.

8. The young men saw me, and hid themselves:[8] and the old men rose up and stood.

9. The princes ceased to speak, and laid the finger on their mouth.

10. The rulers held their peace, and their tongue cleaved to their throat.[9]

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[22] P. "For the lightning of the thunder."

[23] This is a beautiful conclusion of the review of natural science and labor. Ps. 110 : 10; Eccl. 12 : 13.

[1] Preserved and guarded me.

[2] The darkness was dissipated by His light.

[3] V. Secreto בסוד It means by His secret counsel, by confidential communication. V. bears this meaning.

[4] R. prefers this interpretation. Job speaks of his numerous servants, as marking his wealth and power. P. "Children."

[5] This is an exaggerated expression of great abundance. The abundance of olive trees makes him compare the oil to streams of water flowing from a mountainous country.

[6] In the place of assemblage.

[7] H. P. "I." He caused it to be prepared.

[8] Through respect, and fear of chastisement.

[9] H. P. "To the roof of their mouth."

11. The ear that heard me blessed me; and the eye that saw me gave witness to me:[10]

12. Because I had delivered the poor man that cried out, and the fatherless[11] that had no helper.

13. The blessing of him that was ready to perish came upon me: and I comforted[12] the heart of the widow.

14. I was clad with justice: and I clothed myself with my justice[13] as with a robe and a diadem.

15. I was an eye to the blind, and a foot[14] to the lame.

16. I was the father of the poor: and the cause which I knew not[15] I searched out most diligently.

17. I brake the jaws[16] of the wicked man: and out of his teeth I took away the prey.

18. And I said: I shall die in my nest,[17] and as a palm-tree[18] I shall multiply my days.

19. My root is opened[19] beside the waters; and dew shall continue[20] in my harvest.[21]

20. My glory shall always be renewed: and my bow in my hand[22] shall be repaired.

21. They that heard me waited for my sentence, and being attentive, held their peace at my counsel.

22. To my words they durst add nothing: and my speech dropped upon them.[23]

23. They waited for me as for rain; and they opened their mouth as for a latter shower.[24]

24. If at any time I smiled on them, they believed *it* not:[25] and the light of my countenance fell not on the earth.[26]

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[10] Testified his dignity and happiness.

[11] H. P. "And him." A third class is spoken of.

[12] H. P. "Caused to sing."

[13] His administration of justice adorned him more than an elegant garment, or even a crown. H. P. "It clothed me;" referring it to the first member.

[14] H. P. "Feet."

[15] R. understands it "of him whom I knew not." Job investigated with diligence the cases of persons utterly strangers to him,—of the poor and lowly.

[16] This is a figurative expression of the just severity which, as judge, he used towards the wicked.

[17] In the midst of the comforts of home.

[18] The term is applied to the phœnix, who was believed to live a thousand years. P. "As the sand:" the grains of sand are taken as years of life.

[19] Communicating the sap to the tree.

[20] P. "Lay all night." This is the force of the text.

[21] P. "Upon my branch." All the ancient versions support St. Jerome. H. admits both significations.

[22] The bow being the usual weapon, serves as an image of power. Job feels that his glory,—authority and power,—will be restored.

[23] As rain, to improve and strengthen them.

[24] Generally abundant, falling in spring-time.

[25] They did not imagine that I should treat them with so much familiarity.

[26] His smile was not disregarded. They prized it as great condescension.

25. If I had a mind to go to them, I sat first: and when I sat as a king, with his army standing about him, yet I was a comforter of them that mourned.[27]

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## CHAPTER XXX.

JOB SHOWS THE WONDERFUL CHANGE OF HIS TEMPORAL ESTATE, FROM WELFARE TO GREAT CALAMITY.

1. BUT now the younger in years[1] scorn me, whose fathers I would not have set with the dogs of my flock:[2]

2. The strength of whose hands was to me as nothing; and they were thought unworthy of life itself.[3]

3. Barren with want and hunger, who gnawed[4] in the wilderness, disfigured with calamity and misery.

4. And they ate grass, and bark of trees: and the root of junipers was their food.

5. They snatched up these things out of the valleys; and when they had found any of them, they ran to them with a cry.[5]

6. They dwelt in the desert places of torrents, and in caves of the earth; or upon the gravel.[6]

7. They pleased themselves[7] among this kind of things, and counted it delightful[8] to be under the briers.

8. Children of foolish and base men, and not regarded at all upon the earth:[9]

9. Now I am turned into their song,[10] and am become their byword.

10. They abhor me, and flee far from me, and are not afraid to spit in my face.[11]

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[27] He did not pride himself on pomp, or treat them haughtily: but he consoled the afflicted.

[1] Younger men, his inferiors.

[2] He would not have them even as dogs: "whose fathers I scorned to put as equals with the dogs of my flock." This comparison implied great contempt. 2 Kings, 3 : 8.

[3] They appeared worn out, and decrepit: "In whom old age was perished." P.

[4] This represents the state of persons striving to support life by such food as may be found in a desert.

[5] P. "They were driven forth from among *men:* they cried after them as after a thief." St. Jerome seems to have read נ' valley, which is found in MSS. 596 R. The received reading is נו The verb יגרשו which is now rendered "were expelled," was understood by him of plucking or snatching up the juniper roots.

[6] In the caves of rocks.

[7] H. P. "They brayed." St. Jerome took the term for a cry of joy.

[8] H. P. "They were gathered together."

[9] Banished from the earth: "outcasts from the land." L.

[10] The subject of their song, in which they insult and deride me.

[11] It is impossible not to recognize in Job the type of Christ. Matt. 26 : 67.

11. For He hath opened his quiver,[12] and hath afflicted me, and hath put a bridle into my mouth.[13]

12. At my right hand, as I rose,[14] my calamities forthwith arose: they have overthrown my feet, and have overwhelmed me with their paths, as with waves.[15]

13. They have destroyed my ways; they have lain in wait against me; and they have prevailed;[16] and there was none to help.

14. They have rushed in upon me, as when a wall is broken, and a gate opened,[17] and have rolled themselves down to my miseries.[18]

15. I am brought to nothing:[19] as a wind Thou hast taken away my desire:[20] and my prosperity hath passed away like a cloud.

16. And now my soul fadeth within myself;[21] and the days of affliction have hold on me.

17. In the night my bone[22] is pierced with sorrows: and they that feed upon me[23] do not sleep.

18. With the multitude of them[24] my garment is consumed:[25] and they have girded me about, as with the collar of my coat.[26]

19. I am compared to dirt,[27] and am likened to embers[28] and ashes.

20. I cry to Thee, and Thou hearest me not: I stand up, and Thou dost not regard me.

21. Thou art changed to be cruel[29] toward me, and with Thy strong hand Thou opposest me.

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[12] The enemy opened his quiver to shoot him down. P. "He hath loosed my cord," the bond by which Job had restrained him. Under various figures he describes his sufferings from his accusers.

[13] Another image is employed to express the various efforts of his enemy.

[14] H. term means a bud, but is figuratively taken for youth. Sept. and St. Jerome explain it of a flourishing state of things, which was soon followed by misfortunes. "Calamities" are not expressed in the text. P. "Upon my right hand rise the youth." L. "Against my right hand rise up this swarm of worthless youths."

[15] H. P. "They raise up against me the ways of their destruction." V. is by way of paraphrase.

[16] These two clauses express one verb, which, according to a cognate Arabic term, may bear both meanings, as Michaelis remarks. The phrase may be simply rendered: they serve for my destruction.

[17] Lit. "As in a wide breach." The figure is that of soldiers entering a city by a breach in the wall, or of a flood carrying away a dam, or bank.

[18] P. "In the desolation they rolled themselves *upon me*." They have inflicted evils on me.

[19] H. P. "Terrors are turned upon me." The noun is in the plural, with the verb in the singular. St. Jerome expressed the effect of these terrors, which brought Job to a state of great abjection and depression of spirits.

[20] נדבתי "My authority." Simonis. "My glory." L. God swept away the state and wealth of Job, as with a wind.

[21] H. P. "Is poured out upon me." St. Jerome expresses the meaning.

[22] 737 R. supports V. The common reading has the plural, but the verb is singular.

[23] The pains and sorrows that torment him. The term signifies gnawing. *Supra* v. 3. P. "My sinews." L. "My pursuers."

[24] My pains and ulcers.

[25] Is charged and defiled.

[26] They closely bind him.

[27] H. P. "He hath cast me into the mire." The sign of comparison is in one MS. R., Syr., as well as St. Jerome, expresses it, which agrees with the parallel member.

[28] H. P. "Dust."

[29] This language is used to denote the severity of the Divine treatment, the justice of which is not

22. Thou hast lifted me up, and set me as it were upon the wind: and Thou hast mightily dashed me.[30]

23. I know that Thou wilt deliver me to death, where a house is appointed for every one that liveth.[31]

24. But yet Thou stretchest not forth Thy hand[32] to their destruction: and if they shall fall down, Thou wilt save.

25. I wept heretofore for him that was afflicted; and my soul had compassion on the poor.

26. I expected good things, and evils are come upon me: I waited for light, and darkness brake out.

27. My inner parts boil[33] without any rest: the days of affliction have overtaken me.

28. I went mourning without indignation;[34] I rose up and cried in the crowd.

29. I was the brother of dragons, and companion of ostriches.[35]

30. My skin is become black, and my bones are dried up with heat.

31. My harp is turned to mourning, and my pipe into the voice of those that weep.

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## CHAPTER XXXI.

JOB, TO DEFEND HIMSELF FROM THE UNJUST JUDGMENTS OF HIS FRIENDS, GIVES A SINCERE ACCOUNT OF HIS OWN VIRTUES.

1. I MADE a covenant with my eyes,[1] that I would not so much as think upon a virgin.[2]

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called in question. "As if he said: Thou who hast nothing cruel in Thee, seemest cruel to me, since Thou givest me no rest from scourges." St. Gregory M.

[30] H. P. "Dissolvest my substance:" like a cloud raised on high by the wind, and then dissolved. St. Jerome expresses it by the dashing to the ground of one who was raised in the air. Ps. 101: 11.

[31] A final resting-place.

[32] God does not always raise his hand to destroy the wicked. He even readily pardons them when they humble themselves. R. understands the text of the rejection of the prayers of the wicked. P. "Howbeit He will not stretch out *His* hand to the grave, though they cry in his destruction."

[33] Are agitated with feverish excitement.

[34] H. P. "Without the sun." חמה "heat." It is taken as a proverbial expression for great darkness of countenance, produced not by sunburning, but by grief: with other points it means anger. Syr. Job was deeply saddened, but was not carried away by anger.

[35] He sequestered himself from society, and imitated their howlings.

[1] The matter of the covenant is not directly stated in the text, but it was doubtless to withhold his eyes from every forbidden object. "In order to be able to guard chastely the thoughts of his heart, he made a covenant with his eyes, not rashly to look on what he might covet against his will." St. Gregory M.

[2] H. P. "Why then should I think upon a maid?" Having bound himself by this covenant, what thought could he have of sensual indulgence? V. expresses this affirmatively.

2. For what part should God from above have in me, and *what* inheritance the Almighty from on high?[3]

3. Is not destruction to the wicked, and misfortune[4] for them that work iniquity?

4. Doth not He consider my ways, and number all my steps?

5. If I have walked in vanity,[5] and my foot hath made haste to deceit:[6]

6. Let Him weigh me in a just balance; and let God know my simplicity.[7]

7. If my step hath turned out of the way, and if my heart hath followed my eyes,[8] and if a spot hath cleaved to my hands:[9]

8. Then let me sow, and let another eat: and let my offspring be rooted out.[10]

9. If my heart hath been deceived in regard to a woman, and if I have laid wait at my friend's door,[11]

10. Let my wife be the harlot of another,[12] and let other men lie with her.

11. For this[13] is a heinous crime, and a most grievous iniquity.[14]

12. It is a fire that devoureth even to destruction, and rooteth up all things that spring.[15]

13. If I have despised to abide judgment with my man-servant, or my maid-servant, when they had any controversy against me:

14. For what shall I do when God shall rise to judge? and when He shall examine, what shall I answer Him?[16]

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[3] He could not hope to enjoy Divine favor, if he were corrupt. "All other good qualities are of no account, if they be not accompanied with chastity, in the sight of the Judge who knows the secrets of hearts." St. Gregory M.

[4] נכר V. *Alienatio.* P. "A strange *punishment.*" Simonis: *Infortunium, pœna atrox.*

[5] Unjust and false ways. He does not admit that he has acted so, but he appeals to the Divine judgment to determine it.

[6] Fraudulent practices.

[7] P. "Integrity." Job appeals confidently to the Divine knowledge. "God is said to know what He makes known." St. Gregory M.

[8] The objects of lust, or avarice.

[9] If he contracted a stain by any wicked action.

[10] This has the force of an imprecation, which implies an appeal to God as the witness of truth, and avenger of crime.

[11] Planning adultery.

[12] P. "Let my wife grind unto another." Some take it for the labor which women-servants performed turning the hand-mill: others give it an obscene signification.

[13] Adultery.

[14] A crime against society, punishable by "the judges." P. "The guilt of this crime not only defiles the soul, but involves it in perdition. Whatever other good works may be performed, if the crime of impurity be not washed away, they are overwhelmed by its enormity." St. Gregory M.

[15] It destroys all the safeguards of social life.

[16] "He that thinks on the Judge who is to come, continually prepares his accounts more accurately: he that considers with trembling the eternal Lord, is forced to moderate the exercise of his temporal dominion over his subjects." St. Gregory M.

15. Did not He that made me in the womb make him also? and did not one and the same form me in the womb?

16. If I have denied to the poor what they desired, and have made the eyes of the widow wait:

17. If I have eaten my morsel alone, and the fatherless hath not eaten thereof:

18. (For from my infancy mercy[17] grew up with me: and it came out with me from my mother's womb:)

19. If I have despised him that was perishing for want of clothing, and the poor man that had no covering:

20. If his sides have not blessed[18] me, and if he were not warmed with the fleece of my sheep:

21. If I have lifted up my hand against the fatherless, even when I saw myself superior[19] in the gate:

22. Let my shoulder fall from its joint: and let my arm with its bones be broken.

23. For I have always feared God as waves swelling over me,[20] and His weight[21] I was not able to bear.

24. If I have thought gold my strength,[22] and have said to fine gold: My confidence:

25. If I have rejoiced over my great riches, and because my hand had gotten much:

26. If I beheld the sun when it shined, and the moon going in brightness:

27. And my heart in secret hath rejoiced, and I have kissed my hand with my mouth:[23]

28. Which is a very great iniquity, and a denial of the most high God:

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[17] כָּאֵב This was taken by St. Jerome and Syr. for "sorrow," or pity: it is now punctuated כְּאָב "as a father."

[18] Receiving clothing from him.

[19] P. "Saw my help:" he knew that he would be supported in his course by those assembled in the place of public meetings. "Not even did I undertake to prosecute my interests against the orphan, even when I found myself supported by justice in my claims." St. Gregory M.

[20] The term signifies awful destruction. R. observes that St. Jerome, Syr., Chal., expressed, though in various ways, its usual force. P. "Destruction *from* God *was* a terror to me." L. "Dreaded by me was the calamitous punishment of God."

[21] St. Jerome and S. seem to have read וּמִשְׂאֵתוֹ instead of the actual reading. וּמִשְׂאֵתוֹ P. "By reason of His highness I could not endure." L. "Against His highness I can accomplish nothing." The weight of His majesty is meant by V.

[22] H. P. "Hope." "The holy man neither regarded gold as his strength, nor bullion as his confidence, because placing his hope and delight in the grace of his Creator alone, he sinned not by the quantity or character of the gold." St. Gregory M.

[23] This was a form of idolatry, to kiss one's hand, and wave it towards the sun or moon in token of worship. "In the way in which they were venerated by their worshippers, blessed Job declares that he did not behold the sun and moon, nor did his heart rejoice, nor did he kiss his hand with his mouth." St. Gregory M.

29. If I have been glad at the downfall of him that hated me, and have rejoiced that evil had overtaken him.

30. For I have not given my mouth to sin, by wishing a curse to his soul.

31. If the men of my tabernacle have not said: Who will give us of his flesh that we may be filled?[24]

32. The stranger did not stay without; my door was open to the traveller.

33. If as a man[25] I have hid my sin, and have concealed my iniquity in my bosom:

34. If I have been afraid of a very great multitude, and the contempt of kinsmen hath terrified me: and I have not rather held my peace, and not gone out of the door:[26]

35. Who would grant me a hearer, that the Almighty may hear my desire: and that He Himself that judgeth would write a book:[27]

36. That I may carry it on my shoulder, and put it about me as a crown?

37. At every step of mine I would pronounce it,[28] and offer it as to a prince.[29]

38. If my land cry against me, and with it the furrows thereof mourn;

39. If I have eaten the fruits thereof without money, and have afflicted the soul[30] of the tillers thereof:

40. Let thistles grow up to me, instead of wheat, and thorns instead of barley.

*The words of Job are ended.*[31]

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[24] H. P. "We cannot be satisfied." This may be understood of the desire of his domestics, that his enemies should be punished; or of their affection for himself, expressed in an exaggerated form. Ilken, followed by R., explains it of the flesh which he gave to his guests for their nourishment. The abundance was such that none ever had reason to complain of any deficiency. This appears rather a forced explanation. The negations are not in Sept. The latter one is wanting in a MS. K.

[25] P. "As Adam." H. may mean the parent of the human family, or man in general. The excuse which Adam put forward, may be here referred to.

[26] Job denies that he concealed his sin under the influence of fear, whether of a multitude, or of particular families. The latter part of the sentence is generally constructed so as to be affected by the negation. He did not keep retired, or silent. "Whilst others were excited against me, I continued unmoved in myself." St. Gregory M.

[27] The true record of his conduct. Confidence in his rectitude moves him to wish for a full process, which he purposes to display as an ornament. P. "That mine adversary had written a book." Good: "Let mine adversary write down the charge."

[28] H. P. "I would declare unto Him the number of my steps,"—all his actions.

[29] H. P. "As a prince, would I go near unto him." The feelings of Job would be those of a prince, free and exulting.

[30] If he were guilty of injustice by occupying the land of others, so that its furrows might appear to mourn, being ploughed up for one not their owner; if he defrauded the tillers of their wages, and sacrificed their lives for his service and advantage, he consents that thistles and thorns be their only produce.

[31] This remark is in H., as part of the text.

# CHAPTER XXXII.

ELIU IS ANGRY BOTH WITH JOB AND HIS FRIENDS. HE BOASTS OF HIMSELF.

1. So these three men ceased to answer Job, because he seemed just to himself.[1]

2. And Eliu, the son of Barachel, the Buzite, of the kindred of Ram, was angry, and was moved to indignation: now he was angry against Job, because he said he was just before God.[2]

3. And he was angry with his[3] friends, because they had not found a reasonable answer, but only had condemned Job.

4. So Eliu waited while Job was speaking, because they were his elders that were speaking.

5. But when he saw that the three were not able to answer, he was exceedingly angry.

6. Then Eliu, the son of Barachel, the Buzite, answered, and said: I am younger in days, and ye are more aged; therefore hanging down my head, I was afraid to show you my opinion.

7. For I hoped that greater age would speak, and that a multitude of years would teach wisdom.

8. But, as I see, there is a spirit[4] in men, and the inspiration of the Almighty giveth[5] understanding.

9. They that are aged[6] are not the wise men; neither do the ancients understand judgment.

10. Therefore I will speak: Hearken to me: I also will show you my wisdom.[7]

11. For I have waited for your words: I have given ear to your wisdom,[8] as long as ye were disputing in words.[9]

12. And as long as I thought ye said something, I considered: but, as I see, there is none of you that can convince Job, and answer his words.

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[1] He maintained his own innocence, which they could not disprove.

[2] H. P. "He justified himself rather than God." Job affirmed his integrity, and complained of his afflictions, in such strong language, that he appeared to arraign the Divine justice. His object, however, was to show that his censors were mistaken, in supposing that the reverses of life are proofs of moral perversity.

[3] H. P. "Three."

[4] A soul, a rational mind. He seems here to claim supernatural illumination for himself. "Although Eliu acknowledges that wisdom is the gift of God, he is so elated as to believe himself wiser than other men, and to exult in the gift as specially bestowed on him." St. Gregory M.

[5] H. P. "Them."

[6] רבים Simonis gives it here the meaning of V.

[7] Lit. "Knowledge."

[8] Lit. "Understandings." P. "Reasons."

[9] Lit. "Whilst ye searched out words."

13. Lest ye should say: We have found wisdom: God hath cast him down, not man.

14. He hath spoken nothing to me,[10] and I will not answer him according to your words.

15. They were afraid, and answered no more, and they left off speaking.

16. Therefore because I have waited, and they have not spoken; they stood, and answered no more.

17. I also will answer my part, and will show my knowledge.

18. For I am full of matter to speak of, and the spirit *in* my bosom[11] straiteneth me.

19. Behold, my bosom is as new wine which wanteth vent, which bursteth the new vessels.

20. I will speak, and take breath a little: I will open my lips, and will answer.

21. I will not accept the person of man; and I will not put God on a level with man.[12]

22. For I know not how long I shall continue, and whether after a while my Maker may take me away.[13]

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## CHAPTER XXXIII.

ELIU BLAMES JOB FOR ASSERTING HIS OWN INNOCENCE.

1. Hear, therefore, O Job, my speeches, and hearken to all my words.

2. Behold, now I have opened my mouth, let my tongue speak within my jaws.

3. My words are from my upright heart, and my lips shall speak a pure sentence.

4. The Spirit of God made me, and the breath of the Almighty gave me life.[1]

5. If thou canst, answer me, and stand up against my face.

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[10] Job had not addressed Eliu.

[11] L. Good.

[12] ואל-אדם לא אכנה St. Jerome read אֵל Schnurrer adopts this reading. P. "Neither let me give flattering titles unto man."

[13] The fear lest his Creator snatch him out of life, keeps him from rash speeches, which would displease Him.

[1] This refers to the creation of man, as related in Genesis 2 : 7.

6. Behold, God hath made me as well as thee;[2] and of the same clay I also was formed.

7. But yet let not my wonder[3] terrify thee, and let not my eloquence[4] be burdensome to thee.

8. Now thou hast said in my hearing, and I have heard the sound of thy words:

9. I am clean, and without sin: I am unspotted, and there is no iniquity in me.

10. Because He hath found complaints against me, therefore He hath counted me for His enemy.

11. He hath put my feet in the stocks,[5] He hath observed all my paths.

12. Now this is the thing in which thou art not justified:[6] I will answer thee, that God is greater than man.

13. Dost thou strive against Him, because He answereth thee not on any matter?[7]

14. God speaketh once, and repeateth not the self-same thing the second time.[8]

15. By a dream in a vision by night, when deep sleep falleth upon men, and they are sleeping in their beds:[9]

16. Then He openeth the ears of men, and teaching instructeth them in what they are to learn,[10]

17. That He may withdraw a man from the things he is doing,[11] and may deliver him from pride:

18. Rescuing his soul from corruption:[12] and his life from passing to the sword.

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[2] L. "Behold I am in the same relation as thyself towards God." P. "Behold, I am, according to thy wish, in God's stead." This does not appear to be the meaning. Good: "Behold! I am thy fellow." He takes כפי for an Arabic term.

[3] H. P. "My terror."

[4] H. P. "My burden." אכפי. L. "My pressure." G. "My hand." Eliu observes that Job cannot be afraid of entering into discussion with him, a mortal man like himself, and cannot fear to be overpowered by the weight of his superior character.

[5] As a prisoner.

[6] Good: "This thou hast not made good,"—thou hast not proved.

[7] H. P. "For He giveth not an account of any of His matters." God does not render to man an account of His acts. He is wholly independent. If He manifest the reason of His counsels, we should receive it with submission: if He withhold it, we must adore His sovereign will, which is just and unsearchable.

[8] P. "God speaketh once, yea twice, *yet man* perceiveth it not." St. Jerome and Syr. take God for the nominative to the latter verb, which they understand of repeating. These mean that the warnings of God are not slighted with impunity, since they are not always repeated. The text may be understood of the neglect of man to profit by repeated Divine warnings.

[9] *Supra* 4: 13.

[10] P. "Sealeth their instruction." Some explain it of imparting instruction in discipline, in such a way that it is sealed and impressed on their minds. Some derive the verb from חותת, which signifies to bruise, or break in pieces. Chastisements are divinely ordained for the correction of men.

[11] L. "His (intended) deed." P. "Purpose."

[12] P. "The pit." The corruption of death: *infra*, v. 22, 24, 28, 30.

19. He rebuketh also by sorrow on the bed, and He maketh all his bones wither.

20. Bread becometh abominable to him in his life, and to his soul the meat which before he desired.

21. His flesh shall be consumed away, and his bones that were covered shall be made bare.

22. His soul draweth near to corruption, and his life to the destroyers.

23. If there be an angel[13] speaking for him, one among thousands,[14] to declare man's uprightness,

24. He shall have mercy on him, and shall say: Deliver him, that he may not go down to corruption: I have found wherein I may be merciful to him.[15]

25. His flesh is consumed with punishments,[16] let it return to the days of his youth.

26. He shall pray to God, and He will be gracious to him: and he shall see His face with joy,[17] and He will restore to man His justice.[18]

27. He shall look upon men,[19] and shall say: I have sinned, and indeed I have offended; and I have not received what I have deserved.[20]

28. He hath delivered his soul from going into destruction, that it may live and see the light.

29. Behold, all these things God worketh three times[21] within every one,

30. That He may withdraw their souls from corruption, and enlighten them with the light of the living.

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[13] H. signifies angel, although it is sometimes applied to a man acting as messenger of God, according to the force of the term. P. "If there be a messenger with him, an interpreter." L. has "an angel, a defender." Spirits were always believed to have charge of men, and to espouse their interests before God.

[14] H. P. "Among a thousand." This divine messenger, selected from the heavenly host, is as one out of a vast number.

[15] H. P. "A ransom." The angel pleads in behalf of man, and offers in atonement for his fault, his humiliation and determination to amend. These dispositions avail only through our Great Mediator.

[16] The term is explained by Jarchi of violent concussion, in which sense it was taken by St. Jerome. It is more generally understood of the period of youth. P. "His flesh shall be fresher than a child's."

[17] "Since, after laborious struggles, after storms of temptation, the soul is raised in ecstasy to contemplate the Divine Presence, of which, however, although it be sensible, it cannot have the full enjoyment, it is justly said of this man thus tried, who has gone through many labors, he shall see His face with joy." St. Gregory M.

[18] The Divine favor which he had forfeited.

[19] Lowenthal: "He shall sing among men." The loud acknowledgment of the penitent is signified by the text.

[20] P. "It profited me not." R. V. L. "Yet I have not received a like return." St. Gregory M. writes: "Every one who is scourged has not a correct sense of his sins, if he regard his punishment as greater or equal."

[21] Lit. "Twice and thrice," repeatedly.

31. Attend, Job, and hearken to me: and hold thy peace whilst I speak.

32. But if thou hast anything to say, answer me, speak: for I would have thee to appear just.

33. And if thou have not, hear me: hold thy[22] peace, and I will teach thee wisdom.

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## CHAPTER XXXIV.

ELIU CHARGES JOB WITH BLASPHEMY; AND SETS FORTH THE POWER AND JUSTICE OF GOD.

1. And Eliu continued his discourse, and said:

2. Hear, ye wise men, my words: and ye learned, hearken to me:

3. For the ear trieth words, and the mouth discerneth meats by the taste.

4. Let us choose to us judgment,[1] and let us see among ourselves what is best.

5. For Job hath said: I am just; and God hath overthrown my judgment.[2]

6. For in judging me, there is a lie:[3] my arrow is violent without any sin.[4]

7. What man is there like Job, who drinketh up scorning like water:[5]

8. Who goeth in company with them that work iniquity, and walketh with wicked men?

9. For he hath said: Man shall not please God, although he run with Him.[6]

10. Therefore, ye men of understanding, hear me: far from God be wickedness, and iniquity from the Almighty.

11. For He will render to a man his work: and according to the ways of every one He will reward them.

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[22] He professes his willingness that Job should have every opportunity of reply.

[1] What is right and just.

[2] Has punished me without regard to merit. The complaints of Job had been strongly expressed, but were meant only to exclude the idea of delinquency on his part.

[3] The judgment executed against him wore a false appearance, since it led to the presumption of his guilt. R. interprets the clause: "Notwithstanding my just cause, I am *apparently* false and guilty."

[4] The arrow of God's wrath pierced him, without any occasion given on his part, by wilful prevarication.

[5] Who freely indulges murmurs against Divine justice. To Eliu he appeared to arraign it.

[6] Whatever effort he may make to please Him. P. "That he should delight himself with God." R. takes this to be the meaning.

12. For in very deed God will not condemn without cause: neither will the Almighty pervert judgment.[7]

13. What other hath He appointed over the earth? or whom hath He set over the world which He made?[8]

14. If He turn His heart[9] to Him, He shall draw his spirit and breath unto Himself.[10]

15. All flesh shall perish together:[11] and man shall return into ashes.

16. If then thou hast understanding, hear what is said, and hearken to the voice of my words.

17. Can he be healed that loveth not judgment?[12] and how dost thou so far condemn Him that is just?[13]

18. Who saith to the king: Apostate:[14] who calleth rulers ungodly:

19. He[15] accepteth not the persons of princes; nor regardeth the tyrant, when He contendeth against the poor man: for all are the work of His hands.

20. They shall suddenly die, and the people shall be troubled at midnight:[16] and they shall pass, and take away the violent[17] without hand.[18]

21. For His eyes are upon the ways of men, and He considereth all their steps.[19]

22. There is no darkness, and there is no shadow of death, where they may be hid who work iniquity.

23. For it is no longer in the power of man[20] to enter into judgment with God.

24. He shall break in pieces many[21] and innumerable; and shall make others stand in their stead.

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[7] Wrongfully condemn.

[8] H. P. "Who hath given Him a charge over the earth? or who hath disposed the whole world?" The right of God, as Creator and Lord, to arrange and govern all things, is derived from no other.

[9] Mind—attention.

[10] When God pleases, He takes away the breath of life.

[11] At once—at the moment appointed in the Divine council.

[12] That hateth what is right and just. The verb translated "be healed," means to bind, and is taken for acts of authority. P. "Govern."

[13] "The righteous mighty One." L. There are two epithets in H.

[14] It appears that it should be taken interrogatively, so as to mean: What man dare address his sovereign contumeliously? H. means worthless, wicked, Belial.

[15] Since men dare not speak disrespectfully to an earthly king, how much less should they venture thus to address God, who has no respect of persons!

[16] By the suddenness of the Divine visitation.

[17] H. P. "The mighty."

[18] Without human agency.

[19] *Supra* 31 : 4.

[20] L. "For he need not direct (his attention) a long time upon man, that he should enter into judgment before God." This is conformable to the interpretation of R. God having a perfect knowledge of all t hings, needs no preparation for the scrutiny.

[1] H. P. "Mighty men."

25. For He knoweth their works; and therefore He shall bring night[22] on them; and they shall be destroyed.

26. He hath struck them as being wicked, in open sight.[23]

27. Who as it were on purpose have revolted from Him, and would not understand[24] all His ways:

28. So that they caused the cry of the needy to come to Him, and He heard the voice of the poor.

29. For when He granteth peace, who is there that can condemn?[25] When He hideth His countenance,[26] who is there that can behold Him, whether it regard nations, or all men?[27]

30. Who maketh a man that is a hypocrite reign[28] for the sins of the people.[29]

31. Seeing then I have spoken of God, I will not hinder thee in thy turn.[30]

32. If I have erred,[31] teach thou me: if I have spoken[32] iniquity, I will add no more.

33. Doth God require it of thee,[33] because it hath displeased thee?[34] for thou beganst to speak, and not I;[35] but if thou know anything better, speak.

34. Let men of understanding speak to me; and let a wise man hearken to me.

35. But Job hath spoken foolishly,[36] and his words contain not wisdom.[37]

36. My father,[38] let Job be tried even to the end: cease not from the man of iniquity.[39]

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[22] Calamity. R. V.

[23] Publicly, before many.

[24] Opposed obstacles to His light. *Supra* 21 : 14. "What they care not to do, they affect to ignore." St. Gregory M.

[25] Rom. 8 : 33, 34.

[26] Withholds His favor.

[27] Nations, as well as individuals, are dependent on God.

[28] P. "That the hypocrite reign not." The prefix מ is thought to have the force of a negative. God casts the wicked from their thrones.

[29] P. "Lest the people be ensnared." God removes tyrants, to rescue the people from their yoke. V. signifies that He suffers them to reign, in punishment of the sins of the people.

[30] P. "Surely it is meet to be said unto God: I have borne *chastisement*, I will not offend any more." Eliu recommends to Job acquiescence in the Divine visitation, without any attempt to justify himself.

[31] Lit. "Besides what I see." This prayer is suggested to Job by Eliu, that he may obtain light to discover his deficiencies.

[32] H. P. "Done."

[33] God does not consult Job, or any other mortal, as to the manner of His dispensations.

[34] Job had manifested his displeasure at the Divine dealings, as interpreted by his censors: but had not repined at the Sovereign will.

[35] P. "He will recompense it, whether thou refuse, or whether thou choose: and not I." Eliu refers all to the Divine judgment.

[36] Without knowledge.

[37] Understanding.

[38] God is addressed as Father only in two passages of Isaiah. The word is here translated: "My desire is." P. L. "Oh! that Job."

[39] P. "Because of his answers for wicked men." His language seemed to favor their cause. According to St. Jerome, he appeared to be one of them.

37. Because he addeth blasphemy[40] upon his sins, let him be tied fast[41] in the mean time among us: and then let him provoke God to judgment with his speeches.

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## CHAPTER XXXV.

ELIU DECLARES THAT THE GOOD OR EVIL DONE BY MAN CANNOT REACH GOD.

1. MOREOVER Eliu spake these words:
2. Doth thy thought seem right to thee, that thou shouldst say: I am more just than God?[1]
3. For thou saidst: That which is right doth not please Thee: or what will it profit Thee if I sin?[2]
4. Therefore I will answer thy words, and thy friends with thee.
5. Look up to heaven, and see, and behold the sky, that it is higher than thou.
6. If thou sin, what shalt thou hurt Him? and if thy iniquities be multiplied, what shalt thou do against Him?[3]
7. And if thou do justly, what shalt thou give Him, or what shall He receive of thy hand?
8. Thy wickedness may hurt a man that is like thee: and thy justice may help the son of man.[4]
9. By reason of the multitude of oppressors[5] they shall cry out; and shall wail for the violence of the arm of tyrants.
10. And he[6] hath not said: Where is God, who made me, who hath given songs in the night?[7]
11. Who teacheth us more than the beasts of the earth, and instructeth us more than the fowls of the air.
12. There they cry,[8] and He heareth not, because of the pride of evil men.

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[40] P. "Rebellion."

[41] H. means clapping of hands, in token of triumph. P. "He clappeth *his hands*."

[1] Eliu unjustly drew this inference from the vindication which Job had given of his conduct.

[2] What avails good conduct? Job complained that his fidelity was not rewarded, since he was treated as a sinner.

[3] The sins of men cannot disturb the peace or majesty of God, who is enthroned in the highest heavens.

[4] This phrase means man, as expressed in the former member.

[5] H. P. "Oppressions." Good: "The oppressed."

[6] Any sufferer.

[7] Given an occasion of rejoicing. Ps. 41: 9.

[8] The oppressed cry, but do not always obtain relief, because their dispositions are not suitable. The pride of the oppressors forces the victims to cry for help. "God, who is just, permits His servants to be temporally oppressed, and the malice of the oppressors to be nefariously increased, that the life of the former may pass away in sufferings for their purification, and the wickedness of the latter may be consummated." St. Gregory M.

13. God therefore will not hear in vain:[9] and the Almighty will look into the causes of every one.[10]

14. Yea, when thou shalt say: He considereth not:[11] be judged before Him,[12] and expect Him.

15. For He doth not now bring on His fury:[13] neither doth He revenge wickedness exceedingly.[14]

16. Therefore Job openeth his mouth in vain, and multiplieth words without knowledge.

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## CHAPTER XXXVI.

ELIU PROCEEDS IN SETTING FORTH THE JUSTICE AND POWER OF GOD.

1. ELIU also proceeded, and said:

2. Suffer me a little, and I will show thee: for I have yet somewhat to speak in God's behalf.

3. I will repeat my knowledge from the beginning, and I will prove my Maker just.

4. For indeed my words are without falsehood: and perfect knowledge shall be proved to thee.[1]

5. God doth not cast away[2] the mighty, whereas He Himself also is mighty.

6. But He saveth not the wicked: and He giveth judgment[3] to the poor.

7. He taketh not away His eyes from the just: and He placeth kings on the throne forever, and they are exalted.[4]

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[9] P. "Surely God will not hear vanity,"—the vain cries of those who are rebellious against His will. V. signifies that He will grant relief to those who call on Him.

[10] P. "Neither will the Almighty regard it." This corresponds to the former member. V. presents an opposite view, but in itself correct.

[11] H. P. "Thou shall not see Him." Job seemed to have lost hope of seeing God in judgment, of having an opportunity to vindicate himself.

[12] P. "Judgment is before Him." He is soon to exercise judgment. V. directs Job to prepare and submit himself to judgment.

[13] P. "But now, because it is *not so*, He hath visited in His anger." St. Jerome refers the negation to the verb visited. "God does not visit in His anger, whilst He leaves room for repentance. God tolerates for a long time him whom he is to condemn perpetually." St. Gregory M.

[14] P. "Yet he knoweth it not in great extremity." He does not now inflict punishment proportioned to the number and greatness of sins. St. Gregory M. observes, that all that Eliu says is correct in itself, but not properly applied to Job.

[1] Eliu intimates that he speaks sincerely, what he knows to be true: "He that is perfect in knowledge is with thee." P.

[2] P. "Despiseth not."

[3] Does justice to them: rescues them from oppression.

[4] Divine Providence is often manifested in the elevation of men to the throne. Although some rise by ambition and usurpation, the high counsel of God is fulfilled in their elevation, since He turns even the passions and crimes of men to His great purposes.

8. And if they be in chains, and be bound with the cords of poverty,[5]

9. He showeth them their works, and their wicked deeds, because they have been violent.

10. He also openeth their ear, to correct them: and speaketh, that they may return from iniquity.

11. If they hear and observe, they shall pass their days in good, and their years in glory.

12. But if they hear not, they shall pass away by the sword, and shall be consumed in folly.

13. Dissemblers and crafty men provoke the wrath of God: neither shall they cry when they are bound.[6]

14. Their soul shall die in a storm,[7] and their life among the effeminate.[8]

15. He will deliver the poor out of his distress, and open his ear[9] in affliction.

16. Therefore out of the narrow mouth[10] He shall set thee at large, where there is no straitness[11] under it: and the rest[12] of thy table shall be full of fatness.

17. Thy cause hath been judged as that of the wicked: cause and judgment thou shalt have alike.[13]

18. Therefore let not anger overcome thee, to oppress any man,[14] neither let multitude of gifts turn thee aside.

19. Lay down thy greatness without tribulation, and all the mighty of strength.[15]

20. Prolong not[16] the night, that peoples may come up for them.[17]

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[5] Affliction. V. uses *paupertas* in this sense.

[6] When God binds them,—when He visits them with afflictions,—they cry not for relief to Him, who alone can help them.

[7] The term signifies concession, but is also taken for the time of youth: "They shall die in youth." P.

[8] Persons given in youth to unnatural vices,—pederasty.

[9] To glad tidings.

[10] L. "The jaws of distress." The mouth of a wild beast is here used as a figure of straits and danger.

[11] P. "Non habente fundamentum subter se." V. Phillipson has: "There was nothing firm under it." The state of one enjoying entire liberty is represented.

[12] The supply.

[13] The decision shall correspond with the case. Identifying himself with the cause of the wicked man, he would provoke condemnation.

[14] The translation is free. Eliu warns Job not to incur the Divine displeasure, lest God strike him and carry him off, and refuse all ransom. P. "Because *there is* wrath, beware lest He take thee away with *His* stroke; then a great ransom cannot deliver thee."

[15] P. "Will He esteem thy riches? no, not gold, nor all the forces of strength." This excludes all idea of a ransom being accepted. The forces of strength mean riches of every kind. According to V., Eliu recommends to Job to lay aside, without hesitation, all pretensions to wealth, and to relinquish the society of the strong and powerful.

[16] P. "Desire not."

[17] He will not have Job desire the night of death in which the nations settle down and disappear. "Are cut off in their place." P.

21. Beware thou turn not aside to iniquity: for this thou hast begun to follow after misery.[18]

22. Behold, God is high in His strength: and none is like Him among the lawgivers.

23. Who can search out His ways?[19] or who can say to Him: Thou hast wrought iniquity?

24. Remember that thou knowest not[20] His work, concerning which men have sung.[21]

25. All men see Him:[22] every one beholdeth afar off.

26. Behold, God is great, exceeding our knowledge: the number of His years is inestimable.[23]

27. He lifteth up the drops of rain,[24] and poureth out showers like floods;

28. Which flow from the clouds that cover all above.[25]

29. If He will spread out clouds as His tent,

30. And lighten with His light from above,[26] He shall cover also the ends of the sea.[27]

31. For by these[28] He judgeth peoples, and giveth food to many mortals.[29]

32. In His hands He hideth the light, and commandeth it to come again.[30]

33. He showeth His friend[31] concerning it, that it is his possession, and that he may come up to it.[32]

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[18] His misery led him, according to Eliu, to iniquity, by giving occasion to his murmurs.

[19] P. "Who hath enjoined Him His way?" Who has pointed out to Him the course which He must follow?

[20] Moderns derive this verb from a different root from that to which St. Jerome referred it: "Remember that thou magnify His work." P.

[21] P. "Which men behold." The text is susceptible of both meanings. Good: "Whom mankind jointly celebrate." Lowenthal: "praise," or "sing."

[22] Good strongly supports this rendering: "Him," rather than "it."

[23] P. "Searched out." "He meant to speak of eternity." St. Gregory M.

[24] By exhalation. "The entire process of vaporization, and the formation of rain, clouds, and tempests, is most accurately and picturesquely delineated." Good.

[25] P. "Distil upon man abundantly."

[26] His light is spread around His throne in heaven.

[27] He covers the depths of the sea with the waters, as with a vast mantle. Good: "The roots of the very ocean." V. "Cardines."

[28] By clouds, by light and darkness, God exercises His power over the world, giving fertility to the lands by shower and sunshine, and punishing man by occasional storms.

[29] P. "In abundance."

[30] God appears to compress the thunderbolt within His hands, before He sends it forth to fulfil His will.

[31] Guards and protects him from it. P. "The noise thereof showeth concerning it." רעו The readings are various.

[32] P. "The cattle also concerning the vapor." The same term מקנה is translated "cattle," or "possession." The cattle are said to show by their movements the approach of rain.

## CHAPTER XXXVII.

ELIU GOES ON IN HIS DISCOURSE, SHOWING GOD'S WISDOM AND POWER, BY HIS WONDERFUL WORKS.

1. At this my heart trembleth, and is moved out of its place.

2. Hear ye attentively the terror of His voice, and the sound that cometh out of His mouth.

3. He beholdeth[1] under all the heavens: and His light[2] is upon the ends of the earth.

4. After it a noise roareth: He thundereth with the voice of His majesty, and is not found out[3] when His voice is heard.

5. God thundereth wonderfully with His voice; He doeth great and unsearchable things.

6. He commandeth the snow to go down upon the earth, and the winter rain, and the shower of His strength.[4]

7. He sealeth up[5] the hand of all men, that every one may know His works.[6]

8. Then[7] the beast[8] goeth into his covert, and abideth in his den.

9. Out of the inner parts[9] a tempest[10] cometh, and cold out of the north.

10. When God bloweth,[11] there cometh frost; and again[12] the waters are poured out abundantly.

11. Corn desireth clouds,[13] and the clouds spread their light:[14]

12. Which go round about, whithersoever the will of Him that governeth them shall lead them, to whatsoever He shall command them upon the face of the whole earth:

13. Whether in one tribe,[15] or in His own land, or in what place soever of His mercy He shall command them to be found.

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[1] H. P. "He directeth it." His thunderbolt. L. "He letteth it loose."

[2] The lightning-flash.

[3] P. "Will not stay them." יעקבם Good: "There is no limit to them." Richard Grey proposes an emendation of the reading conformable to V.

[4] His strong showers.

[5] By sending impetuous showers, He prevents men from working abroad.

[6] May acknowledge the rain to be from Him, and the fruits to be matured through His favor.

[7] During the rain.

[8] Any animal.

[9] "Out of the south." P.

[10] P. "A whirlwind."

[11] The wind is taken for the Divine breath, since every natural cause is derived from God.

[12] When the cold wind relaxes, and heat succeeds. H. P. "And the breath of the waters is straitened." This corresponds with the other member.

[13] H. P. "Also by watering, He wearieth the thick cloud." This interpretation is rejected by R., who substitutes the following: "Serenity removeth the clouds." Good: "He loadeth the cloudy woof with redundance."

[14] R. "His light scattereth the cloud." The light of God, which is the light of the sun, disperses the cloud.

[15] H. means rod, or sceptre, and is here understood by St. Jerome of a tribe, since it was so applied.

14. Hearken to these things, Job: Stand, and consider the wondrous works of God.

15. Dost thou know when God commanded the rains to show the light of His clouds?

16. Knowest thou the great paths of the clouds, and perfect knowledge?[16]

17. Are not thy garments hot when the south wind blows upon the earth?

18. Thou perhaps[17] hast made with Him the heavens, which are most strong, as if they were of molten brass.[18]

19. Show us what we may say to Him: for we are wrapped up in darkness.

20. Who shall tell Him the things I speak? even if a man shall speak, he shall be swallowed up.[19]

21. But now they see not the light: the air on a sudden is thickened into clouds,[20] and the wind passeth and driveth them away.

22. Gold[21] cometh out of the north, and to God praise with fear.[22]

23. We cannot find him worthily:[23] He is great in strength, and in judgment, and in justice, and He is ineffable.

24. Therefore men fear Him: and all that seem to themselves to be wise dare not behold Him.[24]

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## CHAPTER XXXVIII.

GOD INTERPOSES; AND SHOWS FROM THE THINGS THAT HE HATH MADE, MAN CANNOT COMPREHEND HIS POWER AND WISDOM.

1. THEN the Lord[1] answered Job out of a whirlwind, and said:

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The clouds fulfil the Divine will, whether the rain fall in one tribe, or throughout the entire land, which was called the land of God, because it was inhabited by His worshippers and servants, or in any other place, in which He chose to exercise His mercy. Moderns generally take the first term for chastisement. P. "For correction." L. "As a chastising rod."

[16] H. P. "The wondrous works of Him which is perfect in knowledge." Good: "Wonders, perfections of wisdom!"

[17] This is ironical: it may be put interrogatively: "Hast thou," &c.

[18] This refers to their use, without determining their nature. The sky resembles a solid substance, since it remains always, notwithstanding the changes which it undergoes.

[19] Overwhelmed with the greatness of the Divine majesty.

[20] This is a paraphrase of the clause: "Which is in the clouds."

[21] P. "Fair weather." Gold is used in the text in a figurative sense: "The golden (light)." L.

[22] P. "With God is terrible majesty."

[23] Cannot estimate sufficiently His works and attributes.

[24] R. adopts this interpretation. The wise dare not fix their mind steadfastly on the Deity, being sensible that they cannot comprehend his attributes. He regards the wise with indifference. Good: "He looketh all the wise of heart to nothing."

[1] יהוה The Divine name is here used as in the first chapters. The discourse of Eliu, which is

2. Who is this that wrappeth up sentences in unskilful words?[2]

3. Gird up thy loins like a man:[3] I will ask thee, and answer thou Me.

4. Where wast thou when I laid the foundations of the earth?[4] tell me if thou hast understanding.

5. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6. Upon what are its bases grounded?[5] or who laid the corner stone thereof.

7. When the morning stars[6] praised Me together, and all the sons of God[7] made a joyful melody?

8. Who shut up the sea with doors, when it brake forth as issuing out of the womb:

9. When I made a cloud the garment thereof, and wrapped it in a mist as in swaddling bands?[8]

10. I set My bounds around it, and made it bars and doors;

11. And I said: Hitherto thou shalt come, and thou shalt go no further: and here thou shalt break thy swelling waves.

12. Didst thou, since thy birth, command the morning, and show the dawning of the day its place?

13. And didst thou hold the extremities of the earth, shaking them, and hast thou shaken the ungodly out of it?

14. The seal[9] shall be restored as clay,[10] and shall stand as a garment:[11]

15. From the wicked, their[12] light shall be taken away, and the high arm[13] shall be broken.

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milder in its tone than those of the three chief speakers, serves as introductory to the closing discourse by an angel representing the Supreme Being.

[2] These words seemed to be referred to Job, rather than to Eliu. Lest he should be elated by his successful vindication of himself, God blames the manner of his defence.

[3] Prepare for examination. The girding of the loins was a usual preparation for active duty, or any exertion.

[4] The world is spoken of as a building.

[5] Its position in space, unsupported, is clearly intimated.

[6] The stars newly created.

[7] בני-אלהים The angels. They are generally believed to have been created with the universe, although the Greek fathers speak of them as existing before.

[8] He likens the sea to a new-born infant.

[9] St. Jerome understood the text, as inquiring whether Job could grasp the world, as a man takes in his hands the ends of his garment to shake it, and could shake away the wicked. R. refers it to the morning, which seems to take the earth at both extremities, and to shake from its surface evil-doers, who have abused the darkness for the perpetration of crime.

[10] As clay receives an impression from a seal, so the earth receives new form and appearance from the light of morning.

[11] The light becomes as a garment for the earth, as drapery thrown around it.

[12] Darkness is as light for the wicked, since it facilitates their enterprises.

[13] Of the man of violence.

16. Hast thou entered into the depths of the sea, and walked in the lowest parts of the deep?

17. Have the gates of death been opened to thee, and hast thou seen the darksome doors?

18. Hast thou considered the breadth of the earth?[14] tell me, if thou knowest, all things,[15]

19. Where is the way where light dwelleth, and where is the place of darkness:

20. That thou mayst bring everything to its own bounds, and understand the paths of the house thereof.

21. Didst thou know then that thou shouldst be born? and didst thou know the number of thy days?

22. Hast thou entered into the storehouses of the snow, or hast thou beheld the treasures of the hail:

23. Which I have prepared for the time of the enemy, against the day of battle and war?[16]

24. By what way is the light spread, *and* heat distributed upon the earth?

25. Who gave a course to violent showers, or a way for noisy thunder:

26. That it should rain on the earth without man in the wilderness, where no mortal dwelleth,

27. That it should fill the desert, and desolate land, and should bring forth green grass?

28. Who is the father of rain? or who begat the drops of dew?

29. Out of whose womb came the ice? and the frost from heaven who hath gendered it?

30. The waters are hardened like a stone, and the surface of the deep is congealed.

31. Shalt thou be able to join together the shining stars[17] the Pleiades,[18] or canst thou stop the turning about of Arcturus?[19]

32. Canst thou bring forth the day-star[20] in its time, and make the evening-star to rise upon the children of the earth?[21]

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[14] This is now ascertained.

[15] According to the punctuation of V. it means: "Tell me all things, if thou knowest them." P. "Declare if thou knowest it all."

[16] God occasionally has used hailstones and aerolites for the prostration and overthrow of the enemy.

[17] P. "The sweet influences." L. "The chains." This last interpretation is approved by R.

[18] Kimah, a cluster of seven stars in the constellation Taurus.

[19] "Kesil." Some take it to be Arcturus, a bright star in the constellation Bootes; but it is more generally taken for Orion.

[20] P. "Mazzaroth." The stars meant by this term are not ascertained. Lachius follows St. Jerome. Some take it to mean the Great Bear.

[21] L. "Canst thou guide the Bear with its young?"

33. Dost thou know the order[22] of heaven, and canst thou set down the reason[23] thereof on the earth?

34. Canst thou lift up thy voice to the clouds, that an abundance of waters may cover thee?

35. Canst thou send lightnings, and will they go, and will they return, and say to thee: Here we are?

36. Who hath put wisdom in the heart of man,[24] or who gave the cock[25] understanding?

37. Who can declare the order of the heavens, or who can make the harmony of heaven sleep?[26]

38. When was the dust poured on the earth, and the clods fastened together?

39. Wilt thou take the prey for the lioness, and satisfy the appetite of her whelps,

40. When they couch in the dens, and lie in wait in holes?

41. Who provideth food for the raven, when her young ones cry to God,[27] wandering about, because they have no meat?

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## CHAPTER XXXIX.

THE WONDERS OF THE POWER AND PROVIDENCE OF GOD IN MANY OF HIS CREATURES.

1. KNOWEST thou the time when the wild goats bring forth among the rocks, or hast thou observed the hinds when they fawn?

2. Hast thou numbered the months of their conceiving, or knowest thou the time when they bring forth?

3. They bow themselves to bring forth young, and they cast them, and send forth roarings.[1]

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[22] P. "Ordinances,"—statutes, laws. [23] P. "Dominion."

[24] P. "In the inward parts." L. "In the dark clouds." He asks, who has regulated the various phenomena by certain laws. Good: "Who putteth understanding into the volleys? and who giveth to the shafts discernment?"

[25] P. "To the heart." L. "To the bright meteors." The inquiry regards the laws by which these also are governed.

[26] The heavens move in admirable harmony. P. "Who can stay the bottles of heaven?" The falling of rain is conceived as the emptying of bottles from on high. Good: "Who, by wisdom, irradiateth the heavens, and stayeth the bottles of the skies." V. means: who can suspend or interrupt the harmony of the heavenly bodies. This is a very elegant interpretation.

[27] This is a beautiful interpretation of the cry of the young ravens.

[1] P. "Sorrows." The term means pains of parturition, but here seems to be taken for their young. These are cast forth prematurely, as the hinds flee from danger.

4. Their young are weaned, and go to feed: they go forth, and return not to them.

5. Who hath sent out the wild ass free, and who hath loosed his bands?

6. To whom I have given a house in the wilderness, and his dwellings in the barren land.

7. He scorneth the multitude of the city; he heareth not the cry of the driver.

8. He looketh round about the mountains of his pasture, and seeketh for every green thing.

9. Shall the rhinoceros[2] be willing to serve thee, or will he stay at thy crib?

10. Canst thou bind the rhinoceros with thy thong to plough, or will he break the clods of the valleys after thee?[3]

11. Wilt thou have confidence in his great strength, and leave thy labors to him?

12. Wilt thou trust him that he will render thee the seed, and gather it into thy barn-floor?

13. [4]The wing of the ostrich is like the wings of the heron, and of the hawk.

14. When she leaveth her eggs on the earth, thou perhaps wilt warm them in the dust?

15. She forgetteth that the foot may tread upon them, or that the beast of the field may break them.[5]

16. She is hardened against her young ones, as though they were not hers: she hath labored in vain, no fear constraining her.[6]

17. For God hath deprived her of wisdom, neither hath He given her understanding.

18. When time shall be, she setteth up her wings on high:[7] she scorneth the horse and his rider.[8]

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[2] "Reim:" it is thought to be the Oryx, a fierce indomitable animal of the goat species. The impossibility of accustoming it to the plough, or confining it in a stall, is here stated.

[3] The ploughman sometimes went before, leading the animal after him, whilst another held the plough behind it.

[4] P. "*Gavest thou* the goodly wings unto the peacocks?" R. is of opinion that the various terms of H. regard only one bird, the ostrich.

[5] The indifference of the ostrich as to what may befall her eggs, was commonly believed by the Arabian and other Oriental writers. It is asserted by some moderns, likewise. Others think that this popular persuasion is used by the sacred writer, for illustration sake, without vouching for its correctness.

[6] Although naturally timid, she feels no fear for her young ones, since she takes no precaution for their safety. Her labor in bringing them forth is vain, because she is deprived of its advantages through her own neglect.

[7] She raiseth her wings, which serve to accelerate her motion, although she does not fly.

[8] Leaving them far in the distance.

19. Wilt thou give strength to the horse, or clothe his neck with neighing?[9]

20. Wilt thou lift him up like the locusts?[10] the glory of his nostrils is terror.

21. He breaketh up the earth with his hoof, he pranceth boldly, he goeth forward to meet armed men.

22. He despiseth fear, he turneth not his back to the sword.

23. Above him shall the quiver rattle, the spear and shield shall glitter.

24. Chasing and raging he swalloweth the ground: neither doth he make account when the noise of the trumpet soundeth.

25. When he heareth the trumpet, he saith: Ha, ha! he smelleth the battle afar off, the encouraging of the captains, and the shouting of the army.[11]

26. Doth the hawk wax feathered by thy wisdom, spreading her wings to the south?

27. Will the eagle mount up at thy command, and make her nest in high places?

28. She abideth among the rocks, and dwelleth among cragged flints, and stony hills, where there is no access.

29. From thence she looketh for the prey, and her eyes behold afar off.

30. Her young ones suck up blood: and wheresoever the carcass is, she is immediately there.[12]

31. And the Lord went on, and said to Job:

32. Shall he that contendeth with God be so easily silenced? surely he that reproveth God, ought to answer Him.

33. Then Job answered the Lord, and said:

34. What can I answer, who have spoken inconsiderately? I will lay my hand upon my mouth.

35. One thing I have spoken, which I wish I had not said: and another, to which I will add no more.

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[9] P. "Thunder." The neighing of the war-horse, impatient for the battle, and proudly raising his neck, whilst he breathes fire from his nostrils, may be compared to thunder.

[10] The war-horse bounds like a locust.

[11] "Of the army." This is added to the text.

[12] Job humbles himself before God, and acknowledges his fault. Although he truly affirmed his own innocence, yet he had too boldly canvassed the Divine judgments. "He who before the reproof of the Lord had been preferred to other men for his conduct, advancing by means of the reproof, acknowledged himself less correct in act, and less patient under the scourge." St. Gregory M. This chapter ends here in several MSS. Four are conformable to the division of V.

# CHAPTER XL.

OF THE POWER OF GOD IN THE BEHEMOTH AND THE LEVIATHAN.

1. And the Lord answering Job out of the whirlwind, said:
2. Gird up thy loins like a man:[1] I will ask thee, and do thou tell Me.
3. Wilt thou make void My judgment:[2] and condemn Me, that thou mayst be justified?
4. And hast thou an arm like God, and canst thou thunder with a voice like His?
5. Clothe thyself with beauty, and set thyself up on high, and be glorious, and put on goodly garments.
6. Scatter the proud in thy indignation,[3] and behold every arrogant man, and humble him.
7. Look on all that are proud, and confound them, and crush the wicked in their place.
8. Hide them in the dust together, and plunge their faces into the pit.[4]
9. Then I will confess that thy right hand is able to save thee.
10. Behold behemoth,[5] whom I made with thee, he eateth grass[6] like an ox.
11. His strength is in his loins,[7] and his force in the navel of his belly.
12. He setteth up his tail like a cedar,[8] the sinews of his loins are wrapped together.
13. His bones are like pipes of brass, his gristle like plates of iron.
14. He is the chief of the ways of God;[9] He who made him will apply his sword.[10]

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[1] *Supra* 38 : 3.

[2] "Lest his innocence itself should elate him, he is reproved by the voice of God, and his mind which is free from iniquity, but distressed by adversity, is recalled to the secret judgments; that the Divine sentence, although its grounds be unknown, may not be thought to be unjust." St. Gregory M.

[3] H. P. "Cast abroad the rage of thy wrath." V. is free. God bids Job exercise his power and indignation against the proud and wicked, if he assume to himself the prerogative of judgment, which belongs to the Deity.

[4] H. P. "Bind their faces in secret." He directs them to be cast down into a deep dungeon, and left in chains.

[5] In the singular it means a beast; but the plural here used is thought generally to mean the hippopotamus, or river-horse.

[6] He feeds on vegetables.

[7] L. "The muscles."

[8] His tail is short, but strong and thick. He sets it up erect, as a cedar.

[9] He is a principal work of God.

[10] His long, sharp teeth, are like a sword which God has given him.

15. For him the mountains[11] bring forth grass: there[12] all the beasts of the field do play.

16. He sleepeth under the shadow, in the covert of the reed, and in moist places.

17. The shades cover his shadow, the willows of the brook compass him about.

18. Behold, he will drink up a river, and not wonder: and he trusteth that the Jordan may run into his mouth.[13]

19. In his eyes as with a hook he shall take him, and bore through his nostrils with stakes.[14]

20. Canst thou draw out the leviathan[15] with a hook, or canst thou tie his tongue with a cord?

21. Canst thou put a ring in his nose, or bore through his jaw with a buckle?[16]

22. Will he make many supplications to thee, or speak soft words to thee?

23. Will he make a covenant with thee, and wilt thou take him to be a servant forever?

24. Shalt thou play with him as with a bird, or tie him up for thy handmaids?[17]

25. Shall friends cut him in pieces,[18] shall merchants divide him?[19]

26. Wilt thou fill nets with his skin, and the cabin of fishes with his head?[20]

27. Lay thy hand upon him: remember the battle, and speak no more.[21]

28. Behold his hope[22] shall fail him, and in the sight of all he shall be cast down.

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[11] This animal, leaving the waters, advances to the surrounding hills, and feeds on the grass and herbage.

[12] Where the river-horse resorts for food.

[13] His great thirst is represented in exaggerated terms. The Jordan is named for any river. It does not appear that the hippopotamus was in any river of Palestine. It was an inhabitant of the Nile, or other rivers of Egypt.

[14] This appears to be said ironically, since this animal cannot be taken in this way. It is only by stratagem that his capture is effected.

[15] The crocodile.

[16] Egyptian fishermen are said to secure by a ring, which passes through the jaw of the fish, and is attached to the river-bank, fishes caught by the hook and with nets, which they leave for a time in the water, in order to take them away alive.

[17] To amuse them, as small animals were tied.

[18] For a banquet.

[19] Having purchased him at a high price.

[20] H. P. "Canst thou fill his skin with barbed irons? or his head with fish-spears?" Martini translates: "Gurgustium:" "*Il serbatojo de 'pesci.*" Parkhurst renders the passage from Gussel: "Is it possible that thou shouldst place his skin in the booth, and his head in the shed, or hut for fish?" Good. Sept. "ἐν πλοίοις ἁλιέων."

[21] This implies a challenge to Job to enter into a contest with the crocodile, with an intimation that he would soon shrink from it.

[22] The man who should entertain the hope of conquering this animal, should be disappointed, and publicly exposed.

# CHAPTER XLI.

A FURTHER DESCRIPTION OF THE LEVIATHAN.

1. I WILL not stir him up, like one that is cruel:[1] for who can resist My countenance?

2. Who hath given Me before that I should repay him?[2] All things that are under heaven are Mine.

3. I will not spare him, nor his mighty words, and framed to make supplication.[3]

4. Who can lay open the front of his garment?[4] or who can go into the midst of his mouth?[5]

5. Who can open the doors of his face? his teeth are terrible round about.

6. His body[6] is like molten shields, shut close up with scales pressing upon one another.

7. One is joined to another, and not so much as any air can come between them:

8. They stick one to another, and they hold one another fast, and cannot be separated.

9. His sneezing is like the shining of fire, and his eyes like the eyelids of the morning.

10. Out of his mouth go forth lamps, like torches of lighted fire.

11. Out of his nostrils goeth smoke, like that of a caldron heated and boiling.

12. His breath kindleth coals, and a flame cometh forth out of his mouth.

13. In his neck dwelleth strength, and want[7] goeth before his face.

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[1] H. P. "None is so fierce that dare stir him up." Since the fiercest men dare not encounter the crocodile, a creature of God, who can resist God Himself?

[2] Rom. 11 : 35.

[3] H. P. "I will not conceal his parts, nor his power, nor his comely proportion." The crocodile is meant. V. Understands it of the man who resists God with apparent force of reasoning, which failing, he supplicates for pardon.

[4] His scaly hide.

[5] P. "Who can come to him with his double bridle?" R. thinks that the two rows of teeth of this animal are so styled. St. Jerome took it in this sense. The following verse presents the same meaning, more distinctly.

[6] P. "His scales are his pride." The last noun is understood by Bochart, as well as by St. Jerome, of "body;" which causes the difference in the translation. The general meaning of the sentence obviously is, that the crocodile is protected by a scaly hide closely knitted together.

[7] L. "Danceth terror joyfully." His progress inspires others with terror. "Want" is put for desolation caused by his advances.

14. The members[8] of his flesh cleave one to another: he shall send lightnings against him,[9] and they shall not be carried to another place.[10]

15. His heart is as hard as stone, and as firm as a smith's anvil.[11]

16. When he riseth up, the mighty[12] fear, and, being affrighted,[13] purify themselves.

17. When a sword layeth at him, it cannot hold, nor a spear, nor a breast-plate.[14]

18. For he esteemeth iron as straw, and brass as rotten wood.

19. The archer cannot put him to flight, the stones of the sling to him are like stubble.

20. As stubble he esteemeth the battle-axe,[15] and he laugheth to scorn him who shaketh the spear.

21. The beams of the sun are under him,[16] and he streweth gold under him like mire.[17]

22. He maketh the deep sea boil like a pot,[18] and maketh it as when ointments boil.[19]

23. A path shineth after him, he esteemeth the deep as growing old.[20]

24. There is no power upon earth that can be compared with him, who was made to fear no one.[21]

25. He beholdeth every high thing,[22] he is king over all the children of pride.[23]

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[8] P. "The flakes,"—the prominent parts.

[9] P. "They are firm in themselves." L. "They are as molten metal on him, immovable."

[10] G. "It (the flesh) will in nowise give way."

[11] P. "As hard as a piece of the nether *mill-stone*." Hand-mills consisted of two stones, the upper one of which was the harder and stronger.

[12] אילים V. Angeli. This term here means "the mighty." P. "At the sight of the crocodile rising above the waters, strong men are stricken with fear."

[13] P. "By reason of breakings they purify themselves." Arnheim renders it: "They are dizzy because of the waves." R. approves this interpretation. Strong men witnessing the breakers, or waves, raised by the crocodile, are stunned and confounded. Good: "They are confounded at the tumult of the sea."

[14] No weapon can penetrate his hide. The breast-plate of his assailant is no protection against his attack.

[15] It is uncertain what weapon is meant. St. Jerome follows Sept. "Malleum."

[16] His scales shine like sunbeams.

[17] The sand, or mire, on which he reposes, appears like gold, from the radiance of his scales.

[18] The sand being raised up, and the waters agitated by his motion, the sea appears like a boiling caldron.

[19] L. "Like an apothecary's mixture."

[20] P. "*One* would think the deep to be hoary." The foaming waters present the appearance of hoary hair. Good: "The deep is embroidered with hoar."

[21] No animal equals the power of the crocodile: it fears none.

[22] He looks down on every other animal as his inferior. Good: "He dismayeth all the boastful."

[23] He is king over all proud, fierce beasts. He is a fit representation of Satan. "Since, therefore, our Redeemer governs the hearts of the humble, and this leviathan is king of the proud, we plainly see that pride is the most evident mark of the reprobate, and on the contrary, humility of the elect." St. Gregory M.

# CHAPTER XLII.

JOB SUBMITS HIMSELF. GOD PRONOUNCES IN HIS FAVOR. JOB OFFERS SACRIFICE FOR HIS FRIENDS. HE IS BLESSED WITH RICHES AND CHILDREN, AND DIES HAPPY.

1. THEN Job answered the Lord, and said:
2. I know that Thou canst do all things, and no thought is hid from Thee.
3. Who is this that hideth counsel without knowledge?[1] Therefore I have spoken unwisely, and things that above measure exceeded my knowledge.[2]
4. Hear, and I will speak: I will ask Thee, and do Thou tell me.
5. With the hearing of the ear I have heard Thee, but now my eye seeth Thee.[3]
6. Therefore I condemn[4] myself, and repent[5] in dust and ashes.
7. And after the Lord had spoken these words to Job, He said to Eliphaz, the Themanite: My wrath is kindled against thy two friends, because ye have not spoken what is right before Me, as My servant Job hath.[6]
8. Take unto you therefore seven oxen, and seven rams, and go to My servant Job, and offer for yourselves a holocaust: and My servant Job shall pray for you: his face I will accept, that folly be not imputed to you:[7] for ye have not spoken right things before Me, as My servant Job hath.
9. So Eliphaz, the Themanite, and Baldad, the Suhite, and Sophar, the Naamathite, went, and did as the Lord had spoken to them: and the Lord accepted the face of Job.[8]
10. The Lord also was turned at the penance of Job,[9] when he prayed for his friends. And the Lord gave Job twice as much as he had before.

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[1] God hideth His counsel, so that no one can know it, unless He please to reveal it. *Supra* 38 : 2.

[2] Job acknowledges his fault in speaking of the Divine counsels, which he understood but imperfectly. "Blessed Job would have thought that he had spoken wisely, had he not heard superior wisdom, compared with which all human wisdom is folly." St. Gregory M.

[3] The Divine manifestation was such that Job considered himself as seeing God. An angelic representation was before him.

[4] Job felt displeased with himself, and humbled himself before God.

[5] R. and Simonis adopt here the Latin phrase: "*Ago pœnitentiam.*" After the manner of penitents, he continued on the cinder-heap, with dust cast upon his head.

[6] The approval here given to the language of Job, shows that his sentiments were correct, although some imperfection appeared in his bold manner of expression.

[7] The acceptance of intercessory prayer and sacrifice is here strongly stated.

[8] Accepted his intercession.

[9] H. P. "And the Lord turned the captivity of Job." The expression is figurative, implying that He relieved his distress. Good: "Reversed the affliction."

11. And all his brethren came to him, and all his sisters, and all that knew him before, and they ate bread with him in his house: and bemoaned him, and comforted him upon all the evil that God had brought upon him: and every man gave him one ewe,[10] and one earring of gold.

12. And the Lord blessed the latter end of Job more than his beginning. And he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses.

13. And he had seven sons and three daughters.

14. And he called the name of one Dies,[11] and the name of the second Cassia,[12] and the name of the third Cornustibij.[13]

15. And there were not found in all the land women so beautiful as the daughters of Job: and their father gave them inheritance among their brethren.

16. And Job lived, after these things, a hundred and forty years, and he saw his children, and his children's children, unto the fourth generation: and he died an old man, and full of days.

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[10] P. "A piece of money." The meaning is uncertain.

[11] P. "Jemima." V. translates it into Latin, which word is retained in the Douay version. Good: "Days upon days."

[12] An aromatic plant.

[13] P. "Keren-happuch." "Inverted horn." Good. V. translates the former word.

# GENERAL INTRODUCTION

TO

# THE PROPHETS.

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THE term prophecy, which is derived from the Greek, means anticipated declaration, or announcement; but it is used especially of such as is made under Divine illumination. A prophet is an inspired man, enlightened by the Holy Ghost, who foresees future events not discoverable by human sagacity, and foretells them with certainty. The Hebrew terms נביא חוה ראה were used of one divinely enlightened to know secrets of the human heart or other things not naturally discoverable. The foreknowledge of God comprehends all that is to happen, and all that might happen in every possible contingency—not only those things which are the results of the laws of nature, or the fixed rules by which inanimate creatures and brute animals are regulated and moved, but the free determinations of the human will and of all free agents. Everything lies open to the Divine Mind, which intuitively sees, by one eternal glance, all things future, as well as the past and the present, and without infringing the liberty of individuals, directs all things according to its supreme counsels. When God communicates something of this foreknowledge to man, and makes him His organ and messenger to announce it to others, the privileged individual is called a prophet. He does not know all things: he may not even know the full import and bearing of those things which he announces: it is sufficient that he declare that something shall happen, of which he could not have had knowledge unless it had been divinely communicated. His prophetic character does not wholly rest on his own consciousness, or claims. He must have divine vouchers in order to challenge belief. Either miracles must attest his mission, or the ful-

filment of his predictions must evince their truth, before he can require the assent of others to his announcements. Prophecy is among the highest evidences of Divine revelation. Whenever the object is manifestly out of the reach of calculation, or surmise, and is announced definitely and certainly, long before it happens, by one speaking as from God, the event seals his claims, and entitles him to be regarded as a Divine herald. If the announcement were directed to confirm some corrupt principle, it would be necessary to scrutinize most closely the alleged prophecy, in order to discover wherein its apparent evidence is defective and illusory: since it is impossible that divine authority should confirm and support what is plainly at war with good morals and right reason: but we cannot argue from the incomprehensibility of a doctrine against the Divine character of the predictions by which it is sanctioned. The nature of the doctrine can only be alleged when it is manifestly corrupt, or absurd. In every other case the prophecy carries with it weight and authority to prove doctrines as from God. The personal character of the prophet does not necessarily enter into consideration, although it is to be presumed ordinarily that God communicates knowledge to His servants only, and employs them to communicate it to others. If, however, the unworthiness of the individual be apparent, it forms a ground for examining with greater care his announcement, with all its circumstances, to discover whether anything be wanting to constitute a divine prediction. This may be made through a sinner, whose office is worthy of respect, notwithstanding his demerits. Our Lord assures us that, at the last day, sinners will remind Him that they had prophesied in His name, whom nevertheless He will reject and disown, on account of their iniquity.

Prophets, among the Israelites, were generally distinguished by the austerity of their lives, the coarseness of their dress, and the peculiarity of their manners. In making announcements they often employed gestures, and performed actions of an extraordinary kind, to rouse and fix the attention of those whom they addressed. Many of these things are so repugnant to our notions of propriety, and to our habits of life, that a prejudice is easily raised against the prophetic office: but we must make allowance for the difference of national sentiments and usages at the remote period in which the prophets severally lived. What may shock our sensibilities must not blind us to the evidence of their authority. We must consider the message which they delivered, and the proofs which they gave of their Divine commission, without suffering their garb, or manner, to weaken its influence.

The prophecies of which we have to treat, are written. The prophets orally declared much, if not all, that is recorded: but as their predictions regarded events, some of which were to occur after the lapse of ages, they committed them to writing, for the instruction of those who should live at the time of their accomplishment, and of posterity generally. Some which were fulfilled within a short time, foreshadowed the Christian mysteries, in which they were to receive a fuller and more perfect completion. Occasionally the prophets, whilst speaking of events near at hand, rose above the immediate object of their announcement, and uttered sublime and extraordinary things unsuited to their theme, which are only intelligible when applied to Christ, or His church, as afterwards revealed and manifested. At other times the whole strain of the prophecy seemed directed to this grand purpose. In interpreting their writings we should always have the Christian dispensation in view, knowing that Christ was the end of the prophets, as well as of the law, and that He was looked for by the ancient patriarchs. It is not, indeed, necessary to refer everything to Him, and to force the words of Scripture into His service, in order to establish the Christian mysteries by their testimony: but neither should we forget that the expectation of the Messiah was a cherished feeling of all the descendants of Abraham, and underlay the ancient rites and observances. This undeniable fact accounts for the use made by the sacred writers of the New Testament of passages taken oftentimes from the midst of predictions, or narratives, having no apparent connection with the object for which they are employed. Although such application of them may not be satisfactory, or conclusive, to a critical inquirer, who pays no attention to the hope generally entertained by the Israelites, it is by no means unjustifiable. The collection of many passages apparently unconnected, and their adaptation to the character and life of our Redeemer, should awaken attention to the wonderful correspondence of so many traits as delineated by the prophets with his portrait given by the evangelists.

The term prophecy is applied to the inspired writings generally, it being taken as identical with inspiration: in which sense St. Peter says: "No prophecy of Scripture is made by private interpretation. For prophecy came not by the will of man at any time: but the holy men of God spake, inspired by the Holy Ghost."[1] Prophecy, strictly so called, is the certain announcement, under Divine illumination, of

[1] 2 Peter 1 : 20.

a future event, not discoverable in its causes, or by any effort of the human mind. It implies a supernatural communication of light and knowledge, whereby the prophet becomes cognizant of truths and facts naturally beyond his reach, and is enabled to state them with correctness, so as to render them credible. In order to have weight as evidence, the character of the prophet must be established, the utterance of the prediction must be known with certainty, and the coincidence with the event must be, not accidental, but necessary and undoubted. Prophecies are spread throughout the Old and New Testament, being by no means confined to any certain books, but scattered here and there in those which are historical, as well as others of various classes. There are, however, writings wholly prophetic, which are commonly known as the works of the greater and less prophets.

The title of prophet was applied, with some latitude, to bands of men who followed a prophetic leader, and were styled sons of the prophets. They devoted themselves to the celebration of the Divine praises with enthusiastic fervor, partaking somewhat of the character of inspiration. David, and other inspired men, composed psalms, many of which were strictly prophecies, whilst choirs are related to have prophesied,[1] who cannot be presumed to have been enlightened with foreknowledge. The terms greater and less are usually employed with reference to the bulk of the writings of the prophets, four of whom having left us larger works, are styled greater, whilst twelve others, who have not written at such length, are known as the minor prophets.

The prophets were divinely raised up, principally to recall the people to duty, or warn them against the contagion of idolatry, as also to comfort them in their bondage and afflictions, and sustain their hopes in God, whom they should worship and obey. They were messengers sent to communicate the Divine behests, who fearlessly foretold to tyrants their approaching downfall, and warned nations of calamities that impended. Whilst declaring these judgments to the Israelites, they did not neglect to foretell the destinies of the surrounding countries, apprising them that although God might employ them in chastising His people, their crimes should not escape vengeance. Being wholly intent on the mission intrusted to them, they constantly presented God as the Supreme Judge and Arbiter, weighing all things in the scales of the sanctuary, and awarding to all punish-

[1] 1 Kings 10:5, 6.

ment according to their deserts. Their predictions frequently regarded events not very distant, and were easily verified in the place in which they were uttered. Many of them were made and accomplished with the full knowledge of all: whilst others pointing to some national catastrophe, to take place after the lapse of years, struck the imagination of the people, and left such an impression as rendered the connection between the prediction and the event unmistakable.

A vein of prophecy may be said to have been struck on occasion of the fall of our first parents, when perpetual enmity was declared between man and the serpent, and victory was promised to the woman's seed over the seed of the serpent. The hope of a Redeemer, or Messiah, was specially cherished by the race of Abraham, and glimmerings were discernible amidst the darkness in which the human race generally was wrapped, portending the dawn of that day whose meridian brightness we behold. It is not then surprising that the prophets, through whom this hope was perpetuated and maintained, should, from time to time, rise from the announcement of less sublime things, to proclaim the glory of Him who was to come, and to extol the blessings of His kingdom. It is but fair to take this into account in studying their writings, and if we find occasionally some outbursts, little in accordance with the context, we should consider whether they may not be, as it were, involuntary emanations from a well-spring of inspiration. Although we may not establish a conclusion with logical evidence, where the context is little favorable to the mysterious meaning which we attach to certain passages, yet we may, at least, claim a respectful examination and comparison, and may hope that, in connection with more direct proofs, they also may have weight and influence.

It is willingly conceded that our ignorance of the history of the ancient nations in its details leaves us unable to apply many of the predictions. It is sufficient that we can point to certain clear and marked facts which harmonize with the chief statements of the sacred writers, and that we can offer a probable conjecture as to the manner in which the other predictions have been fulfilled, or may yet be fulfilled. The end of prophecy was, for the most part, direct and immediate, and its fulfilment was looked for by those to whom it was addressed. The sublimer predictions of remote events and high mysteries were submitted to a different ordeal. They remained on the record, oftentimes obscure and difficult of understanding; but, after the lapse of ages, on the occurrence of facts of an extraordinary character, and especially on the appearance of Him who was regarded as

the great end of prophecy, they were brought under review, applied and compared with the various events of His life; their ready adaptation to which forms no slight ground for maintaining that they were originally designed by the Divine Spirit for this purpose.

The notes by which I have endeavored to illustrate the prophecies, and the Scriptures generally, are necessarily simple and brief, which best suits the sacred text, from which attention is likely to be drawn away by lengthy expositions, or an attempt at style. St. Jerome has taught me that, "in the explanation of the Sacred Scriptures, not elegance of composition, and flowers of rhetoric, but instruction and simple truth are to be studied."[1] "It is the duty of an interpreter briefly and clearly to elucidate obscure passages, and not so much to display his own eloquence as to show the meaning of the author whose exposition he has undertaken."[2] In lengthy commentaries, the text is easily lost sight of, and the reader rises from their perusal without a clear perception of the object which the writer proposed to himself. "I know," says the same eminent interpreter, "that the ancient church-writers, both Greeks and Latins, have descanted at large on this book (Jonas), but with no other result than to have produced obscurity, rather than light, by the many questions which they raised, so that their interpretation has need to be expounded by some other, and the reader quits their perusal far more perplexed than when he commenced his inquiry."[3] I have necessarily adhered to the Vulgate in the text, whilst I have noted at the bottom of the page the Hebrew reading, and intimated how it may be accurately rendered. St. Jerome, in this respect also, is my guide. "I am under the necessity of interpreting the Scriptures as read in the church, but not so as to pass by unnoticed the Hebrew truth."[4] Whilst aiming at expounding the literal sense, I have not forgotten that the high mysteries of revelation, especially those which regard Christ and His Church, were foreshadowed and pointed out by the inspired penmen, even when apparently engaged in announcing events less sublime. Bacon has truly remarked: "As the literal sense is, as it were, the main stream or river, so the moral sense chiefly, and sometimes the allegorical or typical, are they whereof the Church hath most use."[5]

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[1] In Amos l. iii: praef.
[2] Praef. in Jonam.
[3] Ibidem.
[4] In Mich., c 2.
[5] Of the advancement of learning, l. ii.

# ISAIAH.

# INTRODUCTION.

ALTHOUGH all the prophets derived their light and inspiration from the same Divine Spirit, who spoke through them, different degrees are discernible in the communications made to them, and great variety of style is observed in their manner of recording them. God seems to have accommodated Himself to the genius, habits, and character of each prophet, so as to leave him free to give utterance to the inspired truths in his own manner, without detriment to their substance. Isaiah is deservedly regarded as the most sublime among them. Being, as is generally believed, according to ancient tradition, of royal descent, his education and position gave elevation to his thoughts and language: wherefore he expressed the truths revealed to him, in a grand and touching manner. He began to prophesy in the last year of the reign of Oziah, king of Juda, the year 758 before Christ, and continued under his successors, Joathan, Achaz, and Hezekiah, until the year 698, a period of sixty years. He is believed to have been sawed in two by order of Manasses, as the ancient tradition of the Jews, supported by St. Jerome, affirms. His predictions mostly regarded the fortunes and destinies of the kingdoms of Israel and Juda, as also of surrounding or hostile nations; but they embraced, likewise, the Christian mysteries in so great detail, and with so much clearness, that he is styled an evangelist, rather than a prophet. The parts of his writings which regard them, far from being forced to bear this interpretation, contrary to the context, are most naturally understood in this way, and present a consistent and continued view, so that rationalistic commentators, who seek to refer them to the Babylonian exile, or the return of the people to Palestine, or to any other event in their history, find scarcely any support for their expositions in the general tenor of these chapters. Some modern critics have questioned the authenticity of portions of this prophecy, on account of the alleged difference of style and matter;

but no such difference exists as can outweigh the positive testimony of all antiquity, by which the whole book comes recommended to us as the production of the same author. All ancient manuscripts, and all interpreters, present it as one whole. The harmony of its parts is easily perceived by the intelligent reader, who cannot be surprised that facts and mysteries should be announced with some difference of style by the inspired writer.

# THE PROPHECY OF ISAIAH.

## CHAPTER I.

THE PROPHET COMPLAINS OF THE SINS OF JUDA AND JERUSALEM: AND EXHORTS THEM TO A SINCERE CONVERSION.

1. THE vision[1] of Isaiah the son of Amos,[2] which he saw concerning Juda and Jerusalem[3] in the days of Oziah,[4] Joathan, Achaz, and Hezekiah, kings of Juda.

2. Hear,[5] O ye heavens, and give ear, O earth, for the Lord speaketh.[6] I have brought up children, and exalted[7] them: but they have despised Me.[8]

3. The ox knoweth his owner, and the ass his master's crib; but Israel knoweth not Me,[9] and My people doth not understand.

4. Woe to the sinful nation, a people laden with iniquity, a wicked seed,[10] children that are corrupt:[11] they have forsaken the Lord, they

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[1] This seems to apply to the whole book, since the subjects of his predictions were presented probably to his view; or his mind was divinely enlightened to contemplate them.

[2] אמוץ Not the prophet, whose name, although similar, is spelt differently. עמוס

[3] The nation in general, and the chief city in particular.

[4] He entered on his career in the year of the death of Oziah, and continued under the three kings here mentioned.

[5] This apostrophe is among the most sublime exordiums of the prophets. Not the material heavens and earth, but the intelligent beings that occupy them are called on to listen to the words which God speaks by His messenger. "By heaven he signifies the supernal and angelical powers: by the earth mankind." St. Jerome.

[6] The perfect tense H. is often used for the present. The prophet calls attention to what he is about to say, in the person of God.

[7] The terms are nearly of the same import.

[8] P. "Have rebelled against Me,"—transgressed. The contempt of Divine authority is implied in the deliberate violation of the commandments of God.

[9] The preposition is not in the text. This signifies that brute animals, by natural instinct, know their owners, and their stalls, whilst the Israelites acted as if they were without knowledge or understanding. St. Jerome applies it to the Jews who would not receive Christ.

[10] H. P. "A seed of evil-doers."

[11] H. P. "Corrupters." The same term is used (Judges 2 : 19) of those who surpassed their parents in idolatrous practices.

have blasphemed[12] the Holy One of Israel, they are gone away backwards.

5. For what[13] shall I strike you any more, ye that increase transgression? the whole head is sick, and the whole heart is faint.

6. From the sole of the foot unto the top of the head, there is no soundness therein:[14] wounds and bruises and swelling sores, they are not bound up, nor dressed, nor fomented with oil.[15]

7. Your land desolate,[16] your cities burnt with fire: your country strangers[17] devour before your face, and it is desolate as wasted by enemies.[18]

8. And the daughter[19] of Sion is left as a covert[20] in a vineyard, and as a lodge[21] in a cucumber field, and as a city that is laid waste.

9. Unless the Lord of hosts[22] had left us seed,[23] we had been as Sodom,[24] and we should have been like to Gomorra.

10. Hear the word of the Lord, ye rulers[25] of Sodom, give ear to the law of our God, ye people of Gomorra.[26]

11. To what purpose *is* for Me the multitude of your victims,[27] saith the Lord? I am full, I desire not[28] holocausts of rams, and fat of fed beasts, and blood of calves, and lambs, and buck-goats.[29]

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[12] Despised. L. "Incensed."

[13] God expostulates with them for continuing to provoke His vengeance, whilst they are covered with bruises and wounds, and wholly in His power. St. Jerome says: "The meaning is: I do not find what remedy I can apply to your sores: all your limbs are full of wounds. I find no part of your body which has not already been stricken." Ges. agrees.

[14] The whole social body is disordered. "By a metaphor he teaches that there is no soundness anywhere, from the rulers down to the lowest of the people, from the teachers to the unlettered rabble: all with equal ardor unite in impiety." St. Jerome.

[15] It was usual to pour oil into wounds to cleanse and heal them. No remedy had been applied in this case.

[16] Its fruit and produce are destroyed. *Infra* 5 : 6. The prophets often speak of future events as if they had already taken place, describing them as they pass before them in vision.

[17] The combined forces of Samaria and Damascus. The description is applicable to Judea at various periods of her history.

[18] Being actually overrun by enemies, it is desolate.

[19] The Hebrews called cities daughters, considering them under the figure of maidens. The noun was taken in a collective sense for the inhabitants. "In calling Sion by the name of daughter, God manifests the affection of a most clement Father." St. Jerome.

[20] A hut, or booth, for shelter.

[21] A like temporary shed. Entire fields of cucumbers and melons were common in Palestine. As they were not fenced in, huts or watch-sheds were erected for those placed to watch and protect them.

[22] The Lord of armies, who directs the issue of war. The appellation is given Him likewise as Lord of the heavenly luminaries, which are styled the host of heaven. Gen. 2 : 1. He is also Lord of the angels, who, in a higher sense, are His hosts. St. Jerome understands the text of Christ: "Not only according to the Apocalypse of St. John, and the Apostle Paul, but in the Old Testament likewise, Christ is called Lord of hosts, that is Almighty."

[23] H. P. "A very small remnant." Rom. 9 : 29. שריד "A survivor,"—one who escaped in the general destruction.

[24] Utterly destroyed. Gen. 19 : 24.

[25] קציני

[26] The prophet addresses the princes of Juda, under these titles, as resembling these cities by their crimes. St. Jerome applies it to the Scribes and Pharisees.

[27] Jer. 6 : 20; Amos 5 : 22. The sentence is elliptical: *is* may be understood.

[28] H. means, "to take delight in."

[29] The victims, although commanded generally, were not acceptable from the hands of profane and

12. When ye came to appear before Me, who required these things at your hands, that ye should walk in My courts?[30]

13. Offer sacrifice[31] no more in vain:[32] incense is an abomination to Me. The new moons, and the Sabbaths, and other festivals,[33] I will not abide; your assemblies are wicked.[34]

14. My soul hateth your new moons, and your solemnities: they are become troublesome[35] to Me; I am weary of bearing them.

15. And when ye stretch forth your hands,[36] I will turn away My eyes from you: and when ye multiply prayer[37] I will not hear: for your hands are full of blood.[38]

16. Wash yourselves,[39] be clean, take away the evil of your devices[40] from My eyes: cease to do perversely;

17. Learn to do well: seek judgment,[41] relieve the oppressed, judge for the fatherless, defend the widow.

18. And then come, and accuse Me, saith the Lord: if your sins be as scarlet, they shall be made as white as snow: and if they be red as crimson, they shall be white as wool.[42]

19. If ye be willing, and will hearken[43] to Me, ye shall eat the good things of the land.

20. But if ye will not, and will provoke Me to wrath,[44] the sword shall devour you,[45] because the mouth of the Lord hath spoken it.[46]

21. How is the faithful city, that was full of judgment,[47] become a harlot?[48] justice[49] dwelt in it, but now murderers.

22. Thy silver is turned into dross: thy wine is mingled with water.[50]

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sinful men. Their rejection, under the Gospel dispensation, is intimated. "The whole contents of this chapter imply the rejection of animal victims, and the superiority of obedience to sacrifice." St. Jerome.

[30] As it were, profaning them by their unholy footsteps. Mac. 3 : 45, 51; 4 : 60.

[31] Offerings of flour and oil with incense.

[32] שוא Vain, worthless offerings, being unaccompanied with piety.

[33] H. P. "The calling of assemblies."

[34] P. "I cannot away with; it is iniquity, even the solemn meeting."

[35] H. "On Me a burden." עלי לטרח.

[36] In prayer.

[37] Make many prayers.

[38] *Infra* 59 : 3. They were guilty of shedding innocent blood.

[39] Moral purity is enjoined,—the abandonment of all sin.

[40] 1 Pet. 3 : 11.

[41] ונוכחה This term is employed for judicial process, in which charges are advanced and met. God challenges men to examine and see, whether He does not deal fairly and indulgently with them.

[42] Entire pardon of the most grievous transgressions is promised to those who utterly abandon them, and devote themselves to the exercise of good works, especially of charity towards the distressed and unprotected.

[43] The second verb has the force of an infinitive: If you be willing to hearken.

[44] H. P. "If ye refuse and rebel."

[45] The sword is represented as eating up its victims.

[46] God has decreed it, "whose sentence cannot be changed, whilst the sins of men continue." St. Jerome.

[47] משפט Judgment implies all that is right and excellent.

[48] Faithless and corrupt.

[49] Just men.

[50] Everything was debased and corrupted, as wine is adulterated by fraudulent vintners.

23. Thy princes are faithless,[51] companions of thieves:[52] they all love bribes, they run after rewards. They judge not for the fatherless: and the widow's cause cometh not in to them.[53]

24. Therefore saith the Lord, the God of hosts, the Mighty One of Israel: Ah! I will comfort Myself over[54] My adversaries: and I will be revenged of My enemies.

25. And I will turn My hand[55] to thee, and I will clean purge away thy dross,[56] and I will take away all thy tin.

26. And I will restore thy judges as they were before, and thy counsellors as of old. After this thou shalt be called the city of the just,[57] a faithful city.

27. Sion shall be redeemed in judgment,[58] and they shall bring her back[59] in justice.

28. And He[60] shall destroy the wicked and sinners together: and they that have forsaken the Lord shall be consumed.

29. For they shall be confounded for the idols,[61] to which they have sacrificed:[62] and ye shall be ashamed of the gardens which ye had chosen.

30. When ye shall be as an oak with the leaves falling off:[63] and as a garden without water.

31. And your strength[64] shall be as the ashes of tow, and your work[65] as a spark: and both shall burn together, and there shall be none to quench it.

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[51] Malignant.

[52] Resembling them by unjust practices.

[53] Is not entertained. They do not justice to the poor and helpless. Jer. 5 : 28.

[54] L. "I will take satisfaction." God satisfies His justice by punishing the wicked. This is expressed after a human fashion, as if He felt gratified in inflicting punishment. "The consolation of God in regard to His enemies is, if those who were insensible to His blessings, be corrected by chastisements." St. Jerome.

[55] H. P. "Upon thee."

[56] L. "As with lye." By the punishment of delinquent rulers God purifies the commonwealth, and leaves what is good, free from the mixture which debased it.

[57] H. "Of justice."

[58] *Supra*, v. 21. By the exercise of justice,—by the just action of her tribunals.

[59] H. P. "Her converts,"—those of her citizens who turn from their evil ways, shall contribute to restore her to her moral position.

[60] God.

[61] L. P. "Oaks." L. "Terebinths." Places of superstitious worship.

[62] H. P. "Which ye have desired."

[63] The Alah, or terebinth, is called But'm by the Arabs. Robinson says: "The But'm is not an evergreen, as is often represented: but its small, feathered, lancet-shaped leaves fall in the autumn, and are renewed in the spring." Kitto's Cyclop. ALAH.

[64] H. P. "The strong." The rulers are compared to tow, which quickly burns.

[65] P. "The maker of it." This interpretation is rejected by Ges. R., who, as well as V., understand the text of the work itself. The works of the wicked become the occasion of their ruin.

# CHAPTER II.

ALL NATIONS SHALL FLOW TO THE CHURCH OF CHRIST. THE JEWS SHALL BE REJECTED FOR THEIR SINS. IDOLATRY SHALL BE DESTROYED.

1. THE word[1] that Isaiah, the son of Amos, saw concerning Juda and Jerusalem.

2. And in the last days,[2] the mountain of the house of the Lord shall be established on the top of the mountains,[3] and it shall be exalted above the hills: and all nations shall flow unto it.[4]

3. And many peoples shall go, and say: Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and He will teach us His ways, and we will walk in His paths: for the law shall come forth from Sion, and the word of the Lord from Jerusalem.[5]

4. And He shall judge[6] the Gentiles, and rebuke[7] many peoples: and they shall turn their swords into ploughshares, and their spears into sickles:[8] nation shall not lift up sword against nation, neither shall they be exercised any more to war.[9]

5. O House of Jacob,[10] come ye, and let us walk in the light of the Lord.

6. For Thou[11] hast cast off Thy people, the house of Jacob: because they are filled as in times past,[12] and have had soothsayers, as the Philistines, and have cleaved[13] to strange children.[14]

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[1] Matter.

[2] This prophecy has direct reference to the kingdom of the Messiah, which strictly belongs to the last dispensation. Juda is mentioned, because the Messiah, according to His human nature, was to descend from this tribe. Jerusalem was the figure of the Church, which is the seat of His power.

[3] Mich. 4 : 1. The great resemblance of these predictions is remarkable. Joel likewise has similar passages. The church is the house of God. It appears as a mountain on the top of mountains, high above all the kingdoms of the earth. It is like a city seated on a mountain, which cannot be hidden.

[4] The universal character of the church is here quite apparent.

[5] Even Ges. observes, that this is a splendid foreshadowing of what is accomplished by Christianity.

[6] H. P. "Among." God will exercise judgment on the nations.

[7] It is the same verb as above (1 : 18), and implies judicial action.

[8] Pruning-hooks.

[9] The tendency of the teaching of the Messiah, and its practical influence, as far as it is followed up, are here stated: yet, through the conflicting interests of nations, and the violence of the human passions, wars still continue, although divested of some of their more revolting characteristics. The peace which prevailed in the Roman empire at the birth of Christ, is pointed to, by St. Jerome, as a fulfilment of this prediction.

[10] The prophet calls on his nation to walk by this Divine light.

[11] This is an address to God, in which the prevarications of the Jews are traced to their wealth and prosperity. It is not easy to determine the particular period here spoken of.

[12] מקדם P. "From the east." The contrast is presented between superstitions derived from the Syrians on the east, and the Philistines on the west.

[13] St. Jerome understands the text of the vice of pederasty. L. refers it to marriage: "they unite themselves." It means that they form engagements with strangers, and live in intimate relations with them. Allusion is implied to compacts sanctioned by clasping hands.

[14] H. P. "Children of strangers," is equivalent to strangers, as the phrases "sons of Greeks," "sons of Ethiopians," means simply Greeks, Ethiopians. Joel 3 : 6; Amos 9 : 7.

7. Their land is filled with silver and gold: and there is no end of their treasures.

8. And their land is filled with horses: and their chariots are innumerable.[15] Their land also is full of idols: they adore the work of their own hands, which their own fingers have made.[16]

9. And man boweth himself down, and man is debased: therefore forgive them not.

10. Enter thou into the rock, and hide thee in the pit,[17] because of the dread[18] of the Lord, and the glory of His majesty.

11. The lofty eyes of man are humbled, and the haughtiness of men is made to stoop: and the Lord alone shall be exalted on that day.[19]

12. Because the day of the Lord of hosts *shall be* on every one that is proud and high-minded, and on every one that is arrogant, and he shall be humbled.

13. And on all the tall and lofty cedars of Libanus, and on all the oaks of Basan.

14. And on all the high mountains, and on all the elevated hills.

15. And on every high tower, and every fortified wall.[20]

16. And on all the ships of Tharsis,[21] and on all that is fair to behold.[22]

17. And the loftiness of men shall be bowed down, and the haughtiness of men shall be humbled, and the Lord alone shall be exalted on that day.

18. And idols shall be utterly destroyed.[23]

19. And they shall go into the holes of rocks,[24] and into the caves of the earth, because of the dread of the Lord, and the glory of His majesty, when He shall rise up to strike[25] the earth.

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[15] Great wealth and war-chariots without number are mentioned as the results of this foreign alliance.

[16] These apparent advantages were overbalanced by the idolatry which was practised under the influence of heathen allies.

[17] H. P. "The dust." [18] The terror which He inspires. Al. "From before."

[19] On the day of the Divine manifestation. This may be understood of any special visitation of God, in which His justice is exercised, but in a particular manner of the day of final judgment.

[20] All these objects are specified, in order to show that the Divine power shall prevail over all the strength of men, even the most powerful, who may be compared to lofty cedars and oaks, mountains and towers. "The vengeance of the Lord shall then fall on all who are elated with pride, and do shameful works, wallowing in the mire of sensuality." St. Jerome.

[21] Large merchant vessels, such as went to the port of Tartessus, in Spain, or rather of Carthage, in Africa, were so called. The Divine power, which overturns the works of human strength, destroys likewise the creations of human skill and art, with the fruits of enterprise.

[22] R. V. P. "Pleasant pictures." L. "Desirable palaces." Al. "Images of desire."

[23] This is the force of the text, even according to Ges., who takes the noun as absolute, and the verb as impersonal: "As for the idols, it is all over with them." The overthrow of idolatry is among the most splendid evidences of the power of the Messiah. [24] Osee 10 : 8; Luke 23 : 30; Apoc. 6 : 16.

[25] H. P. "To shake terribly the earth." H. contains a paronomasia, which cannot be expressed in English.

20. In that day a man shall cast away his idols of silver, and his idols of gold, which he had made for himself to adore, moles and bats.[26]

21. And he shall go into the clefts of rocks, and into the holes of stones, because of the dread of the Lord, and the glory of His majesty, when He shall rise up to strike the earth.

22. Cease ye, therefore, from the man whose breath is in his nostrils,[27] for he is reputed high.[28]

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## CHAPTER III.

THE CONFUSION AND OTHER EVILS THAT SHALL COME UPON THE JEWS FOR THEIR SINS. THE PRIDE OF THEIR WOMEN SHALL BE PUNISHED.

1. For behold the Sovereign,[1] the Lord of hosts, shall take away from Jerusalem, and from Juda, the valiant and the strong,[2] the whole strength of bread, and the whole strength of water.

2. The strong man and the warrior, the judge and the prophet, and the diviner[3] and the ancient.[4]

3. The captain over fifty, and the honored man,[5] and the counsellor, and the wise architect,[6] and the skilful in eloquent speech.[7]

4. And I will set up boys[8] for their princes, and the effeminate[9] shall rule over them.

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[26] It does not appear that moles and bats were adored. R. Ges. thinks that it means, that the idols being despised, shall be cast away into dark places,—such as where moles and bats are. P. "To the moles and to the bats."

[27] The prophet, considering the humiliation which awaits the proudest and most powerful, exhorts us not to place our hope in man, whose breath passes away.

[28] P. "Wherein is he to be accounted of?" The same letters במה mean a high place, which may have led to the version of St. Jerome. He applies the text to Christ, explaining the mind of the prophet: "Since all these things are to befall you, and are foretold in a prophetic spirit, I admonish and command you to cease from molesting Him, who is indeed man according to the flesh, and has a soul, and breathes, as we men breathe and live, but according to his Divine majesty is high, and is considered and believed to be such."

[1] האדון "The Lord." It is followed by יהוה

[2] H. meaning staff, is here used in both genders to denote every kind of staff. V. lays aside the figure, and refers it to those who are valiant and strong. The text repeats the term, with the addition of bread and of water, signifying that all support of life shall be withdrawn.

[3] This is the force of V. H. P. "The prudent."

[4] A man in office.

[5] Lit. "In countenance." A man respected and influential, probably a favorite of the sovereign.

[6] Ges. understands it of one skilled in magic.

[7] "The skilful enchanter." Theodotion.

[8] Men of weak minds and youthful passions.

[9] H. may mean also "scoffers." St. Jerome, after Aquila, took it for men of unnatural passions.

5. And the people shall rush one upon another, and every man against his neighbor: the boy shall rush against the old man, and the base against the honorable.[10]

6. For a man shall take hold of his brother, one of the house of his father, *saying:* Thou hast a garment,[11] be thou our ruler, and let this ruin be under thy hand.[12]

7. In that day he shall answer,[13] saying: I am no healer,[14] and in my house there is no bread, nor clothing:[15] make me not ruler of the people.

8. For Jerusalem is ruined, and Juda is fallen: because their tongue and their devices are against the Lord, to provoke the eyes of His majesty.

9. The show of their countenance answereth them:[16] and they proclaim abroad their sin as Sodom, and hide[17] it not: woe to their soul, for evils are rendered to them.[18]

10. Say to the just man that it is well,[19] for he[20] shall eat the fruit of his doings.

11. Woe to the wicked unto evil:[21] for the reward of his hands shall be given him.

12. As for My people, their oppressors strip them,[22] and women rule over them. O My people, they that call thee happy,[23] the same deceive thee, and destroy[24] the way of thy steps.

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[10] A state of anarchy is described.

[11] The fact of his being provided with suitable apparel seems to be the motive for urging him to undertake the government. Experience of the evils of anarchy prompts men to desire that some one should take the reins in his hands.

[12] Let this ruinous state of things be remedied by your authority and care.

[13] Lit. "He shall raise." His voice seems to be understood. See Numb. 14 : 1.

[14] He professes his incompetency to remedy the existing disorders. H. means one who applies bandages to wounds.

[15] He fears that he would be expected to supply the people with food and raiment.

[16] Their countenance manifests their dispositions: they make no effort to disguise or conceal them. P. "The show of their countenance doth witness against them." L. "The boldness of their face."

[17] They are shameless, like the Sodomites. "They proclaim their sin, and blaspheme without shame." St. Jerome.

[18] They bring evils on themselves.

[19] Applaud the just man: encourage him by assuring him of the reward which awaits him from God.

[20] H. P. "They." A MSS. K. has the singular, which Lilienthal approves.

[21] אוי לרשע רע P. "Woe unto the wicked! *it shall* be ill with him." R. "Woe to the wicked, to the wretched." L. "Woe unto the wicked, who doth evil." Al. "Woe unto the wicked, (*it shall be*) ill (*with him*), for the thing done by his hand shall be done to him." The meaning seems to be that, as the just man is encouraged by the promise of recompense, the wicked man is to be deterred by the threat of vengeance, the natural effect of crime.

[22] Chald. gives a similar meaning. P. "Children are their oppressors." This is approved by Ges. R, as conformable to the parallel member.

[23] H. bears this meaning. Gen. 30 : 13; Job, 29 : 11; Ps. 71 : 17; Malach. 3 : 12, 15. It is so understood in this passage, by the Chald. Sept. P. "They which lead thee." This version is preferred by the critics above named. *Infra* 9 : 16.

[24] The verb means to swallow up. False leaders conduct their followers by dangerous paths, to precipices, where they are swallowed up. "If the blind lead the blind, both fall into the pit." Matt. 15 : 14.

13. The Lord standeth up to judge,[25] and He standeth to judge the peoples.

14. The Lord will enter into judgment with the ancients of His people, and its princes: for ye have devoured the vineyard, and the spoil of the poor is in your house.[26]

15. Why do ye consume[27] My people, and grind the faces of the poor, saith the Lord, the God of hosts?

16. And the Lord said: Because the daughters of Sion are haughty, and walk with stretched-out necks, and wanton glances of their eyes, and make a noise with their feet as they walk, and move in a set pace:[28]

17. The Lord will make bald the crown of the head of the daughters of Sion, and the Lord will lay open their hair.[29]

18. In that day the Lord will take away the ornament of shoes and little moons,[30]

19. And chains, and necklaces, and bracelets, and bonnets,

20. And bodkins, and foot chains,[31] and tablets, and sweet balls, and ear-rings,

21. And rings, and jewels hanging on the forehead,[32]

22. And changes of apparel, and short cloaks, and fine linen, and crisping pins.

23. And looking-glasses,[33] and lawns, and head-bands, and fine veils.[34]

24. And instead of a sweet smell there shall be stench, and instead of a girdle a cord,[35] and instead of curled hair baldness, and instead of a stomacher hair-cloth.[36]

25. Thy fairest men[37] also shall fall by the sword, and thy valiant ones in battle.

26. And her gates shall lament and mourn,[38] and she[39] shall sit desolate on the ground.

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[25] Lit. To contend.

[26] H. P. "Houses."

[27] H. P. "Break in pieces." Extreme oppression is signified. To grind the faces is to crush them against the ground. "This is manifestly addressed to the Jewish rulers." St. Jerome.

[28] Delicate motion of the feet, with the tinkling of ornaments, is signified.

[29] In punishment of pride and vanity, they are threatened with exposure and shame.

[30] Ornaments in the shape of crescents.

[31] L.

[32] "Nose jewels." L.

[33] Transparent dresses. L. "Mirrors."

[34] It is not easy to determine the various ornaments meant by the Hebrew terms. L. "Long veils"

[35] L. "A rope." A coarse cord instead of an elegant girdle. R., after Michaelis, understands H. of an ulcerated waist, which prevents the use of the girdle.

[36] P. "Burning instead of beauty." כי-תחת יפי Sept. V. refer the last word to the following verse, and take no notice of the two former. R. Ges. support P. The brands put on the forehead of the captive women are meant.

[37] H. P. "Thy men."

[38] The people assembled at the gates shall mourn. The gates may be said to mourn, when all is solitude around.

[39] The city. This may be understood of Jerusalem, at various periods of her history. St. Jerome

## CHAPTER IV.

AFTER AN EXTREMITY OF EVILS THAT SHALL FALL UPON THE JEWS, A REMNANT SHALL BE COMFORTED BY CHRIST.

1. AND on that day seven women shall take hold of one man,[1] saying: We will eat our own bread, and wear our own apparel: only let us be called by thy name,[2] take away our reproach.[3]

2. In that day the bud of the Lord[4] shall be in magnificence and glory, and the fruit of the earth *shall be* high, and a great joy for them that shall have escaped of Israel.[5]

3. And it shall come to pass, that every one that shall be left in Sion, and that shall remain in Jerusalem, shall be called holy, every one that is written unto life[6] in Jerusalem.

4. If the Lord shall wash the filth of the daughters of Sion,[7] and shall wash away the blood[8] of Jerusalem out of the midst thereof, by the spirit of judgment,[9] and by the spirit of burning.[10]

5. And the Lord will create on every place of mount Sion, and where He is called upon,[11] a cloud by day, and a smoke and the

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explains the foregoing chapters of the calamities that fell on Jerusalem in consequence of the rejection of Christ.

[1] After the calamities of war, the number of men shall be so small, that many women (a definite number is put for an indefinite) will seek the protection of one man.

[2] They desire to pass as his wives, or probably to be such in fact, although supporting themselves. "They desire to have issue in Sion and children in Jerusalem, observing that they have food and raiment; only let them not appear to be without a husband, and to fall under the curse which is written: 'Cursed is the barren that does not produce seed in Israel.'" St. Jerome.

[3] To be childless was deemed a misfortune.

[4] The child divinely given for the restoration of the people. Jer. 23 : 5; 33: 15; Zac. 3 : 8; 6 : 12. Ges., after other moderns, explains it of a new race better than their fathers. Some understand it of Hezekiah, others of Zorobabel; but it eminently suits Christ.

[5] Those that escaped the general destruction brought on by the crimes of the people, shall be filled with joy by means of this Divine germ.

[6] P. "Among the living." L. "Unto life." Holiness can only be ascribed to the inhabitants of the new Jerusalem, of which the old city was a type. They are holy by their calling, and by the reception of the sacraments. The enrolment of citizens and soldiers gave occasion to this phrase, which is strictly applicable to the followers of Christ.

[7] All sinners of either sex are meant. Idolatry is specially understood by "filth," although impurity may be included.

[8] This may be understood of impurity, or of blood-shedding.

[9] By discriminating justice.

[10] A burning wind. L. "A spirit of destruction." R. prefers taking the term in the sense of removing and taking away, as in Numb. 24 : 22; Judges, 20 : 13; 3 Kings, 22 : 47.

[11] H. P. "Upon her assemblies,"—where the Divine name is invoked. "Let us refer all to the first coming of Christ, of whom we read in the Psalms: 'He hath protected me in the secret part of his tabernacle: He hath lifted me up on a rock.' The Church founded thereon is shaken by no storm, is overthrown by no whirlwind." St. Jerome.

brightness of a flaming fire in the night: for over all the glory *shall be* a protection.[12]

6. And there shall be a tabernacle for a shade in the daytime from the heat, and for a security and covert from the whirlwind, and from rain.[13]

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## CHAPTER V.

THE REPROBATION OF THE JEWS IS FORESHOWN UNDER THE PARABLE OF A VINEYARD. A WOE IS PRONOUNCED AGAINST SINNERS: THE ARMY GOD SHALL SEND AGAINST THEM.

1. I WILL sing for my beloved the song of my cousin[1] concerning his vineyard.[2] My beloved had a vineyard on a hill, in a fruitful place.[3]

2. And he fenced it in, and picked the stones out of it, and planted it with the choicest[4] vines, and built a tower in the midst thereof, and hewed out a wine-press therein: and he looked that it should bring forth grapes, and it brought forth wild fruit.

3. And now, O ye inhabitants[5] of Jerusalem, and ye men of Juda, judge between me and my vineyard.

4. What is there that I ought to do more[6] to my vineyard that I have not done[7] to it? how is it that I looked that it should bring forth grapes, and it hath brought forth wild fruit?

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[12] The manifestation of the Divine presence shall be as a covering and protection, securing to Israel all glory, every gift bestowed through "the bud of the Lord."

[13] Under these various images assurances of Divine protection are given. "Many of the Jews understand these things, and all things connected with them of the captivity of Babylon, and the return to Jerusalem under Zorobabel, Esdras, and Nehemiah." St. Jerome.

[1] H. signifies "uncle," or "uncle's son." Jer. 32 : 12. It may also be taken for "beloved." The prophet purposes to sing a song composed by his cousin concerning his vineyard. He sings it to please his beloved friend, whose sentiments he represents. Jer. 2 : 21; Matt. 21 : 33; Luke 20 : 9. St. Jerome interprets the text thus: "I will sing to God the Father Almighty the song of Christ, who is my cousin, that is born of the same nation as myself."

[2] The vineyard was a familiar subject of parables and similitudes. The care employed by Almighty God in regard to His chosen people, is well described by reference to the labors of the master of the vineyard.

[3] The text says, that it was "in a horn the son of oil," which means on a hill in the midst of olives. The horn was used figuratively for a hill, on account of its prominence: the term *son* was sometimes applied to inanimate objects.

[4] The text has: "vine of Sorek," which was the name of a valley. Judges 16 : 4. "Symmachus alone interprets it 'elect,' not translating it literally, but giving the meaning." St. Jerome.

[5] It is in the singular number, but it is taken collectively. They are called on to pronounce indirectly against themselves, since the vineyard represents them.

[6] Lit. "What to do yet?" Al. finds P. inexact: "What more could have been done?"

[7] H. P. "In it."

5. And now I will show you what I will do to my vineyard: I will take away the hedge thereof, and it shall be waste:[8] I will break down the wall thereof, and it shall be trodden down.

6. And I will make it desolate: it shall not be pruned, and it shall not be digged: but briers and thorns shall come up; and I will command the clouds not to rain upon it.

7. For the vineyard of the Lord of hosts is the house of Israel: and the man of Juda, His pleasant plant: and I looked that he should do judgment, and behold iniquity; and do justice, and behold a cry.[9]

8. Woe to you that join house to house, and lay field to field, even to the end of the place[10] shall ye alone dwell in the midst of the earth?

9. These things are in My ears, saith the Lord of hosts:[11] Unless[12] many great and fair houses shall become desolate, without an inhabitant.[13]

10. For ten acres of vineyard shall yield one little measure:[14] and thirty bushels[15] of seed shall yield three bushels.[16]

11. Woe to you that rise up early in the morning to follow drunkenness, and to drink till the evening, to be inflamed with wine.[17]

12. The harp, and the lyre, and the timbrel, and the flute, and wine *are* in your[18] feasts: and the work of the Lord ye regard not; nor do ye consider the works[19] of His hands.

13. Therefore is my people led away captive,[20] because they had not knowledge;[21] and their nobles have perished with famine; and their multitude were dried up with thirst.

14. Therefore hath hell[22] enlarged herself,[23] and opened her mouth without any bounds: and their strong ones, and their people, and their high and glorious ones shall go down into it.

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[8] Made an open pasture for cattle.

[9] Of the oppressed. H. contains a play on words: צעקה צדקה משפח משפט

[10] P. "Till there be no place." They occupy the whole land.

[11] H. P. "In mine ears, *said* the Lord of hosts."

[12] This implies an imprecation.

[13] God threatens to leave their mansions uninhabited, and their vineyards and fields unproductive, in punishment of their avarice and oppression of the poor.

[14] P. "Bath,"—a small liquid measure.

[15] P. "A homer," or chomer.

[16] P. "An epha."

[17] The votaries of intemperance are strongly denounced. Their excesses were the more criminal, when danger to their country impended.

[18] H. P. "Their." The verbs which follow in this verse are in the third person.

[19] H. P. "Work."

[20] "Both Greek and Latin historians relate that this literally befell the Jewish people under Vespasian and Titus, Roman emperors." St. Jerome.

[21] They knew not practically the Divine law.

[22] P. here uses it for שאול

[23] Lit. "Her soul." The vast number of the slain is hereby indicated.

15. And man shall be brought down, and man[24] shall be humbled: and the eyes of the lofty shall be brought low.[25]

16. And the Lord of hosts shall be exalted in judgment: and the Holy God shall be sanctified[26] in justice.

17. And the lambs shall feed according to their wont;[27] and strangers shall eat the deserts made fruitful.[28]

18. Woe to you that draw iniquity[29] with cords of vanity,[30] and sin as a cart-rope.[31]

19. That say: Let Him make haste, and let His work come quickly, that we may see it: and let the counsel of the Holy One of Israel come, that we may know it.[32]

20. Woe to you[33] that call evil good, and good evil; that put darkness *for* light, and light *for* darkness; that put bitter for sweet, and sweet for bitter.

21. Woe to you that are wise in your own eyes,[34] and prudent in your own conceits.

22. Woe to you that are mighty to drink wine, and stout men at drunkenness;[35]

23. That justify[36] the wicked for bribes, and take away the justice of the just from him.[37]

24. Therefore as the tongue[38] of the fire devoureth the stubble, and the heat of the flame consumeth it, so shall their root be as ashes,[39] and their bud shall go up as dust:[40] for they have cast away the law of the Lord of hosts, and have blasphemed[41] the word of the Holy One of Israel.

25. Therefore is the wrath of the Lord kindled against His people:

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[24] אִישׁ is understood of a man of rank.

[25] *Supra* 2 : 2.

[26] Glorified.

[27] L.

[28] P. "The waste places of the fat ones." The pastures shall be filled with the flocks of strangers, invaders of the country.

[29] Its punishment.

[30] Ropes of wickedness. Sinners draw punishment on themselves by wickedness, as with ropes. שׁוא means falsehood, impiety, wickedness. *Vanitas* is taken with this latitude by V.

[31] The same sentiment is expressed. Sinners are compared to animals dragging a wagon with cart-ropes. Prov. 5 : 22.

[32] They boldly challenge the execution of the Divine threats. "Woe to you," cries St. Jerome, "who think that the day of judgment shall never arrive, or that the captivity which the prophetic speech foretells, shall never come: who say to the prophet: How long dost thou threaten us with the wrath of God? We wish to see it: let it come at once. They speak thus ironically, thinking that it shall not come, and that it is but an invention of the prophet."

[33] H. P. "Them." The third person is used in the three verses which follow.

[34] Prov. 3 : 7; Rom. 12 : 16.

[35] P. "To mingle strong drink."

[36] Acquit.

[37] Condemn him unjustly, or deprive him of his right.

[38] The flame resembles a tongue.

[39] כמק P. "As rottenness." V. "Favilla." It seems to be here used for chaff, or dust כמין This better answers אבק

[40] Will vanish, as if blown away like dust.

[41] P. "Despised."

and He hath stretched out His hand upon them, and struck them: and the mountains were troubled, and their carcasses became as dung in the midst of the streets.[42] For all this His anger is not turned away: but His hand is stretched out still.[43]

26. And He will lift up a sign[44] to the nations afar off, and will whistle to them from the ends of the earth:[45] and behold, they shall come with speed swiftly.

27. There is none among them that shall faint, nor stumble: they shall not slumber, nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken.[46]

28. Their arrows *are* sharp, and all their bows are bent. The hoofs of their horses shall be like flint, and their wheels like a whirlwind.

29. Their roaring like that of a lion; they shall roar like young lions: yea they shall roar, and take hold of the prey; and they shall keep fast hold of it; and there shall be none to rescue it.[47]

30. And they shall make a noise against them that day, like the roaring of the sea: we shall look towards the land, and behold darkness of tribulation; and the light is darkened with the mist thereof.[48]

## CHAPTER VI.

A GLORIOUS VISION, IN WHICH THE PROPHET'S LIPS ARE CLEANSED: HE FORETELLETH THE OBSTINACY OF THE JEWS.

1. In the year that king Oziah died,[1] I saw[2] the Lord sitting upon a throne high and elevated: and His train filled the temple.[3]

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[42] "We think that it is said hyperbolically, that even the mountains are moved by the great evils that impend, and all the streets of the cities are filled with corpses. No one doubts that this happened to the Jews, after the passion of our Lord, under Vespasian and Hadrian." St. Jerome.

[43] They did not effectually seek to appease Him.

[44] A standard, to invite them to rally, and execute His judgments against His faithless people. By secret and mysterious ways, God so controls the minds and actions of men, that whilst following the free determinations of their will, they accomplish His great designs. "No doubt he means the Romans and all the people of Italy, and Gaul, and Spain, who were subject to the Roman empire under Vespasian and Hadrian." St. Jerome.

[45] As men hissing draw bees to the hive.

[46] Their promptness and activity are thus represented. "The Divine word describes the speed of the invading army, which comes not of their own will, but by the will of the Lord." St. Jerome.

[47] With wonderful power they fulfil the task divinely assigned them. "Like a lion they come not to combat, but to seize on and devour prey." St. Jerome.

[48] The greatness of the catastrophe fills the land with gloom. This description of the Divine chastisements of the ancient people of God answers to various periods of their history. St. Jerome explains it of the destruction of Jerusalem by the Romans.

[1] About the year 758 before Christ. Some think that this was the first revelation made to the prophet, and that, according to the order of time, it should be placed at the commencement of the book.

[2] In a supernatural manifestation under sensible forms.

[3] It was spread at large in it.

2. Above it stood the seraphim:[4] the one had six wings; and the other had six wings: with two each covered his face;[5] and with two each covered his feet;[6] and with two they flew.

3. And they cried one to another, and said: Holy, Holy, Holy, the Lord God of hosts;[7] all the earth is full of His glory.

4. And the lintels of the doors shook at the voice of him that cried; and the house was filled with smoke.

5. And I said: Woe *is* me, because I have held my peace;[8] because I am a man of unclean lips; and I dwell in the midst of a people that hath unclean lips: and my eyes have seen the King, the Lord of hosts.

6. And one of the seraphim flew to me: and in his hand was a live coal, which he had taken with the tongs off the altar.

7. And he touched my mouth, and said: Behold, this hath touched thy lips: and thy iniquities are taken away, and thy sin cleansed.[9]

8. And I heard the voice of the Lord, saying: Whom shall I send? and who will go for us?[10] And I said, Lo, here am I; send me.

9. And He said: Go, and thou shalt say to this people: Hearing hear, and understand not: and see,[11] and know not.[12]

10. Blind the heart of this people, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart,[13] and be converted, and I heal them.

11. And I said: How long, O Lord? And He said: Until the cities be left waste without inhabitant, and the houses without man, and the land be left desolate.[14]

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[4] The term means those who burn. It is used here of angels who glow with Divine love. The same term is elsewhere applied to winged serpents. *Infra* 14 : 29; 30 : 6. See also Numb. 21 : 6, 8; Deut. 8 : 15.

[5] Each seraph covered his face with two wings, in token of reverence for the Deity.

[6] The Hebrews used this term for the lower parts of the body.

[7] Apoc. 4 : 8. The text has "JEHOVA of hosts." The repetition of the term "Holy" is equivalent to a superlative, and expresses Supreme Sanctity. St. Jerome says: "They show the mystery of the Trinity in one Deity."

[8] P. "I am undone." Kimchi and M. support the meaning given by St. Jerome, which R. admits, although he prefers the other. Isaiah felt himself unfit to join in praise to the Most Holy, because his lips were defiled by rash or vain words.

[9] The burning coal from the altar was an image of the Divine power, which purifies the soul.

[10] To discharge a special embassy. St. Jerome takes the plural pronoun to imply a reference to the Trinity: "The Lord ordering, the Trinity commands."

[11] "*Vide visionem.*" This is a Hebraism, meaning simply to see.

[12] Matt. 13 : 14; Mark 4 : 12; Luke 8 : 10; John 12 : 40; Acts 28 : 26; Rom. 11 : 8. The imperative mood is used in the text, by enallage, for the future indicative. The obduracy of the people prevented their receiving saving knowledge. "It is to be understood that, in consequence of the greatness of their crime, they have been judged unworthy of repentance, the Lord saying to Jerusalem: 'How often would I have gathered thee as the hen gathereth her chickens under her wings, and thou wouldst not.'" St. Jerome.

[13] Mind.

[14] Their blindness continues, until the Divine justice is executed on them. This was seen in the destruction of Jerusalem under Titus. It was permitted with a view to the salvation of the Gentiles.

12. And the Lord shall remove men far away: and increased shall be that which was left in the midst of the earth.[15]

13. And there shall be still a tithing therein:[16] and she[17] shall turn, and shall appear as a turpentine tree, and as an oak that spreadeth its branches: that which shall stand therein shall be a holy seed.[18]

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## CHAPTER VII.

THE PROPHET ASSURES KING ACHAZ THAT THE TWO KINGS, HIS ENEMIES, SHALL NOT TAKE JERUSALEM. A VIRGIN SHALL CONCEIVE AND BEAR A SON.

1. And it came to pass in the days[1] of Achaz, the son of Joathan, the son of Oziah, king of Juda, that Rasin, king of Syria, and Phacee, the son of Romelia, king of Israel, came up to Jerusalem, to fight against it:[2] but they could not prevail against it.[3]

2. And they told the house of David,[4] saying: Syria hath rested upon[5] Ephraim: and his heart was moved,[6] and the heart of his people, as the trees of the woods are moved with the wind.

3. And the Lord said to Isaiah: Go forth to meet Achaz, thou and Jasub, thy son that is left,[7] to the conduit of the upper pool,[8] in the way of the Fuller's field.

4. And thou shalt say to him: See thou be quiet:[9] fear not, and

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[15] Al. The restoration of the city that had been made desolate, seems to be intimated by V. Others understand the text of utter desolation: the waste shall be enlarged.

[16] A tenth or small part will escape. It is by a wonderful disposition of Providence, that the Israelites have been preserved, notwithstanding the calamities that from time to time befell them, threatening the extinction of their race. The call of a portion of them to the Christian faith, was also in fulfilment of prophecy. Rom. 9 : 27.

[17] The city, or nation.

[18] A chosen few will survive. A holy seed will proceed from the remains of the race, as a tree from its stem.

[1] 4 Kings 16 : 5. Probably in the first year of his reign, 743 before Christ.

[2] To besiege it.

[3] This is the anticipated statement of the final result. They appeared likely to take the city. During the war, 100,000 men of Juda fell by the arms of the Syrians, and 200,000, including children and women, were led into captivity by those of Samaria. They were restored to their country by the persuasion of the prophet Oded. 2 Par. 28 : 5, 15. These events had probably taken place already.

[4] The king and royal family.

[5] P. "Is confederate." L. "Encampeth."

[6] The heart of the king Achaz.

[7] P. "Shear-jashub." This name means: "the rest will return." V. D. translates the former term: "that is left." St. Jerome says, that "he was a type of the people of Juda, who were to be liberated from the power of the two kings."

[8] Achaz visited this place, probably with a view to determine how the water could be secured to the citizens, and withdrawn from the enemy.

[9] Tranquil, without anxiety.

let not thy heart be afraid of the two tails of these firebrands,[10] smoking with the wrath of the fury of Rasin, king of Syria, and of the son of Romelia.

5. Because Syria hath taken counsel against thee, unto the evil[11] of Ephraim, and the son of Romelia, saying:

6. Let us go up to Juda, and rouse it up, and draw it away to us, and make the son of Tabeel[12] king in the midst thereof.

7. Thus saith the Lord God: It shall not succeed,[13] and this shall not be.

8. But the head[14] of Syria is Damascus, and the head of Damascus is Rasin:[15] and within threescore and five years,[16] Ephraim shall cease to be a people:

9. And the head of Ephraim is Samaria, and the head of Samaria the son of Romelia.[17] If ye will not believe, ye shall not continue.[18]

10. And the Lord spake again to Achaz, saying:

11. Ask thee a sign[19] of the Lord thy God, either unto the depth of hell, or unto the height above.[20]

12. And Achaz said: I will not ask: and I will not tempt[21] the Lord.

13. And he said: Hear ye therefore, O house of David:[22] Is it a small thing for you to weary men, that ye weary my God also?

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[10] The two kings are compared to the remnants of two firebrands, which, when cast away, smoke for a time, but are soon extinguished. These kings are to be defeated, and rendered powerless, though they foam with rage.

[11] It was so to result. R. supports V.

[12] He is thought to have been a Syrian, but a worshipper of God, as the termination of his name indicates. St. Jerome takes it to mean "Good God." The Syrians designed to place him on the throne of Juda, but as a tributary and dependent prince.

[13] L. The term signifies to stand, but it is used with great latitude.

[14] The capital city.

[15] The king. The Syrians were thenceforward to confine themselves to their own dominions, being denied the hope of conquering Juda.

[16] It is difficult to fix this period. Many think that it is to be counted from the time at which Isaiah spoke until the arrival of the Cutheans, sent by Assarhadden, in the reign of Manasses. 4 Kings 17 : 24. St. Jerome says: "Some maintain that these things happened in the twenty-fifth year of Oziah, who continued to reign twenty-seven years afterwards: for his reign extended to fifty-two years: after him Hezekiah reigned, in the sixth year of whose reign Samaria was taken: and so sixty-five years are made up."

[17] The Israelites contented themselves afterwards with their own territory, from which they were soon led away captive.

[18] St. Jerome, after Symmachus, explains it: "You shall not continue in your kingdom, but you shall be led away into captivity, suffering punishment like those whose unbelief you imitate." The Assyrians, on whose help Achaz relied, exacted tributes from him, and brought great evils on him and his kingdom. 2 Par. 28 : 21, 23.

[19] A token of His protection.

[20] St. Jerome interprets it to this effect: "Wilt thou that the earth open, and that the abyss be exposed, or that the heavens be opened?"

[21] Achaz affected to consider the demand of a sign as a rash act, as it were putting the Divine favor to the test.

[22] St. Jerome remarks, that the prophecy is directed to the family of David, that is, the royal tribe.

14. Therefore the Lord Himself will give you a sign. Behold, the virgin[23] shall conceive, and bear a son; and His name shall be called Emmanuel.[24]

15. He shall eat butter and honey,[25] that he may know to refuse the evil, and to choose the good.

16. For before the child know to refuse the evil, and to choose the good,[26] the land which thou abhorrest[27] shall be forsaken of her two kings.

17. The Lord will bring on thee, and on thy people, and on the house of thy father, days that have not come since the time of the separation of Ephraim from Juda, with[28] the king of the Assyrians.

18. And it shall come to pass in that day, that the Lord shall hiss[29] for the fly, that is in the uttermost parts of the rivers of Egypt, and for the bee that is in the land of Assyria.

19. And they shall come, and shall all of them rest in the torrents of the valleys, and in the clefts of the rocks, and on all places set with shrubs, and in all hollow places.

20. In that day the Lord shall shave with a razor[30] that is hired by them that are beyond the river, by the king of the Assyrians, the head and the hairs of the feet, and the whole beard.[31]

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[23] Matt. 1 : 23; Luke 1 : 31. העלמה This term is used (Gen. 24 : 43) for the maid whom the servant of Abraham expected at the well, that she might become the wife of Isaac; and in Exod. 2 : 8, for the sister of Moses, who went, at the bidding of the daughter of Pharao, to call a nurse. It is derived, by St. Jerome, from עלם which means *hidden*, and is applicable to a maiden as yet retired in her father's house, and unknown to man. Ges. and others insist that it means a marriageable girl, which, however, does not imply that she is not a virgin. He explains it of the wife of the prophet, but she being already a mother, could not be so styled. There is no ground for supposing that he spoke of another wife, whom he was about to espouse. If the natural birth of a child be at all referred to, it certainly does not correspond to the sublime terms of the prophecy, of which it can only be regarded as an imperfect fulfilment, foreshadowing a mysterious event.

[24] This signifies God with us. St. Jerome says: "This child who shall be born of a virgin, O house of David, is now called by thee Emmanuel, that is God with us, because being freed from two hostile things, thou wilt know by experience that God is present with thee."

[25] This is thought to allude to the state of the country in consequence of the war, which prevented the cultivation of the land. Spontaneous productions of the earth, together with those derived from animals, were to be the general means of subsistence, whereof the child, when capable of taking food, would partake. L. "Cream." Al. "Curds."

[26] St. Jerome explains this of the Divine Infant: "Lest you should imagine that He was born in appearance only, He will use the nourishment of infancy, eating butter and milk. Although this is remarked in order to prove the reality of his human body, yet being wrapped up in swaddling clothes, and eating butter and honey, He will judge between good and evil, rejecting evil and choosing good: not that He actually did so, by rejecting or approving, but because He knew how to reject, or to approve, that we may know from this fact, that the infancy of His human body did not detract from His divine wisdom."

[27] The land of Syria and Ephraim. Achaz is said to abhor those lands, because he disliked the rulers. Rasin was soon after slain by the king of the Assyrians, who took Damascus. 4 Kings 16 : 9. Samaria was also taken. Ib. 17 : 6.

[28] By means of the Assyrian king. The state of dependence to which Achaz was reduced, being rendered tributary to him, was worse than the calamities of war, which had been from time to time endured.

[29] This is a mode of expressing the invitation and command of God to the Egyptians and Assyrians, to execute His judgments. *Supra* 5 : 26.

[30] The Assyrian troops, allured by the hope of plunder, are compared to a razor hired for shaving.

[31] This humiliation was sometimes inflicted on the conquered.

21. And it shall come to pass in that day, that a man shall nourish a young cow, and two sheep,

22. And for the abundance of milk he shall eat butter: for butter and honey shall every one eat that shall be left in the midst of the land.[32]

23. And it shall come to pass in that day, that every place where there were a thousand vines, at a thousand pieces[33] of silver, shall become thorns and briers.

24. With arrows and with bows they shall go in thither:[34] for briers and thorns shall be in all the land.

25. And as for all the hills that shall be raked with a rake, the fear of thorns and briers shall not come thither:[35] but they shall be for the ox to feed on, and the lesser cattle to tread upon.

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## CHAPTER VIII.

THE NAME OF A CHILD THAT IS TO BE BORN: MANY EVILS SHALL COME UPON THE JEWS FOR THEIR SINS.

1. And the Lord said to me: Take thee a great book, and write in it with a man's pen.[1] Take away the spoils with speed; quickly take the prey.[2]

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[32] The scarcity of cattle will make pastures abundant. St. Jerome writes: "In that day, that is at that time, when all the wealth of Judea shall have been transferred to Chaldea, there will be such desolation and incredible solitude, that the inhabitants will no longer have herds of cattle, or flocks of sheep, as before; but the lonely occupant, here and there, will have two sheep and a single cow, not for ploughing, but in order to use the milk and fleece for food and clothing. For the want of corn and of all things which the earth produces to support life, they shall eat milk and butter and wild honey. What is said: 'for the abundance of milk he shall eat honey,' means that the land not being generally in tillage, will be richer, and fitter for pasture."

[33] Valued at a shekel each.

[34] To defend themselves from wild beasts, as well as to procure venison.

[35] St. Jerome writes: "Such will be the terror, the swords being everywhere unsheathed, that no one will dare visit his land without bow and arrow; and all deserting the plains, will flee to the mountains; and there, although protected by the situation, they will scarcely cultivate the rough soil, since they will not have oxen, ploughs, or ploughshares. If here and there a tiller of the land be found amidst the mountains, they may derive thence a wretched support: but the rest of the lands lie open as pasture ground, and is trodden down by the cattle, wandering without any herd." R. Ges. understand it differently: "Thou shalt not go thither, for fear of thorns and briers." Such places were left untilled for the want of the necessary implements: they served only as pasture for the cattle.

[1] This was ordered with a view to verify the prophecy by an authentic record, which might be consulted after its fulfilment.

[2] It is a proper name, the meaning of which is given by V.: Lemaher Shallal Kash Bats. The same idea is expressed in two forms. The name intimates the despoiling of Syria and Israel by the king of the Assyrians, which took place in little more than two years from this time. The same space of time was already expressed. *Supra* 7 : 16. St. Jerome, however, applies the names to Christ, who despoiled the enemy of mankind, and "ascending on high led captivity captive, giving gifts to men."

2. And I took to me faithful witnesses,[3] Uriah the priest, and Zachariah the son of Barachiah.

3. And I went to the prophetess;[4] and she conceived and bare a son. And the Lord said to me: Call his name, Hasten to take away the spoils: Make haste to take away the prey.[5]

4. For before the child know to call his father and his mother,[6] the strength[7] of Damascus, and the spoils of Samaria shall be taken away before[8] the king of the Assyrians.

5. And the Lord spake to me again, saying:

6. Forasmuch as this people[9] hath cast away the waters of Siloe, that go with silence,[10] and hath rather taken Rasin, and the son of Romelia:

7. Therefore behold, the Lord will bring upon them the waters of the river[11] strong and many, the king of the Assyrians, and all his glory:[12] and he shall come up over all his channels, and shall overflow all his banks,

8. And shall pass through Juda, overflowing; and going over, shall reach even to the neck.[13] And the stretching out of his wings[14] shall fill the breadth of thy land, O Emmanuel.[15]

9. Gather yourselves together, O ye peoples, and be overcome:[16]

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[3] Of the writing.

[4] She is thought to have been his wife, and to have been styled prophetess, with reference to his office. St. Jerome, however, observes, that "some interpret the prophetess of holy Mary." She may have been present to his contemplation as the object of prophecy, who herself prophesied.

[5] "Isaiah is ordered to call by these names the same child, who before was styled Emmanuel." St. Jerome.

[6] H. P. "My father and my mother." A MS. of K. has the reading of V.

[7] P. "The riches."

[8] By his command and in his presence. Theglath-phalassar, in the fourth year of Achaz, which is called, in 4 Kings 15: 29, 30, the twentieth year of Joathan, overthrew the kingdom of Damascus, and led away into captivity great numbers of the subjects of Phacee, King of Israel.

[9] St. Jerome understands by this people those of the kingdom of Israel. "The meaning is, because the people of the ten tribes preferred to be subject to Rasin and the son of Romelia, that is, to the kings of Damascus and Samaria, than to the race of David, which reigns by My decree, I will make them serve, not the kings of their own choice, but the Assyrian king, whose power in the occupation of the land of Samaria, is compared to the overflowing of a river." R., after Lowth, thinks that the inhabitants of Judea are included in the threat, which opinion is strongly supported by Ges.

[10] This stream, which flowed gently at the foot of mount Sion, is taken as an image of the royal race of David.

[11] The Euphrates was called by excellence "the river." Its overflow served as an image of the great power of the king of the Assyrians, whose hostile forces spread devastation.

[12] His company of warriors.

[13] The nation is likened to a man immersed to the neck, and likely to be soon buried under the waters. *Infra* 30: 28.

[14] The wings of his army: "that is, with his captains and a countless multitude of men, he has overspread, but not got possession of the land of Emmanuel, which is defended by God." St. Jerome.

[15] The child spoken of in the preceding chapter, v. 14. The land of Juda was His, because as son of David He reigns forever in the house of Jacob. The prophet, whilst describing the ravages of the Assyrians in Judea, was raised to the contemplation of Emmanuel, whom he apostrophizes, reminding Him that the land which is overrun by a fierce soldiery is His own. This interpretation is supported by R.

[16] The prophet intimates that the combined efforts of the enemy will result in defeat.

and give ear, all ye lands afar off: strengthen yourselves, and be overcome; gird yourselves, and be overcome.

10. Take counsel together,[17] and it shall be defeated: speak a word, and it shall not be done: because God is with us:[18]

11. For thus saith the Lord to me: As He hath taught me, with a strong arm,[19] that I should not walk in the way of this people, saying:

12. Say ye not: A conspiracy,[20] for all that this people speaketh, is a conspiracy,[21] neither fear ye their fear, nor be afraid.[22]

13. Sanctify[23] the Lord of hosts Himself: and let Him be your fear, and let Him be your dread.[24]

14. And He shall be a sanctuary[25] for you: but a stone of stumbling,[26] and a rock to fall over[27] for the two houses of Israel, a snare and a ruin for the inhabitants of Jerusalem.

15. And very many of them shall stumble and fall, and shall be broken in pieces, and shall be snared, and taken.

16. Bind up the testimony: seal the law among My disciples.[28]

17. And I will wait for the Lord, who hath hid His face from the house of Jacob: and I will look for Him.

18. Behold, I and my[29] children, whom the Lord hath given me for a sign,[30] and for a wonder in Israel from the Lord of hosts,[31] who dwelleth in mount Sion.

19. And when they shall say to you: Seek of necromancers, and of diviners, who mutter in their enchantments: should not the people seek of their God, for the living of the dead?[32]

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[17] Devise some project.

[18] He challenges them to devise plans and make efforts for the destruction of the people, assuring them that they cannot succeed whilst Emmanuel protects them.

[19] Strongly, powerfully. The force of the Divine impulse is expressed by this phrase. See Ezek. 3 : 14.

[20] St. Jerome writes: "Fear not the conspiracy of the two kings; but rather consider that all the people utter against me is a conspiracy." The union of the kings of Syria and Israel was so called by the men of Juda. Achaz also may have regarded as treason the attempt of the prophet to withdraw him from the alliance of Assyria.

[21] The text intimates that the people call by this name acts that are not such. L. "Call ye not a conspiracy all that this people may call a conspiracy."

[22] God wishes His servants not to fear enémies, but to hope in Him.

[23] Glorify Him: confide in Him.

[24] Fear to displease Him. Nothing else need be feared.

[25] H. P. V. Sanctificationem. God is a refuge to those who flee to Him for succor. 1 Cor. 1 : 24.

[26] Luke 2 : 34; Rom. 9 : 33; 1 Pet. 2 : 8. The temporal calamities which were to fall on the two kingdoms, were types of greater evils that should attend the rejection of Emmanuel, the Lord of hosts Himself.

[27] L.

[28] The prophet cannot be supposed to speak of his own disciples.

[29] H. P. "The."

[30] Although this may be understood of Isaiah and his children, it suits Emmanuel in a higher and stricter sense. Heb. 2 : 14. "The Blessed Apostle, in the Epistle to the Hebrews, teaches that this testimony should be understood in the person of the Lord our Savior." St. Jerome.

[31] The repetition of the noun is a well-known Hebraism.

[32] The sentence is elliptical; the meaning is: should they seek of the dead knowledge for the living, and not rather have recourse to God?

20. To the law rather, and to the testimony. And if they speak not according to this word, they shall not have the morning light.[33]

21. And they shall pass by it:[34] they shall fall[35] and be hungry: and when they shall be hungry,[36] they will be angry, and curse their king, and their God,[37] and look upwards.[38]

22. And they shall look to the earth; and behold trouble and darkness, weakness and distress, and a mist following them: and they cannot fly away from their distress.

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## CHAPTER IX.

WHAT JOY SHALL COME AFTER AFFLICTIONS BY THE BIRTH AND KINGDOM OF CHRIST: WHICH SHALL FLOURISH FOREVER. JUDGMENTS UPON ISRAEL FOR THEIR SINS.

1. [1]At the first time the land of Zabulon, and the land of Nephthali was lightly touched:[2] and at the last the way of the sea[3] beyond[4] the Jordan of the Galilee of the Gentiles was heavily loaded.[5]

2. The people that walked in darkness, have seen a great light:

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[33] This version is supported by R., who applauds the following interpretation of St. Jerome: "He therefore teaches his disciples, and refers to the law and the testimony: if you doubt of anything, know that it is written: 'These nations, which the Lord thy God shall destroy from before thee, hearken to dreams and soothsayers: but thou art otherwise instructed by the Lord thy God:' 'The Lord your God shall raise up for you a prophet from among your brethren, like to me: Him ye shall hear.' Wherefore if you wish to resolve your doubts, consult rather the law and the testimonies of the Scriptures. But if your assembly will not seek the word of the Lord, it shall not have the light of truth, but shall be in the darkness of error."

[34] Those who consult not the law, but follow superstitious guides, shall pass through the land in quest of relief.

[35] The Hebrew term, which means hardly treated, may here imply suffering, such as arises from falling against a stone.

[36] Distressed.

[37] In their distress and sufferings, they blaspheme God their king.

[38] With remorse and despair.

[1] Matt. 4 : 15. This first verse is united with the preceding chapter in MSS. and editions. P. begins this chapter a little above: "Nevertheless the dimness *shall* not *be* such as *was* in her vexation, when at the first He lightly afflicted the land of Zabulon, and the land of Napthali."

[2] הקל is rendered, "He made vile," or disgraced. These two tribes, which occupied the northeast of Palestine, were exposed to the incursions of enemies. 3 Kings 15 : 20. They had also incurred disgrace by neglecting to root out the Canaanites. Judges 1 : 30, 35.

[3] The country bordering on the lake of Genesareth.

[4] Lower Galilee was to the south of the lake, and west of the Jordan; but Upper Galilee, called of the Gentiles, is thought by Calmet, and others, to have been to the northeast of the lake. As Upper Galilee bordered on heathen provinces, several heathens settled there, whence it derived its name.

[5] P. "He afterwards did more grievously afflict her." הכביד Ges. maintains that this means "honored," and is contrasted with the humiliation of former times. This harmonizes with the fulfilment of the prophecy in Christ. It may directly refer to a change in their temporal condition, which was soon to take place.

for them that dwelt in the region of the shadow of death, light is risen.

3. Thou hast multiplied the nation, and[6] hast not[7] increased the joy.[8] They rejoice before thee, as they that rejoice in the harvest, as conquerors rejoice after taking booty[9] when they divide the spoils.

4. For the yoke of their burden,[10] and the rod of their shoulder,[11] and the sceptre[12] of their oppressor Thou hast overcome,[13] as in the day of Madian.[14]

5. For all take spoils violently,[15] with tumult, and the garment mingled with blood shall be burnt, and be fuel for the fire.

6. For a CHILD IS BORN FOR US;[16] and a Son[17] is given to us; and the government is upon His shoulder:[18] and His name shall be called[19] Wonderful, Counsellor,[20] God the Mighty,[21] the Father of the world to come,[22] the Prince of Peace.

7. His empire shall be spread abroad, and there shall be no end of peace.[23] He shall sit[24] upon the throne of David, and on his kingdom; to establish it and strengthen it with judgment and with justice, from henceforth and for ever: the zeal of the Lord of hosts will perform this.[25]

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[6] The conjunction is not in the text.

[7] Instead of the negative לא many MSS. have לו which yields an easier meaning. "Thou hast increased joy for it."

[8] H. "As the joy." Their joy is compared to that of reapers in harvest.

[9] "After taking booty." This is not in the text.

[10] The yoke with which they were burdened,—the heavy tribute to which they had been subjected.

[11] The scourging which had been inflicted on their backs. This seems to refer to a worse state of things than their dependence on Assyria.

[12] שבט It here means rod, or scourge.

[13] Broken in pieces.

[14] Judges 7 : 25. God, through Gideon, rescued His people from their oppressors. The victory obtained over them, is called by their name, "the day of Madian."

[15] The meaning given by Joseph Kimchi, is adopted by Ges.: "Every shoe of him who puts on his shoes in the confusion of battle." The war-shoe is spoken of as the last part of the warrior's armor. It is to be burnt with the armor itself, the blood-stained coat, when war is no longer necessary, peace being secured by victory. L. "All the weapons of the fighter in the battle's tumult." The prophet contemplates a state of things in which the weapons of war shall be no longer needed, the people of God being free and secure.

[16] The blessings promised are all traced to the birth of the child so distinctly foretold. This prophecy was understood of the Messiah by the ancient Jews, as well as by Chald., as Ges. acknowledges.

[17] It is another expression for a child. The birth is spoken of as having taken place, it being thus contemplated by the prophet.

[18] The keys, in token of the charge of the palace, were accustomed to hang from the shoulders. The badge on his shoulder was the mark of His power.

[19] This is a Hebrew mode of declaring what He shall be.

[20] Adviser and guide of men.

[21] אל גבור *Infra* 10 : 21; also with the definite article. Deut. 10 : 17; also Nehemiah 9 : 32.

[22] אבי עד P. "The everlasting Father." All these accumulated epithets mark the child as Emmanuel, God with us, in the strictest sense.

[23] This blessing is perpetual in the kingdom of Christ, inasmuch as there is a consciousness of security, grounded on the Divine promises, although troubles and calamities may be endured.

[24] "He shall sit." This phrase is not in the text.

[25] The power of God is pledged for the fulfilment of these sublime prophecies, to which the mind of Isaiah was elevated, on occasion of the special announcement which was the direct object of the Divine commission. He now returns to his original purpose.

8. The Lord[26] sent a word against Jacob;[27] and it hath lighted upon Israel.

9. And all the people of Ephraim shall know, and the inhabitants of Samaria, that say in the pride and haughtiness of their heart:

10. The bricks are fallen down: but we will build with square stones:[28] they have cut down the sycamores, but we will replace them with cedars.

11. And the Lord shall set up the enemies of Rasin over him,[29] and shall bring on his[30] enemies in a crowd:

12. The Syrians[31] from the east,[32] and the Philistines from the west:[33] and they shall devour Israel with open mouth. For all this His indignation is not turned away; but His hand is stretched out still.[34]

13. And the people are not returned to Him who hath struck them, and have not sought after the Lord of hosts.

14. And the Lord shall destroy out of Israel the head and the tail, him that bendeth down, and him that holdeth back,[35] in one day.

15. The aged and honorable, he is the head: and the prophet that teacheth lies, he is the tail.[36]

16. And they that call this people happy,[37] cause them to err: and they that are called happy,[38] are thrown down headlong.

17. Therefore the Lord will have no joy in their young men: neither will he have mercy on their fatherless and widows: for every one is a hypocrite and wicked, and every mouth speaketh folly. For all this His indignation is not turned away; but His hand is stretched out still.

18. For wickedness is kindled as a fire, it shall devour the brier and the thorn; and shall kindle in the thicket of the forest: and it shall be wrapped up in smoke ascending on high.

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[26] Instead of אדני several MSS. have יהוה [27] L.

[28] Bricks made of clay, dried in the sun, were not so durable as the square stones cut out of the quarry. The people of Israel made light of the burning of their cities, intending to build stronger ones in their place.

[29] Cause them to overpower him. [30] The enemies of Ephraim.

[31] People belonging to the kingdom of Assyria were known by this name, which more strictly designated the subjects of the king of Damascus.

[32] P. "Before." [33] P. "Behind."

[34] After the first severe visitation of Divine justice, other calamities await the Israelites. This is repeated at the close of several predictions. *Infra* 17 : 21; 10 : 4.

[35] H. P. "Branch and rush." These are used as images of the great and the lowly. It is not easy to determine the force of the terms employed by V.

[36] Koppe, Ges., and others, insist that this is but a gloss. It is, however, in all MSS. and versions.

[37] P. "*For* the leaders of this people cause them to err." *Supra* 3 : 12.

[38] P. "*They that are led* of them." The prophet describes the general corruption of the rulers and the people.

19. By the wrath of the Lord of hosts the land is troubled, and the people will be as fuel for the fire: no man will spare his brother.[39]

20. And he will turn to the right hand, and shall be hungry:[40] and will eat on the left hand, and shall not be filled: every one shall eat the flesh of his own arm: Manasses Ephraim,[41] and Ephraim Manasses, they together will be against Juda.[42]

21. After all these things his indignation is not turned away, but His hand is stretched out still.

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## CHAPTER X.

WOE TO THE MAKERS OF WICKED LAWS. THE ASSYRIANS SHALL BE A ROD FOR PUNISHING ISRAEL: BUT FOR THEIR PRIDE THEY SHALL BE DESTROYED: AND A REMNANT OF ISRAEL SAVED.

1. WOE to them that make wicked laws;[1] and when they write,[2] write injustice:

2. To oppress the poor in judgment,[3] and do violence to the cause[4] of the humble of My people: that widows may be their prey, and that they may rob the fatherless.

3. What will ye do in the day of visitation,[5] and of the calamity which cometh from afar? to whom will ye flee for help? and where will ye leave your glory?[6]

4. That[7] ye be not bowed down under the bond,[8] and fall with the slain? In all these things His anger is not turned away, but His hand is stretched out still.

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[39] The rage of civil war is predicted.

[40] Bloodthirsty. The slaying of one's fellow-citizens is figuratively styled the eating of their flesh: it is even as if one were to eat his own flesh.

[41] These tribes, being descendants of Joseph, who should be most united, are mentioned as mutually hostile, and eager to shed each other's blood, to give us an idea of the general state of things.

[42] Both united against Juda, to inflict on her the calamities of war.

[1] Decrees: Unjust judges are aimed at. The prophet inveighs against their vices, and announces their punishment. There were no lawgivers among the Jews, since they acknowledged the Mosaic code as their only rule.

[2] Authoritative writing is meant, such as decrees and orders.

[3] H. P. "To turn aside the needy from judgment."

[4] L. "To rob the just due of the poor of My people."

[5] Day of vengeance. 1 Pet. 2 : 12.

[6] Wealth.

[7] P. "Without me." בלתי. This is rather a conjunction, with ' added.

[8] Amidst bondmen. Their lot, in the day of the Divine visitation, was to be amidst the captives, or to be slain.

5. Woe to the Assyrian, he is the rod and the staff of My anger,[9] and My indignation is in their[10] hands.

6. I will send him to a deceitful nation,[11] and I will give him a charge against the people of My wrath, to take away the spoils, and to lay hold on the prey, and to tread them down like the mire of the streets.

7. But he will not take it so, and his heart will not think so:[12] but his heart will be set to destroy, and to cut off nations not a few.

8. For he saith:

9. Are not my princes as so many kings? is not Calano[13] as Charcamis:[14] and Emath[15] as Arphad?[16] is not Samaria as Damascus?

10. As my hand hath found the kingdoms of the idol,[17] so also their idols[18] beyond[19] Jerusalem, and Samaria.

11. Shall I not, as I have done to Samaria and her idols, so do to Jerusalem and her idols?

12. And it shall come to pass, that when the Lord shall have performed all His works on mount Sion, and in Jerusalem, I will punish the device[20] of the proud heart[21] of the king of Assyria, and the glory of the haughtiness of his eyes.

13. For he hath said: By the strength of my own hand I have done it, and by my own wisdom[22] I have understood: and I have removed the bounds of the people,[23] and have taken the spoils[24] of their princes, and as a mighty man have pulled down them that sat on high.

14. And my hand hath found the strength of the peoples as a nest:[25] and as eggs are gathered, that are left, so have I gathered all the

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[9] God used him to punish and scourge others.

[10] The Assyrians. The king is first spoken of. St. Jerome takes it to be a special menace against Sennacherib.

[11] The people of Samaria.

[12] The Assyrian king did not regard himself as the Divine instrument and agent, but acted from the impulse of his ambition, and confidence in his power.

[13] A city, near Babylon, east of the river Tigris, afterwards styled Ctesiphon. It was the capital of the Parthians. See Pliny, l. vi, c. 26.

[14] A city of Syria, on the bank of the Euphrates.

[15] Afterwards Epiphania.

[16] Another city of Syria, of which no trace remains.

[17] The various idolatrous cities before enumerated are meant: each had a special idol.

[18] Although idolatry was strictly forbidden by the Mosaic law, the Assyrian king may have regarded the Israelites as worshipping idols, like the other nations. Instances of prevarication were found even in Jewish princes. The Samaritans also had the images of calves, to which they gave superstitious worship.

[19] Excelling the idols of Jerusalem and Samaria.

[20] Lit. "The fruit."

[21] His pride and ostentation. 4 Kings 19 : 35; *Infra* 37 : 36.

[22] H. P. "For I am prudent."

[23] Taken possession of their lands, removed at will the marks of their ownership.

[24] H. means treasures. In the masculine gender it is taken for rams, and figuratively for princes.

[25] The Assyrian princes took cities and nations, as boys take a bird's nest.

earth: and there was none that moved the wing, or opened the mouth, or chirped.

15. Shall the axe boast itself against him that cutteth with it? or shall the saw exalt itself against him by whom it is drawn?[26] as if a rod should lift itself up against him that lifteth it up, and a staff exalt itself, which is but wood.[27]

16. Therefore the sovereign Lord the Lord of hosts will send leanness among His fat ones:[28] and under His glory shall be kindled a burning as it were the burning of a fire.[29]

17. And the light of Israel shall be as a fire, and the Holy One thereof as a flame: and his thorns and his briers[30] shall be set on fire, and shall be devoured in one day.

18. And the glory of his forest, and of his beautiful hill shall be consumed[31] from the soul even to the flesh, and he shall run away through fear.[32]

19. And they that remain of the trees of his forest shall be few in number, and a child may write them down.[33]

20. And it shall come to pass on that day, that the remnant of Israel, and they that shall escape of the house of Jacob, shall lean no more upon him that striketh them:[34] but they shall lean upon the Lord the Holy One of Israel, in truth.

21. The remnant shall turn,[35] the remnant of Jacob, to the mighty God.

22. For if thy people, O Israel, shall be as the sand of the sea, a remnant of them shall be converted, the destruction determined on shall overflow with justice.[36]

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[26] These images are applied to the king of Assyria, who was as an axe, or saw, in the hands of God.

[27] P. "*As if it were* no wood."

[28] The Assyrian nobles.

[29] The nobles and their wealth.

[30] The enemies of Israel, the impious, are called his thorns and briers.

[31] Two images are employed to mark the overthrow of the Assyrians. They are likened to a beautiful forest on a hill, consumed by fire, and to a sickly man, pining away. St. Jerome says: "As the grove and Carmel, which is a mountain in Galilee, crowned with trees, are quickly consumed, when fire is applied to them, so all the glory of the Assyrian fades away from the soul to the flesh."

[32] P. "And they shall be as when a standard-bearer fainteth." The Hebrew words are understood by Ges. after R.: "And it shall be as when a sick man pineth away." L. "He shall be as (a tree) eaten to powder by the worms."

[33] A child will be capable of writing them down.

[34] The Assyrian king.

[35] *Infra* 11 : 11. Their recourse to God, in temporal distress and danger, was typical of the conversion of a portion of the Israelites to Christ. Rom. 9 : 27. St. Jerome, quoting this passage of St. Paul, observes: "Where so great an authority is at hand, let every other interpretation be abandoned. In fact, if we read Josephus, and learn thence the multitude that was in Judea at the time of our Lord's death, we shall perceive that but few of the Jews were saved in the persons of the Apostles and Apostolic men."

[36] The chastisement inflicted shall bring in justice, like an overwhelming flood. Experience of calamities prompted their return to God. "Abbreviata" in V. corresponds to H. determining and decreeing. The destruction shortened may be understood of the reduction of its victims to a small number.

23. For the Lord God of hosts will make destruction and execution in the midst of all the land.

24. Therefore, thus saith the Lord the God of hosts: O My people that dwelleth in Sion, be not afraid of the Assyrian: he will strike thee with his rod, and he will lift up his staff over thee in the way of Egypt.

25. For yet a little and a very little while, and My indignation shall cease, and My wrath shall be upon their wickedness.

26. And the Lord of hosts[37] will raise up a scourge against him, according to the slaughter of Madian,[38] in the rock of Oreb, and His rod over the sea,[39] and He shall lift it up in the way of Egypt.[40]

27. And it shall come to pass on that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall putrefy because of the oil.[41]

28. He shall come into Aiath,[42] he shall pass into Magron: at Machmas he shall lay up his baggage.[43]

29. They pass in haste,[44] Gaba is our lodging:[45] Rama[46] was astonished, Gabaath[47] of Saul fled away.[48]

30. Lift up thy voice, O daughter of Gallim,[49] listen,[50] O Laisa, poor Anathoth.[51]

31. Medemena is removed: ye inhabitants of Gabim, take courage.[52]

32. It is yet day enough to remain in Nobe:[53] he will shake his

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[37] *Infra* 37 : 36.

[38] Judges 7 : 25. The punishment of the Assyrian king should resemble that of Oreb, the Madianite prince, slain at the rock, which thenceforward bore his name.

[39] By the agency of Moses.

[40] The entire destruction of the Assyrians was to resemble that of the Egyptians, although different in the mode of its accomplishment.

[41] L. "The yoke shall be broken, because of the fatness." The people is compared to a fat ox, from whose shoulders the yoke is taken, on account of its neck being fat. P. resembles V.: "The yoke shall be destroyed, because of the anointing." It is explained of anointing the yoke, so as to ease and loose it.

[42] The advance of the Assyrian king against Jerusalem is described. The town Aiath, or Ai, was about twenty miles from that city.

[43] To prepare for the attack. "So confident will he be of taking the city, that he will leave his baggage at Machmas, intending to return speedily after taking the city; and, having left it there, he will march forward without delay." St. Jerome.

[44] P. "They have gone over the passage." It may be understood of a mountain pass, or of a ford.

[45] P. "They have taken up their lodging at Geba." St. Jerome took לנו for a pronoun: it is now believed to be a verb, in the third person plural, from לון.

[46] Six miles from Jerusalem.

[47] The birthplace of Saul. 1 Kings 11 : 4.

[48] The inhabitants fled on the approach of the hostile army.

[49] A town of this name in the tribe of Juda is apostrophized.

[50] L.

[51] P. "Cause it to be heard unto Laish, O poor Anathoth." This town, in the neighborhood of Jerusalem, is called on to cause her wail to be heard afar off. Laisa is mentioned, 1 Macc. 9 : 9.

[52] P. "Gather themselves to flee." R. rejects this translation, but renders the verb simply: "Flee." St. Jerome gave it a meaning which it generally bears, although in Jer. 4 : 6, it means to flee.

[53] This city of the priests was close to Jerusalem. The prophet described the Assyrian as shaking his hand towards the holy city with contempt.

hand[54] against the mountain of the daughter of Sion, the hill of Jerusalem.

33. Behold the sovereign Lord of hosts will break the earthen vessel[55] with terror, and the tall of stature[56] shall be cut down, and the lofty shall be humbled.

34. And the thickets of the forest shall be cut down with iron, and Libanus with its high ones[57] shall fall.

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## CHAPTER XI.

OF THE SPIRITUAL KINGDOM OF CHRIST, TO WHICH ALL NATIONS SHALL REPAIR.

1. AND there shall come forth a rod out of the stem of Jesse,[1] and a flower shall rise out of his root.

2. And the Spirit of the Lord shall rest upon Him: the spirit of wisdom, and of understanding, the spirit of counsel, and of fortitude, the spirit of knowledge, and of godliness.[2]

3. And He shall be filled with the spirit[3] of the fear of the Lord.[4] He will not judge according to the sight of the eyes, nor reprove[5] according to the hearing of the ears.

4. But He will judge the poor with justice, and reprove with equity for the meek of the earth:[6] and He will strike the earth with the rod of His mouth,[7] and with the breath of His lips He will slay the wicked.

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[54] St. Jerome considers him as "either despising the city, or insulting it with threats, and feeling astonished that, whilst all the East yielded to his authority, so small a city should dare resist his power."

[55] P. "Lop the bough." The reading followed by St. Jerome is still found in 62 MSS. K. 22. R. Aquila agrees with him in the interpretation; but the other reading suits the context better. St. Jerome takes the broken flagon to be a type of the passion of Christ.

[56] The high trees, emblems of the proud Assyrians.

[57] H. P. "By a mighty one." The Messiah is meant. He triumphs over the infernal legions, of whom the Assyrians, signified by the trees of Libanus, were types.

[1] Acts 13 : 22. The Jews, as St. Jerome remarks, explain this passage of the Messiah Himself: "But let us," he says, "understand by the stem from the root of Jesse the holy Virgin Mary. . . . The Lord our Savior is the flower."

[2] No corresponding term is in the text. It appears to be an exposition of the meaning of "the fear of the Lord," mentioned afterwards.

[3] H. means literally to smell: it is here understood of delighting in the fear of God. L. "He shall be animated by." P. "Shall make him of quick understanding."

[4] Filial fear, springing from love. He was replenished with heavenly gifts and prerogatives.

[5] This here bears a judicial meaning. Christ spoke with authority, condemning vice. In the last judgment He will condemn the wicked to everlasting fire.

[6] Chastising by His sentence their oppressors.

[7] 2 Thes. 2 : 8. The terms express the act of a judge who condemns culprits. His sentence serves as a rod to scourge the wicked, and as an axe inflicting death. Christ our Lord exercises power in a different way.

5. And justice shall be the girdle of His loins: and faithfulness[8] the girdle of his reins.

6. The wolf[9] shall dwell with the lamb:[10] and the leopard shall lie down with the kid: the calf and the lion, and the sheep[11] shall abide together, and a little child shall lead them.

7. The calf, and the bear shall feed: their young ones shall rest together: and the lion shall eat straw like the ox.

8. And the sucking child shall play on the hole of the asp: and the weaned child shall thrust his hand into the den of the basilisk.

9. They shall not do hurt, nor shall they kill in all My holy mountain, for the earth is filled with the knowledge of the Lord, as the waters covering the sea.

10. In that day the root of Jesse, who standeth for an ensign of the peoples,[12] Him the Gentiles shall beseech,[13] and His sepulchre[14] shall be glorious.

11. And it shall come to pass on that day, that the Lord will set His hand the second time[15] to possess the remnant of His people, which shall be left from the Assyrians, and from Egypt, and from Phetros,[16] and from Ethiopia, and from Elam, and from Sennaar, and from Emath, and from the islands of the sea.[17]

12. And He will set up a standard for the nations,[18] and He will assemble the fugitives of Israel, and gather together the dispersed of Juda from the four quarters of the earth.

13. And the envy of Ephraim shall be taken away, and the enemies of Juda[19] shall perish: Ephraim shall not envy Juda, and Juda shall not fight against Ephraim.

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[8] P. האמונה Truth, sincerity. V. "Fides." [9] H. P. "Also."

[10] *Infra* 65: 25. The security to be enjoyed under the Messiah, is represented under a variety of images. The conversion of infidels and sinners of every class, and their subsequent harmony in faith and practice, are strikingly described. Unhappily all do not imbibe the Christian spirit, or remain faithful to grace, so that this beautiful imagery is in sad contrast with the conduct of Christians. St. Jerome rejects the literal interpretation of these texts as Judaical, and insists on their spiritual meaning: "We see it daily in the church: the rich and the poor, the powerful and the lowly, kings and princes, alike dwell together, and are governed in the church by small children, by which we understand the Apostles and Apostolic men, unskilled in speech, but not in knowledge."

[11] H. P. "The fatling."

[12] The son of David shall be as a standard around which the people shall rally.

[13] Seek.

[14] L. "His resting-place." St. Jerome remarks that all interpreters understand the Hebrew term of rest. He says, that it means that the repose of Christ in death is full of honor.

[15] The former time was when He delivered them from Egyptian bondage.

[16] Thebais, or Upper Egypt was so called. It means the south.

[17] Many places are here specified, in which the Jews are not known to have been in bondage. Some of them may have been sold as slaves into different countries; but the general conversion of their nation scattered over the earth, and of all nations, may be understood. See v. 12.

[18] *Supra* v. 10. He shall invite them to rally round Him, as generals were wont to do, by planting a standard on an eminence.

[19] Schultens understands those of Juda who were hostile to the Ephraimites, which interpretation

14. But they shall fly upon the shoulders of the Philistines[20] by the sea,[21] together shall they spoil the children of the east: Edom, and Moab shall be under the rule of their hand, and the children of Ammon shall be obedient.

15. And the Lord will lay waste the tongue of the sea[22] of Egypt, and lift up His hand over the river[23] in the strength of His spirit:[24] and He will strike it in the seven streams,[25] so that men may pass through it in their shoes.

16. And there shall be a highway for the remnant of My people,[26] which shall be left from the Assyrians: as there was for Israel in the day that he came up out of the land of Egypt.

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## CHAPTER XII.

A CANTICLE OF THANKSGIVING FOR THE BENEFITS OF CHRIST.

1. And thou shalt say in that day: I will give thanks to Thee, O Lord, for[1] Thou wast angry with me: Thy wrath is turned away, and Thou hast comforted me.

2. Behold, God is my Savior,[2] I will deal confidently, and will not fear; because the Lord is my strength, and my praise, and He is become my salvation.[3]

3. Ye[4] shall draw waters with joy out of the fountains of salvation.[5]

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sustains the parallel. The union of various nations and classes of men in the Christian church is the fulfilment of these predictions.

[20] As birds of prey, they will attack them suddenly, lighting on them from behind.

[21] This may be translated, towards the sea, westward. [22] The bay.

[23] R. understands by this the Arabic gulf. Ges. takes it for the Euphrates.

[24] As with a strong wind.

[25] He shall dry it up, by opening many channels through which its waters may flow off. It is a figurative expression, signifying that the people shall be led forth from captivity.

[26] The remaining captives of those whom the Assyrians had led away. St. Jerome refers the whole to the conversion of the Gentiles, or the temporal events connected with it: "He will raise His hand over the rivers of Egypt in the strength of His spirit, or with a most vehement wind, by which we understand the power of the Romans. For in the reign of Cæsar Augustus, when the flower rose from the root of Jesse, and the first enrolment was made in the Roman empire, the kingdom of the Egyptians, which before had been very powerful, and which had lasted many ages, was destroyed at the death of Cleopatra, and the river of Egypt was divided into seven rivulets, or valleys. For the Nile, a river of deep water, which flowed in one bed, and which was impassable, was divided and distributed into seven channels, so as to be fordable on foot."

[1] This is the force of the Hebrew particle; but thanks are given for the reconciliation. See Rom. 6 : 17.

[2] H. P. "My salvation." H. may be also rendered Savior.

[3] Exod. 15 : 2; Ps. 117 : 14. [4] H. P. "And."

[5] H. P. "Wells of salvation." This figure implies the abundant reception of Divine favors. Our Lord invites men to drink of the water "which springeth up unto life everlasting." John, 4 : 14.

4. And ye shall say in that day: Praise ye the Lord, and call on His name: make His works known among the peoples: remember that His name is high.

5. Sing ye to the Lord, for He hath done a great thing: show this forth in all the earth.

6. Rejoice, and praise, O thou habitation[6] of Sion: for great in the midst of thee is the Holy One of Israel.

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## CHAPTER XIII.

### THE DESOLATION OF BABYLON.

1. THE burden[1] of Babylon, which Isaiah the son of Amos saw.

2. Upon the dark[2] mountain lift ye up a banner, raise the voice,[3] lift up the hand, and let the rulers go into the gates.[4]

3. I have commanded My sanctified ones,[5] and have called My strong ones in My wrath, them that rejoice in My glory.[6]

4. The noise of a multitude in the mountains, as it were of many peoples,[7] the noise of the sound of kings, of nations gathered together,[8] the Lord of hosts hath given charge[9] to the troops of war.

5. To them that come from a country afar off, from the end of heaven:[10] the Lord and the weapons of His wrath, to destroy the whole land.[11]

6. Wail ye, for the day of the Lord is near: it shall come as a destruction from the Lord.

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[6] H. P. "Inhabitant." The people, or church, is addressed. This hymn is well suited to express gratitude for the blessings of redemption.

[1] L. "Doom." The term משא which has been translated onus, means a comminatory sentence. St. Jerome observes, that threats abound wherever it occurs. Some take it simply for an announcement.

[2] P. "High." St. Jerome derived נשפה from נשף which signifies twilight.

[3] H. P. "Unto them:" the enemies, the Medes. V. 17. The pronoun is wanting in the text of a MS. K. The hearers are addressed as well acquainted with those of whom the prophet speaks.

[4] H. P. "That they may go into the gates of the nobles." The enemies are summoned to execute the Divine vengeance on the tyrants, who oppress His people.

[5] Those called and devoted to punish his enemies. L. "My prepared ones."

[6] P. "Highness." Vitringa understands it of proud combatants, exulting in their own strength and bravery. The affix of the second noun is sometimes taken in connection with the first, as it were: "my proud rejoicers."

[7] H. P. "A great people."

[8] Medes, Persians, and Armenians were in the army of Cyrus, when he advanced against Babylon.

[9] P. "Mustereth." It may mean, enrols, or reviews.

[10] Remote regions are so called. The expression is equivalent to "end of the earth."

[11] This regards only the province in question, as St. Jerome remarks.

7. Therefore shall all hands be faint, and every heart of man shall melt,

8. And shall be broken.[12] Pangs and pains shall take hold of them, they shall be in pain as a woman in labor: every one shall be amazed at his neighbor, their countenances shall be as faces burnt.[13]

9. Behold, the day of the Lord[14] shall come, a cruel day, and full of indignation, and of wrath, and fury, to lay the land desolate, and to destroy the sinners thereof out of it.

10. For the stars of heaven, and their brightness[15] shall not display their light: the sun shall be darkened in his rising, and the moon shall not shine with her light.[16]

11. And I will visit on the world its evils,[17] and on the wicked their iniquity, and I will make the pride of the wicked[18] cease, and I will bring down the arrogancy of the mighty.

12. A man shall be more precious[19] than gold, yea a man than the finest gold.

13. For this I will trouble the heaven: and the earth[20] shall be moved out of her place,[21] for the indignation of the Lord of hosts, and for the day of His fierce wrath.

14. And it shall be as a doe fleeing away, and as a sheep: and there shall be none to gather them together: every man shall turn to his own people, and every one shall flee to his own land.[22]

15. Every one that shall be found, shall be slain:[23] and every one that shall come to their aid, shall fall by the sword.

16. Their infants shall be dashed in pieces before their eyes: their houses shall be pillaged, and their wives shall be ravished.

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[12] H. P. "They shall be afraid." The Babylonians are smitten with fear at the approach of the hostile army.

[13] P. "As flames:" red with dismay.

[14] The day of Divine vengeance by means of the invaders. It was a faint image of the last day, which is emphatically styled the day of the Lord.

[15] The constellation כסיל יהם called Orion, is generally understood, as in Job, 9 : 9; 38 : 31; Am. 5 : 8.

[16] This imagery is employed to represent general gloom and dismay, as St. Jerome explains it. It may be literally true of the end of time. Ezek. 32 : 7; Joel 2 : 10; 3 : 15; Matt. 24 : 29; Mark 13 : 24; Luke 21 : 25.

[17] The visitation of God on sinners is announced.

[18] P. "The arrogancy of the proud." Sept. ἀνομων. V. infidelium. This is here taken with latitude for lawless men.

[19] Rare. The small number of men that survived the calamity caused them to be valued the more.

[20] The land. St. Jerome shows, from the context, that the province of Babylon is meant. Its desolation serves as a type of the general state of things before the end of time.

[21] Under the image of a storm and earthquake, the overthrow of the Babylonians is represented.

[22] St. Jerome says: "After Babylon shall be taken, and a hostile army shall have entered her gates all the auxiliaries and troops of various nations, that were before employed in the defence of the city, shall return to their own provinces."

[23] H. P. "Thrust through."

17. Behold I will stir up[24] the Medes against them, who will not seek silver, nor desire[25] gold:

18. But with their arrows they will kill the children,[26] and they will have no pity on the sucklings of the womb, and their eye will not spare their sons.

19. And that Babylon, glorious among kingdoms, the famous pride of the Chaldeans, shall be even as the Lord destroyed Sodom and Gomorrha.

20. It shall no more be inhabited forever, and it shall not be founded[27] unto generation and generation: neither shall the Arabian pitch his tents there, nor shall shepherds rest there.[28]

21. But wild beasts shall rest there, and their houses shall be filled with serpents, and ostriches shall dwell there, and the hairy ones[29] shall dance there:

22. And owls shall answer one another there, in the houses thereof, and the sirens in the temples of pleasure.

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## CHAPTER XIV.

THE RESTORATION OF ISRAEL AFTER THEIR CAPTIVITY. THE PARABLE OR SONG INSULTING OVER THE KING OF BABYLON. A PROPHECY AGAINST THE PHILISTINES.

1. HER time is near at hand, and her days shall not be prolonged.[1] For the Lord will have mercy on Jacob, and will yet choose[2] Israel, and will make them rest upon their own ground: and the strangers shall be joined with them,[3] and shall cleave to the house of Jacob.

2. And the peoples shall take them, and bring them into their place: and the house of Israel shall possess them in the land of the

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[24] God directed the action of the Medes to the execution of His decrees. They acted from their own free determination, but under the influence and control of His high counsel. "Their prince, Darius, first destroyed the empire of the Babylonians, having slain Baltassar, the grandson of Nabuchodonosor, who was the son of Evilmerodach." St. Jerome.

[25] H. P. "They shall not delight in it."

[26] H. P. "Their bows will dash young men to pieces."

[27] P. "Dwelt in."

[28] L. "Let their flocks rest there."

[29] P. "Satyrs." The entire desolation of the city, once so populous and flourishing, is foretold. Wild goats, or other shaggy animals, are meant. Some understand by them demons.

[1] This sentence is connected with the preceding chapter in the text. The time for the destruction of Babylon is meant.

[2] V. de בָּ. The Hebrew preposition denotes the object of choice.

[3] When liberated from bondage, others will join them, and become their dependants and slaves. St. Jerome explains it of slaves purchased by the Israelites from the surrounding nations.

Lord for men-servants and handmaids: and they shall make captives them that had taken them, and shall subdue[4] their oppressors.

3. And it shall come to pass in that day, that when God shall give thee[5] rest from thy labor, and from thy vexation, and from the hard bondage wherewith thou didst serve before,

4. Thou shalt take up this parable against the king of Babylon, and shalt say: How is the oppressor come to nothing, the tribute[6] hath ceased?

5. The Lord hath broken the staff of the wicked, the rod of the rulers,

6. That struck the people in wrath with an uncurable wound,[7] that brought nations under in fury, that persecuted in a cruel manner.[8]

7. The whole earth is quiet and still, it is glad and hath rejoiced.

8. The fir-trees also have rejoiced over thee, and the cedars[9] of Libanus, *saying:* Since thou hast slept, no feller cometh up against us.

9. Hell below was in an uproar to meet thee at thy coming, it stirred up the giants[10] for thee. All the princes of the earth are risen up from their thrones,[11] all the princes of nations.

10. All will answer, and say to thee: Thou also art wounded as well as we, thou art become like to us.

11. Thy pride is brought down to hell, thy carcass is fallen down:[12] under thee the moth is strewed, and worms are thy covering.

12. How art thou fallen from heaven, O Lucifer,[13] who didst rise in the morning?[14] how art thou fallen to the earth, who didst wound the nations?[15]

13. And thou saidst in thy heart: I will ascend into heaven, I

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[4] "Rule over." P.

[5] The people in general, or each individual is addressed.

[6] P. "The golden city." L. "The exactress of gold."

[7] L. "Blows without intermission."

[8] P. "Is persecuted, and none hindereth."

[9] St. Jerome observes: "By fir-trees and cedars, you are to understand the princes of nations, who were cut down by Nabuchodonosor. Breaking forth into expressions of exultation, they cry: Since thou wert dragged down to hell, no one was to be found to cut down the powerful and the great." Ges. thinks that the terms are to be taken in their proper meaning, and that the trees are poetically introduced as sharing in the general joy at the fall of the tyrant, by whose order trees were cut down on Libanus for purposes of war.

[10] רפאים. The shades.

[11] In the lower regions. The king of Babylon is represented as greeted by princes and kings, on his arrival in the lower world.

[12] H. המית נבליך. P. "The noise of thy viols." The pomp and musical display of the king are exchanged for the silence of death. St. Jerome seems to have had a different reading.

[13] H., which is thus rendered even by P., means, according to St. Jerome and R., "howl." He is told to weep at the change which has come over him.

[14] The king of Babylon is likened to the morning star. L. P. "Son of the morning." L. "Morning star, son of the dawn."

[15] His character of warrior is added.

will exalt my throne above the stars of God,[16] I will sit in the mountain of the covenant,[17] in the sides of the north.[18]

14. I will ascend above the height of the clouds, I will be like the most High.[19]

15. But yet thou shalt be brought down to hell, into the depth[20] of the pit.

16. They that shall see thee, shall turn toward thee, and behold thee: Is this the man that troubled the earth, that shook kingdoms,

17. That made the world a wilderness, and destroyed the cities thereof, that opened not the prison to his prisoners?[21]

18. All the kings of the nations have all of them slept in glory, every one in his own house.[22]

19. But thou art cast out of[23] thy grave, as an unprofitable branch defiled,[24] and wrapped up[25] among them that were slain[26] by the sword, and are gone down to the bottom[27] of the pit, as a rotten carcass.[28]

20. Thou shalt not keep company with them,[29] even in burial: for thou hast destroyed thy land, thou hast slain thy people; the seed of the wicked shall not be named forever.[30]

21. Prepare his children[31] for slaughter for the iniquity of their fathers: they shall not rise up, nor inherit the land, nor fill the face of the world with cities.[32]

22. And I will rise up against them, saith the Lord of hosts: and I will destroy the name of Babylon, and the remains, and the bud, and the offspring,[33] saith the Lord.

23. And I will make it a possession for the hedge-hog, and pools

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[16] H. P. "And."

[17] The mountain in which the great assembly was held. A heathen king being represented as speaking, he is understood of some meeting of his false deities on a high mountain.

[18] The attention of these worshippers was directed towards the North, the Assyrians imagining that deities presided there.

[19] The extravagant ambition of this prince is taken as a type of the pride of the prince of fallen spirits.

[20] H. P. "The sides."

[21] Kept them in perpetual prison.

[22] It is said of them, in general, that they had honorable burial.

[23] This means that he was left unburied.

[24] St. Jerome thus explains the Hebrew term: "*Neser* is properly called a shrub, which grows at the root of trees, and is cut down as useless by the husbandman." V. employs two epithets for one, which signifies *abominable*. P. "Like an abominable branch." L. "A discarded offshoot." Al. "A despised branch."

[25] P. "As a raiment." R. prefers taking it as a participle. The corpse of the king is covered up with the corpses of others slain in battle.

[26] P. "Thrust through."

[27] H. P. "Stones." The ordinary sepulchres are meant.

[28] H. P. "As a carcass, trodden under feet."

[29] With other princes.

[30] "All histories agree," says St. Jerome, "that on the death of Baltassar, grandson of Nabuchodonosor, Darius, succeeding to the throne of the Chaldeans, no one of the race of Nabuchodonosor afterwards reigned."

[31] The descendants of the Assyrian king.

[32] L. "Enemies of mankind." R. so interprets it.

[33] The precise force of the terms is not known, but they are used for descendants.

of water; and I will sweep it and wear it out with a besom, saith the Lord of hosts.

24. The Lord of hosts hath sworn, saying: Surely as I have thought, so shall it be: and as I have purposed,

25. So shall it fall out: That I will destroy[34] the Assyrian in My land, and on My mountains I will tread him under foot; and his yoke shall be taken away from them, and his burden shall be taken off their shoulder.

26. This is the counsel that I have purposed upon all the earth, and this is the hand that is stretched out on all nations.[35]

27. For the Lord of hosts hath decreed, and who can disannul it? and His hand is stretched out: and who shall turn it away?

28. In the year that king Achaz died, was this burden:[36]

29. Rejoice not thou, all Philistia,[37] that the rod of him that struck thee[38] is broken in pieces: for out of the root of the serpent shall come forth a basilisk,[39] and his seed shall swallow the bird.[40]

30. And the first-born of the poor[41] shall be fed, and the poor shall rest with confidence: and I will make thy root perish with famine, and I[42] will kill thy remnant.

31. Howl, O gate,[43] cry, O city: all Philistia is thrown down:[44] for a smoke[45] shall come from the north, and there is none that shall escape his troop.[46]

32. And what shall be answered to the messengers of the nations? That the Lord hath founded Sion, and the poor of His people shall hope in Him.[47]

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[34] H. P. "Break."

[35] St. Jerome observes, that this prediction specially regards the Assyrians and their auxiliaries.

[36] Announcement.

[37] *Infra* v. 31. The country on the Mediterranean, containing Gaza, Ascalon, Azotus, Gath, and Accaron, was called Philistia, from its occupants, who were of Egyptian origin, but came directly from Capthor, probably Crete. The name in Ethiopic, from whence it is derived, means wanderers.

[38] The king of Juda ordinarily kept the Philistines in check. They had been specially brought under by Oziah, who compelled them to pay tribute. Towards the end of the reign of Achaz, they successfully resisted its exaction; and now, on the accession of Hezekiah, a youth, to the throne, they flattered themselves that they should be able to maintain their exemption.

[39] The prophet reminds them that a basilisk shall come forth from the place where the serpent died, that is, a vigorous prince, in place of the deceased monarch. "The root of the serpent" is a figurative phrase.

[40] St. Jerome retained this version from the old V. In his commentary he translates it to this effect: "His fruit *shall be* a fiery, flying serpent." P.

[41] These extremely poor.

[42] H. P. "He"—the enemy.

[43] This apostrophe to the gate and city, serves to show the impending danger.

[44] Dissolved with terror.

[45] A cloud of troops.

[46] No one appears alone: they come in immense bodies.

[47] H. P. "In it." These hopes were held forth to Jerusalem when invaded by powerful armies. They are more strictly offered to the worshippers of Christ.

## CHAPTER XV.

### A PROPHECY OF THE DESOLATION OF THE MOABITES.

1. The burden[1] of Moab. Because in the night Ar[2] of Moab is laid waste, it is silent: because the wall[3] of Moab is destroyed in the night, it is silent.

2. The house[4] is gone up, and Dibon to the high places to mourn over Nabo, and over Medaba, Moab waileth: on all their[5] heads shall be baldness, and every beard shall be shaven.[6]

3. In their streets they are girded with sackcloth: on the tops of their houses,[7] and in their streets, all wail and come down weeping:[8]

4. Hesebon crieth, and Eleale,[9] their voice is heard even to Jasa.[10] For this[11] the armed men of Moab howl, his soul waileth to itself.[12]

5. My heart crieth to Moab, the bars[13] thereof unto Segor, a heifer of three years old:[14] for by the ascent of Luith[15] they go up weeping: and in the way of Oronaim they raise a cry of destruction.

6. For the waters of Nemrim[16] are desolate,[17] for the grass is withered away, the spring is faded, all the greenness is perished.

7. According to the greatness of their work, is their visitation[18] also: they carry them to the torrent of the willows.[19]

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[1] L. "Doom." [2] A city bearing this name.

[3] P. "Kir." Many take it to be a proper name. Chal., a fortress.

[4] St. Jerome understands this of the family of the king of Moab, which went up to the temple, or shrine, to weep over their calamities. Others more generally take it for the name of a town, *Baith*. The people of Baith and Dibon went up to mourn, lamenting for Nabo and Medaba, their principal cities, which were sacked and destroyed. [5] The heads of the citizens of Moab.

[6] Jer. 48 : 37; Ezek. 7 : 18. These were signs of deep humiliation.

[7] The roofs, which were low and flat, afforded occasions for public displays of feeling.

[8] P. "Abundantly." Al. observes: "It is better to adhere to the old construction, which supposes an antithesis between this clause and the ascent to the temples and the housetops."

[9] Near Hesebon.

[10] Sihon, king of the Amorites, was killed at a place of this name. Numb. 21 : 23. St. Jerome states the place in the text to be on the borders of the Moab country.

[11] On account of the evils which impend, even stout hearts fail.

[12] Each one waileth. V. takes both verbs, ירעה יריעו, from the same root. P. "His life shall be grievous to him." L. "Its soul is grieved for itself." Al. "His soul is distressed to him (or in him)." This last version expresses the sense.

[13] P. "The fugitives." בריחח is understood by some moderns, as well as by St. Jerome, of bars, which they take figuratively for princes and warriors, the protectors of the city. It is often used in this sense. Exod. 26 : 26; Ps. 106 : 16. The verb, to flee, is understood.

[14] The nobles of Moab, fleeing to Segor, resemble a three years' old heifer, by their plaintive cry. Jer. 48 : 34. [15] This town was between Areopolis and Segor.

[16] Numb. 32 : 3. The waters were celebrated for their salubrity. [17] Abandoned.

[18] פקדתם. This here seems to mean that of which they are in charge. P. "Therefore the abundance they have gotten, and that which they have laid up, shall they carry away." This may refer to the enemies, who carry off the spoils to their own country. It may be understood of the Moabites, who, in their flight, carry with them what remains that can be carried off, what has escaped the enemy, and is at hand. [19] This is thought to be a stream on the borders of Moab to the south.

8. For the cry is gone round about the border of Moab: the howling thereof unto Gallim, and unto the well of Elim the cry thereof.

9. For the waters of Dibon[20] are filled with blood: for I will bring more[21] upon Dibon: the lion[22] upon them that shall flee of Moab, and upon the remnant of the land.

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## CHAPTER XVI.

THE PROPHET PRAYETH FOR CHRIST'S COMING. THE AFFLICTION OF THE MOABITES FOR THEIR PRIDE.

1. Send[1] forth, O Lord,[2] the lamb,[3] the ruler of the land, from Petra of the desert, to the mount of the daughter of Sion.

2. And it shall come to pass, that as a bird fleeing away, and as young ones flying out of the nest,[4] so shall the daughters of Moab be in the passage of Arnon.[5]

3. Take counsel, gather a council:[6] make thy shadow as the night in the midday:[7] hide them that flee, and betray not the wanderers.

4. My fugitives shall dwell with thee: O Moab,[8] be thou a covert to them from the face of the destroyer: for the dust[9] is at an end,

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[20] H. P. "Dimon." This means silence. The other reading is found in two MSS.

[21] Additional evils.

[22] God threatens to employ the lion in the execution of His vengeance.

[1] H. P. "Send ye." [2] This is not in the text.

[3] "Send ye the lamb to the ruler of the land." P. "Send ye the lambs of the rulers of the land." L. The Moabites are directed to send the lamb, as tribute, from Sela; that is Petra, a chief city of Arabia, near the country of Moab, and at the time of the prophecy, subject to the Moabites. A lamb is put, by way of example, for all tributes. It is to be sent to Mount Sion, the seat of the king of Juda. St. Jerome explains the text of Christ: "What we interpret is not history, but prophecy: and all prophecy is wrapped up in enigmas; and with abrupt sentences, whilst speaking of one thing, it passes to another, lest, if the Scripture observe order, it be not a prophecy, but a narrative. The meaning is this: O Moab, against whom the lion will rage, and of whom not even a remnant can be saved, be comforted in this regard. From thee shall go forth the lamb without spot, that takes away the sins of the world, that rules throughout the world. From the rock of the desert, that is from Ruth, who, after her widowhood, became the mother of Obed by Booz, and through Obed of Jesse, and through Jesse of David, and through David of Christ. By the mount of the daughter of Sion, we must interpret either the city of Jerusalem itself, or in conformity with the Sacred Scriptures, the church which is eminent by her virtues."

[4] L. "As a chased nest."

[5] The women of Moab shall be forced to take flight, in trepidation like a nest of birds disturbed and affrighted. Facilities of escape shall be offered them, if they conciliate previously the favor of those of Juda who pay tribute.

[6] P, "Execute judgment." It means to use wise discernment.

[7] Afford shelter and protection to the fugitives. Ges. considers this as an appeal of the Moabites to those of Juda. V. appears rather to claim an asylum among the Moabites for Israelites fleeing from oppression.

[8] Sept., Chald., Syr., read "fugitives of Moab." Ges. takes it to be a continuation of their appeal.

[9] המץ P. "The extortioner." St. Jerome probably read מץ *chaff*, which V. renders "pulvis," as in Ps. 1 : 4.

the wretch[10] is come to nought: he that trod the earth under foot hath disappeared.[11]

5. And a throne shall be prepared in mercy, and one shall sit upon it, in truth, in the tent of David, judging and seeking judgment, and quickly rendering that which is just.[12]

6. We have heard of the pride of Moab,[13] he is exceedingly proud: his pride and his arrogancy and his indignation are more than his strength.[14]

7. Therefore shall Moab wail to Moab,[15] every one shall wail: to them that rejoice upon the brick walls, tell ye their stripes.[16]

8. For the suburbs of Hesebon are desolate, and the lords of the nations[17] have destroyed the vineyard of Sabama:[18] the branches thereof have reached even to Jazer: they have wandered in the wilderness,[19] the branches thereof are left, they are gone over the sea.[20]

9. Therefore I will lament with the weeping of Jazer,[21] the vineyard of Sabama: I will water thee with my tears, O Hesebon and Eleale: for the voice of the treaders[22] hath rushed in on thy vintage, and on thy harvest.

10. And gladness and joy shall be taken away from the fruitful field,[23] and there shall be no rejoicing, nor shouting in the vineyards. He shall not tread out wine in the press that was wont to tread it out: the voice of the treaders I have taken away.

11. Wherefore my bowels shall sound like a harp[24] for Moab, and my inward parts for the brick wall.[25]

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[10] P. "The spoiler." [11] Is destroyed. P. "Consumed out of the land."

[12] This may be understood of the kingdom of Hezekiah; but the terms point to a higher and juster throne. "There can be no doubt that the passage is prophetic of Christ." St. Jerome.

[13] Jer. 48 : 29. Those of Juda in reply, reproach the Moabites for their pride.

[14] P. "His lies *shall* not *be* so." His pretensions are vain.

[15] Because hope of refuge is taken from them, each of the Moabites makes his lamentations to his neighbor.

[16] P. "For the foundations of Kirharaseth shall ye mourn: surely *they are* stricken." St. Jerome translates the proper name: "brick walls;" and takes אנשי for men, as in Jer. 48 : 31. R. agrees: "For the brave men ye shall mourn." The calamities of the Moabites are reported to the exulting victors that scale the walls.

[17] The chieftains at the head of invading troops. [18] Not far from Hesebon.

[19] They have been transplanted and spread abroad. The planting of them in the wilderness may be regarded as a poetic exaggeration.

[20] On the other side of the Dead Sea, which alone is near the Moabite country.

[21] As he already wept for Jazer.

[22] P. "For the shouting for thy summer fruits and for thy harvest is fallen," is supported by Vitringa and R., and is conformable to Jer. 48 : 32. The soldiers rushing in with violence destroyed the vintage and harvest. L. "The battle cry."

[23] V. "Carmel." This does not here denote the mountain of that name.

[24] The bowels denote the *upper viscera*, and express what we now mean by the heart. The sound of sorrow is compared to the sad notes of the harp, or to the agitation of its strings.

[25] P. "Kirharaseth."

12. And it shall come to pass, when it is seen that Moab is wearied on his high places, that he shall go into his sanctuary[26] to pray, and shall not prevail.[27]

13. This is the word that the Lord spake to Moab from that time:

14. And now the Lord speaketh, saying: In three years,[28] as the years of a hireling, the glory of Moab shall be taken away for all the multitude of the people, and it shall be left small and feeble, not many.

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## CHAPTER XVII.

JUDGMENTS UPON DAMASCUS AND SAMARIA. THE OVERTHROW OF THE ASSYRIANS.

1. The burden of Damascus. Behold Damascus shall cease to be a city,[1] and shall be as a ruinous heap of stones.

2. The cities of Aroer[2] shall be left for flocks, and these shall rest there, and there shall be none to make them afraid.

3. And aid[3] shall cease from Ephraim, and the kingdom from Damascus: and the remnant of Syria shall be as the glory of the children of Israel:[4] saith the Lord of hosts.

4. And it shall come to pass on that day, that the glory of Jacob[5] shall be made thin, and the fatness of his flesh shall grow lean.

5. And it shall be as when one gathereth in the harvest that which remaineth, and his arm gathereth the ears of corn: and it shall be as he that seeketh ears in the vale of Raphaim.[6]

6. And the fruit thereof that shall be left upon it, shall be as one

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[26] V. Sancta sua. H. is in the singular. It means the place of idol-worship.

[27] H. Superstitious appeals to idols will not avail.

[28] St. Jerome observes: "This prophecy is directed against the Moabites after the death of Achaz, when Hezekiah was on the throne, under whom the ten tribes were led into captivity by Sennacherib, king of the Assyrians. Therefore, after three years, when the Assyrian shall come, Moab shall be destroyed, and few shall be left in the land to inhabit the ruined cities, and till the desert lands."

[1] Its overthrow did not prove final, since it was restored under the Macedonian kings and the Ptolemys, and it is still a flourishing city.

[2] It is not known that any portion of Syria bore this name. Ges. thinks that cities of the tribe of Gad, on the borders of the Ammonites, are meant; the people of Galilee and of Gilead having been carried away into captivity by Tiglathphaleasar, a little before Damascus was taken. 4 Kings 15 : 29.

[3] H. P. "The fortress." Calamities are announced at the same time to both kingdoms, as they had combined against Juda. Ephraim shall cease to have strong fortresses, and Damascus shall lose her dominion.

[4] They shall resemble the Israelites in their humiliation.

[5] The kingdom of Israel is understood by this phrase, as the great body of his descendants was there. The decay of its splendor is represented under the image of a person pining away under disease: as also of a gleaner with a few sheaves after the harvest.

[6] Gen. 14 : 15. Although this valley was fertile, little could be gleaned from it.

cluster of grapes,[7] and as the shaking of the olive-tree, two or three berries in the top of a bough, or four or five upon the top of the tree,[8] saith the Lord the God of Israel.

7. On that day man shall bow down[9] to his Maker, and his eyes shall look to the Holy One of Israel.

8. And he shall not look to the altars which his hands made: and he shall not have respect to the things that his fingers wrought, such as groves[10] and shrines.[11]

9. On that day his strong cities shall be forsaken, as the ploughs,[12] and the corn that were left before the children of Israel, and thou shalt be desolate.

10. Because thou hast forgotten God, thy Savior, and hast not remembered thy strong Helper:[13] therefore shalt thou plant good plants, and sow strange seed.[14]

11. In the day of thy planting shall be the wild grape,[15] and in the morning thy seed shall flourish: the harvest is taken away in the day of inheritance,[16] and shall grieve thee much.[17]

12. Woe to the multitude of many peoples, like the multitude[18] of the roaring sea: and the tumult of crowds, like the noise of many waters.[19]

13. Nations shall make a noise like the noise of waters overflowing, but He[20] will rebuke him,[21] and he shall flee far off: and he shall be

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[7] עללות regards gleaning after the vintage. R. thinks that the gathering both of grapes and of olives is intimated, although the latter only is distinctly expressed.

[8] H. P. "Fruitful branches." All these are striking images of a scanty population.

[9] P. "Shall look." שעה means to look for help. St. Jerome seems to have read שחה.

[10] H. is thought to mean images of Astarte. St. Jerome writes: "Damascus being overturned, and the ten tribes led into Assyria, the remainder of the tribes that were of Israel, on the invitation of Hezekiah, returned to the worship of God, and came to the temple of Jerusalem." 2 Par. 30 : 1.

[11] Statues, probably of the sun. Under the pressure of calamities, men abandon superstitions which prove unavailing for their relief.

[12] St. Jerome understood the text as comparing the consternation of the Ephraimites with that of the Canaanites, who, leaving their ploughs and their produce, fled before the people of God. P. "As a forsaken bough, and an uppermost branch." The desolate state of the country is strikingly represented by these images. L. "As a forsaken ruin in a forest, and on a mountain peak."

[13] H. P. "Of the rock of thy strength."

[14] P. "Slips." The planting of good plants without favorable results, in consequence of the admixture of strange seed, is an image of the disappointment which the nation meets that spoils its good deeds by idolatry. St. Jerome thinks that it is said ironically: "Because," he says, "thou hast forgotten God, thy Savior, and hast not remembered thy strong Helper, shalt thou on that account plant a sure plantation, and not rather a strange germ which the enemy shall seize?" Or in this way: "Thou hast established in the land My sons, who are born of the stock of My people, to make them strangers and wicked men."

[15] P. "In the day shalt thou make thy plant to grow."

[16] The term means possession, and is applied here to the harvest. P. "Grief." L. "Disease."

[17] As the hopes of the vinedresser and farmer are painfully disappointed, when at the time of the maturity of the vintage and harvest he is unable to gather them, in consequence of the calamities which press on him, so the Ephraimites are likely to gather no fruit from their alliance which had promised much.

[18] כהמות "Like the tumult." Some MSS. have כהמון.

[19] P. "Make a rushing."

[20] God.

[21] The oppressor of God's people, probably Sennacherib.

carried away as the dust of the mountains before the wind, and as a whirlwind[22] before a tempest.

14. At evening-tide behold there shall be trouble: the morning shall come, and he shall not be:[23] this is the portion of them that waste us, and the lot of them that spoil us.

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## CHAPTER XVIII.

A WOE TO THE ETHIOPIANS, WHO FED ISRAEL WITH VAIN HOPES; THEIR FUTURE CONVERSION.

1. WOE to the land of rustling wings,[1] which is beyond the rivers of Ethiopia,

2. That sendeth ambassadors on the sea, and in vessels of bulrushes upon the waters. Go, ye swift messengers,[2] to a nation rent and torn in pieces:[3] to a terrible people, beyond which there is no other:[4] to a nation expecting[5] and trodden under foot, whose land the rivers have spoiled:[6]

3. All ye inhabitants of the world, who dwell on the earth, when the sign shall be lifted up on the mountains, ye shall see, and ye shall hear the sound of the trumpet:

4. For thus saith the Lord to me: I will take My rest, and consider in My place, as the noon-light is clear, and as a cloud of dew in the day[7] of harvest.

5. For before the harvest it was all flourishing, and it shall bud without perfect ripeness, and the sprigs thereof shall be cut off with pruning-hooks: and what is left shall be cut away and shaken out.

6. And they shall be left together to the birds of the mountains,

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[22] P. "A rolling thing." L. "Thistle down."

[23] The oppressor shall have disappeared.

[1] Al. "The whizzing noise of troops advancing, which are the wings of an army, is meant, according to Ges., 'shadowing with wings.'" L. "With spreading wings." St. Jerome uses the term *cymbals* with reference to the sound of birds in rapid flight, which resembles, he says, the sound of a cymbal. He, however, translates this passage: "Woe to the land overshadowing with wings."

[2] V. "Angelos." Its force is as above.

[3] P. "Scattered and peeled." Ges. takes the first term to mean "strong," vigorous: the latter means, smooth, without hair. St. Jerome interprets the text of the Israelites rent and torn by the Assyrians.

[4] P. "From their beginning hitherto." L. "From the beginning and onward."

[5] P. "Meted out." קו-קו. It means a line, or measure, such as the plummet of a builder. Ges. thinks that it here denotes a violent nation striking down others, as a measurer marks with his plummet what suits his design. Al. "A nation of double strength."

[6] Inundated.

[7] H. P. "Heat." כחם. Several MS. have as V. כיום.

and the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.[8]

7. At that time shall a present[9] be brought to the Lord of hosts, from a people rent and torn in pieces: from a terrible people, after which there hath been no other, from a nation expecting, expecting and trodden under foot, whose land the rivers have spoiled,[10] to the place of the name of the Lord of hosts, to mount Sion.[11]

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## CHAPTER XIX.

THE PUNISHMENT OF EGYPT; THEIR CALL TO THE CHURCH.

1. THE burden of Egypt: Behold the Lord will ascend upon a swift cloud,[1] and will enter into Egypt, and the idols of Egypt shall be moved[2] at his presence, and the heart of Egypt shall melt in the midst thereof.[3]

2. And I will set the Egyptians against the Egyptians:[4] and they shall fight brother against brother, and friend against friend, city against city, kingdom against kingdom.

3. And the spirit[5] of Egypt shall be broken in the midst thereof, and I will cast down[6] their counsel; and they will consult their idols, and their diviners, and their wizards, and soothsayers.

4. And I will deliver Egypt into the hand of cruel lords,[7] and a strong king shall rule over them,[8] saith the Lord the God of hosts.

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[8] So numerous shall the carcasses be.

[9] Presents and offerings were to be presented to God by Ethiopians, Egyptians, and other remote nations. St. Jerome explains the prediction of the Israelites under Zorobabel, Esdras, and Nehemiah, offering their gifts.

[10] The description given above, v. 2, is repeated.

[11] The earthly Jerusalem was but a type of the Church of Christ, which gathers in her bosom men of all nations.

[1] As a king mounts his chariot, to visit a remote province, for the administration of justice, God is represented as mounted on a cloud to visit Egypt.

[2] Shall recede from before Him.

[3] Each Egyptian will feel terror in his heart.

[4] Lit. "Egypt against Egypt." One *nome*, or province, against another. God speaks as if He were author of civil war. He suffers the passions of men to take this character of mutual hostility, although He by no means impels them to hatred.

[5] The mind: it corresponds with their counsel.

[6] P. "Destroy." L. "Frustrate."

[7] Although the noun is in the plural number, the adjective is in the singular. The cruel lord is the fierce king.

[8] The government of twelve kings, simultaneously reigning in different parts of Egypt, was succeeded by that of Psammetichus, about 660 A. C. The text may be understood of absolute power established there at any period. St. Jerome interprets it of the invasion of Nabuchodonosor, or of the overthrow of the kingdom by Augustus.

5. And the water of the sea shall be dried up; and the river shall be wasted and dry.

6. And the rivers shall fail: the streams of the banks[9] shall be diminished, and dried up. The reed and the bulrush shall wither away:

7. The channel of the river[10] shall be laid bare from its fountain, and everything sown by the water shall be dried up; it shall wither away, and shall be no more.

8. The fishers also shall mourn, and all that cast a hook into the river shall lament: and they that spread nets upon the waters shall languish away.[11]

9. They shall be confounded that wrought in flax, combing and weaving fine linen.[12]

10. And its watery places shall be dry;[13] all they *shall mourn* that made pools to take fishes.[14]

11. The princes of Tanis[15] are become fools, the wise counsellors of Pharao have given foolish counsel: how will ye say to Pharao:[16] I am the son of the wise, the son of ancient kings?

12. Where are now thy wise men? let them tell thee, and show what the Lord of hosts hath purposed upon Egypt.

13. The princes of Tanis are become fools; the princes of Memphis[17] are gone astray; they have deceived Egypt,[18] the stay of the people thereof.

14. The Lord hath mingled in the midst thereof the spirit of giddiness:[19] and they have caused Egypt to err in every work thereof, as a drunken man staggereth and vomiteth.

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[9] יארי מצור. V. Rivi aggerum. P. "Brooks of defence." L. "Deep streams." Al. "Streams of Egypt." Some take them to be the canals dug to convey the waters of the Nile through Egypt. *Infra* 37 : 25.

[10] P. "The paper-reeds by the brooks." R. rejects this meaning. L. "The well-rooted plants by the streams." Al. "The meadows by the river."

[11] Their support being derived from fishing, the change is severely felt. The general distress of the country is represented by the distress of the fishermen.

[12] The successful cultivation of flax depending on the proper irrigation of the lands, seasons of drought, or of great floods, were causes of great distress to the inhabitants of Egypt.

[13] P. "They shall be broken in the purposes thereof." L. "Its foundations shall be beaten down." Ges. thinks that the chief men are spoken of under the image of foundations.

[14] P. "All that make sluices *and* ponds for fish." The text may be rendered: "All that earn hire."

[15] צען. A residence of the Egyptian kings.

[16] How do his counsellors flatter Pharao, so that he prides himself on a long line of ancestors.

[17] נף. This city, likewise, was a royal residence.

[18] The counsellors, who should be the guides of the people, led them astray. In the perplexity produced by the Divine visitation, they gave bad advice. H. styles them "the angle of its tribes," which is a figurative expression of their pre-eminence. Zach. 10 : 4; 1 Kings 14 : 38; Judges 20 : 2.

[19] R. supports V. P. "A perverse spirit." Al. "A spirit of confusion."

15. And there shall be no work for Egypt, to do for head or tail, him that bendeth down, or that holdeth back.[20]

16. In that day Egypt shall be like to women:[21] and they shall be amazed, and afraid, because of the waving of the hand of the Lord of hosts, which He shall wave over it.[22]

17. And the land of Juda shall be a terror to Egypt: every one that shall remember it shall tremble, because of the counsel of the Lord of hosts, which He hath determined concerning it.[23]

18. On that day there shall be five[24] cities in the land of Egypt, speaking the language of Canaan,[25] and swearing by[26] the Lord of hosts: one shall be called the city of the sun.[27]

19. On that day there shall be an altar of the Lord in the midst of the land of Egypt,[28] and a monument of the Lord at the borders thereof:[29]

20. It shall be for a sign, and for a testimony to the Lord of hosts in the land of Egypt. For they shall cry to the Lord because of the oppressor:[30] and He will send them a Savior and a defender to deliver them.

21. And the Lord shall be known by Egypt: and the Egyptians shall know the Lord on that day, and they will worship Him with sacrifices and offerings: and they will make vows to the Lord, and perform them.[31]

22. And the Lord will strike Egypt with a scourge, and heal it; and they will return to the Lord, and He will be pacified towards them, and heal them.

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[20] *Supra* 19 : 14. There shall be nothing to be done by them, or for their advantage. All ranks of men shall be confounded.

[21] "When Nabuchodonosor came, and all the hands of brave men were weak, like those of women, even the name of Juda was a name of terror to Egypt, because it suffered such calamities whilst endeavoring to assist it." St. Jerome.

[22] The display of Divine justice.

[23] The calamities which overtook Juda shall terrify Egypt likewise.

[24] Several. [25] Hebrew.

[26] H. P. "To." Invoking, worshipping Him. Men swear to Him, whom they adore as Essential Truth. The partial fulfilment of these predictions may be seen in the founding of a Jewish synagogue at Alexandria, and in the fact that Jews, with some proselytes, were in various parts of Egypt. Its full accomplishment was by the diffusion of Christianity, which, at a very early period, had churches and schools there.

[27] This is the name given in Ar. and in Symmachus. P. "The city of destruction." This, which was an epithet of a lion, was applied to a city, Leontopolis, in the nome of Heliopolis, in Egypt.

[28] Oniah, the high priest, under Ptolemæus Philometor, 180 years A.C., built a temple at Leontopolis, on the model of the temple at Jerusalem. Joseph. A. 13 : 6. This, however, was not had in view by the prophet, whose mind was opened to behold the future progress of the true religion under the Messiah.

[29] The literal fulfilment of this prediction is not known; but the general diffusion of the Christian religion in Egypt, in the early ages, corresponds to each special prophecy.

[30] This seems to have reference to temporal oppression. Relief from anarchy, by the establishment of a lawful ruler, may be meant.

[31] The accomplishment is to be sought in Christian times.

23. In that day there shall be a way from Egypt to the Assyrians, and the Assyrian shall enter into Egypt, and the Egyptian unto the Assyrians: and the Egyptians shall serve[32] the Assyrian.

24. In that day shall Israel be the third to the Egyptian and the Assyrian: a blessing[33] in the midst of the land,

25. Which the Lord of hosts hath blessed, saying: Blessed be My people of[34] Egypt, and the work of My hands to the Assyrian: but Israel is My inheritance.[35]

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## CHAPTER XX.

THE IGNOMINIOUS CAPTIVITY OF THE EGYPTIANS AND THE ETHIOPIANS.

1. In the year that Tharthan[1] entered into Azotus,[2] when Sargon[3] the king of the Assyrians had sent him, and he had fought against Azotus, and had taken it:

2. At the same time the Lord spake by Isaiah,[4] the son of Amos, saying: Go, and loose the sackcloth from off thy loins, and take off thy shoes from thy feet. And he did so, and went naked,[5] and barefoot.

3. And the Lord said: As My servant Isaiah hath walked naked and barefoot, it shall be a sign and a wonder of three years[6] on Egypt, and on Ethiopia,

4. So shall the king of the Assyrians lead away the prisoners of Egypt, and the captivity of Ethiopia, young and old, naked and barefoot, with their buttocks uncovered to the shame of Egypt.[7]

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[32] H. P. "With." Serve God with the Assyrians.

[33] A source of blessing, an occasion of joy.

[34] The preposition is not in the text, here, or in the following clause.

[35] The other nations are called to the faith by the mere act of Divine mercy. The Israelites are, in some degree, heirs of the covenant made with their fathers. St. Jerome observes: "Israel shall not be chosen between the Egyptian and the Assyrian. At one time, Antiochus and Demetrius, drawing to themselves the kingdom of Juda; at another, the Ptolemys claiming possession of it; but itself being placed under the Roman empire, and thereby under the power of Christ, shall be of the same condition as Egypt and Assyria, and shall be blessed throughout all the land; for 'the law shall go forth from Sion, and the word of the Lord from Jerusalem.'"

[1] General of the Assyrian army. His name is believed to mean "high personage," or "crown of the body."

[2] A city in the southern part of Palestine, towards Egypt.

[3] It is conjectured that he occupied the Assyrian throne but a short time, between Salmanasar and Sennacherib.

[4] Lit. "By the hand of."

[5] Persons were styled naked when they were without their outward garments.

[6] The prophet is thought, by some, to have continued for three years to present himself in this state, in order to excite attention to the impending calamity. St. Jerome remarks: "It signifies that Egypt and Ethiopia are to be laid waste in three years by the Assyrians."

[7] Their appearance as bondmen, led into captivity, is represented in humiliating terms.

5. And they shall be afraid, and ashamed of Ethiopia, their hope, and of Egypt, their glory.

6. And the inhabitants of this isle[8] shall say in that day: Lo, this was our hope, to whom we fled for help, to deliver us from the king of the Assyrians: and how shall we be able to escape?

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## CHAPTER XXI.

THE DESTRUCTION OF BABYLON BY THE MEDES AND PERSIANS; A PROPHECY AGAINST THE EDOMITES AND THE ARABIANS.

1. THE burden of the desert of the sea.[1] As whirlwinds come from the south, it[2] cometh from the desert, from a terrible land.

2. A grievous vision is told me: the faithless man[3] dealeth faithlessly: and the spoiler spoileth. Go up, O Elam,[4] besiege, O Mede. I have made all the mourning thereof cease.[5]

3. Therefore are my loins filled with pain; anguish hath taken hold of me, as the anguish of a woman in labor: I fell down at the hearing of it; I was troubled at the seeing of it.

4. My heart faileth, darkness[6] amazeth me: Babylon, my beloved, is become a wonder to me.[7]

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[8] אִי. The whole country of Palestine, although not insular, was called by this term.

[1] This prophecy regards Babylon, v. 9. The inscription is difficult to decipher. The plain on which the city was built was occasionally overflowed by the Euphrates, before the construction of dams by Semiramis. This may have given occasion to the appellation "of sea." St. Jerome considers it so called from the desolation brought on it. Jer. 51 : 36.

[2] The invading army of Medes and Persians under Cyrus. St. Jerome says: "The people of Babylon, or Babylon herself, is represented as expressing fear, since he leads forward Medes and Elamites against her, and advances from the desert. She employs a comparison: As a violent tempest usually arises from the blowing of the south wind, so desolation comes on me from the desert, from the frightful land, the very name of which I cannot hear without terror."

[3] The treacherous man—he that acteth falsely. The text seems to contain a truism: but it is intended to express strongly the faithlessness and rapacity presented to the vision of the prophet.

[4] This was the ancient name of Persia, used by the writers before the exile.

[5] God puts an end to the mourning caused by Babylonian tyranny.

[6] P. "Fearfulness."

[7] P. "The night of my pleasure hath He turned into fear unto me." This was strikingly fulfilled when Balthazar was surprised at his banquet by the invading army under Cyrus. Dan. 5 : 9. St. Jerome took the term which signifies "twilight," נשף for Babylon: "Instead of what we have rendered: 'Babylon, my beloved,' we read in the Hebrew, נשף חשקי which is the very word which we have put at the commencement of the prophecy regarding Babylon: 'on the dark mountain;' for נשף is translated 'dark.' This city is properly so styled on account of its height, and its proud summit towering to heaven." *Miraculum* of V. here means an object of terror, as the Hebrew term implies.

5. Prepare the table ;[8] behold in the watch-tower them that[9] eat and drink: arise, ye princes, take up[10] the shield.

6. For thus the Lord said to me: Go, and set a watchman: and whatsoever he shall see, let him tell.

7. And he saw a chariot with horsemen in pairs, a rider upon an ass,[11] and a rider upon a camel: and he beheld them diligently with much heed.

8. And[12] a lion cried out: On the watch-tower of the Lord[13] I am standing continually by day: and on my ward I am standing whole nights.

9. Behold, this man cometh, the rider upon the chariot with two horsemen, and he answered, and said: Babylon is fallen, she is fallen,[14] and all the graven gods thereof are broken unto the ground.

10. O my threshing, and the produce of my[15] floor, that which I have heard of the Lord of hosts, the God of Israel, I have declared to you.

11. The burden of Duma[16] calleth to me out of Seir: Watchman, what of the night? watchman, what of the night?[17]

12. The watchman said: The morning cometh, also the night:[18] if ye seek, seek: return, come.[19]

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[8] In the midst of the banquet the announcement of the enemy's approach struck terror into all. Herodotus 1 : 191. Xenophon, *Cyrop.* 7 : 5, concur with Daniel in the substance of the narrative.

[9] H. P. "Watch in the watch-tower, eat, drink."

[10] H. P. "Anoint." Polish them for use.

[11] P. "A chariot of asses, and a chariot of camels." Sept., Chald., Syr., support V., which, as Ges. observes, seems designed to mark a peculiarity of the Persian army under Cyrus. Strabo remarks of the people of Caramania, who were then subjects of the Medo-Persians, that many of them in war made use of asses, for want of horses, 15 : 2, § 14. The Medes rode on camels.

[12] The sentinel cried with the voice of a lion. The sign of comparison is understood: "as a lion."

[13] H. P. "O Lord."

[14] The rider, whom St. Jerome takes to be Cyrus, advancing against the city, proclaimed her approaching fall, which the sentinel repeated. Her fall was a type of the overthrow of the kingdom of the wicked one, concerning which the same words are employed by St. John in Apoc. 18 : 2.

[15] Lit. "Son of my floor." V. "Filii areæ meæ,"—probably "fili." The wheat is figuratively so called. This is a familiar manner of addressing the oppressed and downtrodden people under the figure of corn threshed and winnowed. St. Jerome says: "He apostrophizes Jerusalem, and the temple which was erected on the threshing-floor of Orna, and says to her: O Jerusalem, and thou, O people of my temple, let not what I have said appear incredible to thee, for the words are not mine, but of the Lord, whose words I have repeated."

[16] St. Jerome says, that "Duma is not the whole province of Idumæa, but a certain part of it towards the south, distant about twenty miles from a city of Palestine, which is now called Eleutheropolis, near which are the mountains of Seir." An individual calls out of Seir.

[17] What is the time? What is the state of things?

[18] The sentinel announces that morning is approaching, but that night is still lingering. St. Jerome explains it: "The morning is approaching for My people, and night remains for the Idumean nation: I will give light to them; I shall leave you in darkness."

[19] This is an exhortation to return earnestly to God, in order to escape His judgments. "If you call for My aid, and if you are of the race of My servant Abraham, do not seek Me only in distress, but turn to Me with your whole mind, and I will receive you penitent." St. Jerome.

13. The burden of Arabia. In the forest, at evening,[20] ye shall sleep, in the paths[21] of Dedanim.[22]

14. Meeting the thirsty bring him water, ye that inhabit the land of the south, meet with bread him that fleeth.

15. For they are fled from the swords, from the sword that hung over them, from the bent bow, from grievous battle:[23]

16. For thus saith the Lord to me: Within a year, according to the years of a hireling,[24] all the glory of Cedar[25] shall be taken away.

17. And the residue of the number of strong archers of the children of Cedar shall be diminished: for the Lord the God of Israel hath spoken *it*.

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## CHAPTER XXII.

THE PROPHET LAMENTS THE DEVASTATION OF JUDA. HE FORETELLS THE DEPRIVATION OF SOBNA, AND THE SUBSTITUTION OF ELIACIM, A FIGURE OF CHRIST.

1. THE burden of the valley of vision.[1] What aileth thee also, that thou too art wholly gone up to the housetops?[2]

2. Full of clamor,[3] a populous[4] city, a joyous city: thy slain are not slain with the sword, nor dead in battle.[5]

3. All thy princes are fled together, and are bound hard:[6] all that were found, are bound together; they are fled far off.

4. Therefore have I said: Depart from me; I will weep bitterly:

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[20] P. "In Arabia." The Hebrew term bears both interpretations.

[21] P. "Ye travelling companies." "Caravans."

[22] Dedan is in North Arabia. Forests are not in this country, which is rather barren, with slight brushwood. St. Jerome conceives that the Jews returning from Babylon halted in Arabia. The prophecy, however, seems to regard the Arabians pursued by a fierce enemy.

[23] We know not before what enemy they fled. Some conjecture it to have been the Babylonians. Those of the south are called on to relieve the fugitives with bread and water.

[24] The hireling's year appears shorter, because he is occupied, and is encouraged by the hope of reward. It is counted strictly.

[25] A considerable city of Arabia.

[1] This means Jerusalem, of which a great portion was built in a valley. See Jerem. 21: 13. It may have been called valley of vision, with reference to the neighboring mountain, Moria. 11 Par. 3: 1.

[2] The citizens mounted on the housetops, give expression to their fears. A siege is described.

[3] Full of tumult.

[4] This regards her previous condition, when she was prosperous and secure.

[5] The approach of the enemy had caused terror and confusion, and given occasion to many deaths.

[6] P. "Bound by the archers." Kocher and Eichhorn understand the text as saying, that they were taken prisoners without having discharged an arrow—unresistingly. St. Jerome seems to have read: בקשה instead of מקשת.

labor not to comfort me, for the devastation of the daughter[7] of my people.

5. For it is a day of slaughter, and of treading down, and of weeping to the Lord, the God of hosts, in the valley of vision, mining[8] the wall, and resounding[9] on the mountain.[10]

6. And Elam[11] took the quiver, the chariot of the horseman, and the shield was taken down from the wall.[12]

7. And thy choice valleys are full of chariots, and the horsemen place themselves in the gate.

8. And the covering of Juda shall be removed,[13] and thou shalt see on that day the armory of the house of the forest.[14]

9. And ye shall see the breaches of the city of David, that they are many: and ye have gathered together the waters of the lower pool,

10. And ye have numbered the houses of Jerusalem,[15] and broken down houses to fortify the wall.

11. And ye made a ditch between the two walls for the water of the old pool:[16] and ye have not looked up to the Maker thereof, nor Him that wrought it long ago have ye regarded.[17]

12. And the Lord the God of hosts on that day will call to weeping, and to mourning, to baldness, and to girding with sackcloth:

13. And behold, joy and gladness, killing calves, and slaying rams, eating flesh, and drinking wine: Let us eat, and drink,[18] for to-morrow we shall die.

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[7] By a usual figure, the people is spoken of as a maiden.

[8] Scrutans, V. H., means to dig. It has reference to the efforts made by the besiegers to break through the wall.

[9] "Magnificus." V. The cry of the besiegers re-echoed by the surrounding hills, is meant by H.

[10] St. Jerome says: "The army of Babylon is described as entering the city, occupying the temple, and proudly advancing in chariots through the streets." R. understands it as marking the destruction of the wall, and the shouts of those fleeing to the mountains from the captured city. L. "Walls are broken, and crying is heard against the mountain."

[11] Southern Media, with Persia, had soldiers in the invading army. The Medes and Persians were famous archers.

[12] The meaning of V. is that the protectors of the city were compelled to abandon its defence. קיר was taken for "wall" by all the ancient interpreters. Moderns take it to be the proper name of a people of Media, or Assyria, or of a country near the river Kur, which flows into the Caspian Sea. L. has, "Kir uncovereth the shield." The leathern case in which it was preserved was removed, preparatory to its use.

[13] The disgrace and humiliation of the city are represented under the figure of tearing the veil from a female.

[14] The armory was so called, being made of cedar wood of Mount Libanus.

[15] Examining which of them might be spared.

[16] Various measures of defence are enumerated.

[17] In their distress, whilst devising means to protect themselves, they were not duly mindful of God, who alone can save. "They made a cistern between the two walls, and repaired the old cistern to keep the water, and neglected to ask the aid of God, who is the builder of the city, and the Lord of man" St. Jerome.

[18] Wisdom 2 : 6; *Infra* 56 : 12; 1 Cor. 15 : 32. Men continue to indulge the pleasures of the table until the very moment of calamity.

14. And the voice of[19] the Lord of hosts was revealed in my ears: Surely this iniquity shall not be forgiven you till ye die, saith the Lord God of hosts.

15. Thus saith the Lord God of hosts: Go, get thee in to him that dwelleth in the tabernacle,[20] to Sobna who is over the temple:[21] and thou shalt say to him:[22]

16. What dost thou here, or as if thou wert somebody here?[23] for thou hast hewed thee out a sepulchre here, thou hast hewed out[24] a monument carefully in a high place, a dwelling for thyself in a rock.

17. Behold, the Lord will cause thee to be carried away, as a cock is carried away,[25] and He will lift thee up as a garment.[26]

18. He will crown thee with a crown of tribulation,[27] He will toss thee like a ball into a large and spacious country: there shalt thou die, and there shall the chariot of thy glory be, shame[28] of the house of thy Lord.

19. And I will drive thee out from thy station, and depose thee from thy ministry.[29]

20. And it shall come to pass in that day, that I will call My servant Eliacim, the son of Helciah,

21. And I will clothe him with thy robe, and will strengthen him with thy girdle, and will give thy power into his hand:[30] and he shall be as a father to the inhabitants of Jerusalem, and to the house of Juda.

22. And I will lay the key of the house of David upon his

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[19] "The voice of" is not in the text.

[20] הסכן P. "Treasurer." It appears to mean rather a privy counsellor, one honored with the royal confidence, and dwelling in the palace.

[21] H. P. "Over the house." He was a confidential minister. St. Jerome thinks that he was high-priest, which others question.

[22] The last clause is in two MSS., though not in the received reading.

[23] P. "What hast thou here, and whom hast thou here?" It appears that he was at the time amidst the royal sepulchres, seeking to secure a burial-place for himself. The prophet reminds him that he has no claim to such an honor.

[24] P. "As he that heweth him," &c. Ges. approves of the translation in the second person, as a continuation of the address, conformably to all the ancient versions.

[25] St. Jerome derived this interpretation from his Jewish teacher. Ges. translates it, "The Lord will cast thee away with the throw of a man;" that is, with a strong throw.

[26] L. "He will lay fast hold of thee." This is conformable to Ges.

[27] This seems to have been intended as a translation of the first member of the verse, of which a second translation, now generally adopted, is subjoined. H. signifies a turban, from a verb "to roll up," as the head-dress or turban was formed by rolling up linen. P. "He will roll thee up as a bundle, and (toss thee) like a ball into a country of ample space."

[28] L. "Thou disgrace." R. likewise. St. Jerome appears to have so understood it. Sobna, by his punishment, disgraced his station, and was doomed to die far away from scenes of honorable contest. His chariot was a subject of pride to him.

[29] H. P. "From thy state shall he pull thee down." This change of person is judged by Ges. to be a mere difference of reading, since Sept., Syr., as well as V., have the first person throughout.

[30] This power seems to have been next to that of the king.

shoulder:[31] and he will open, and none shall shut: and he will shut, and none shall open.[32]

23. And I will fasten him as a tent-nail in a sure place,[33] and he shall be for a throne of glory[34] to the house of his father.

24. And they shall hang upon him all the glory of his father's house,[35] divers kinds of vessels, every little vessel, from the vessels of cups even to every instrument of music.[36]

25. On that day, saith the Lord of hosts, shall the tent-nail be removed, that was fastened in the sure place: and it shall be broken and shall fall: and that which hung thereon, shall perish,[37] because the Lord hath spoken it.

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## CHAPTER XXIII.

THE DESTRUCTION OF TYRE. IT SHALL BE REPAIRED AGAIN AFTER SEVENTY YEARS.

1. THE burden of Tyre. Wail, ye ships of the sea,[1] for the house is destroyed, from whence they were wont to come: from the land of Cethim it is revealed to them.[2]

2. Be silent,[3] ye that dwell in the island:[4] the merchants of Sidon[5] passing over the sea, have filled thee.[6]

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[31] This was done in communicating authority to him. It is probable that he carried it habitually at his side, hanging from his shoulder, as the symbol of his authority. It was the key of the palace.

[32] This expresses his entire control of the palace.

[33] Give him a sure and permanent office.

[34] He shall be an honor and ornament to his family.

[35] The Hebrew terms here employed are understood to mark descendants of a low class, who derived honor from Eliacim. P. "The offspring and the issue." L. "Shoots and offshoots."

[36] The term may be understood of common vessels. All those related to him are compared to vessels of various kinds.

[37] Whilst Eliacim is confirmed in his dignity, and surrounded by his friends, the adherents of Sobna shall be put aside and forgotten.

[1] P. "Of Tharsish." Those who sailed on Tyrian vessels to Carthage, in Africa, or, as some think, Tartessus, in Spain, are called on to lament over the fall of Tyre. They had no longer a home to which they might return. "It is laid waste, so that there is no house, no entering in." P.

[2] The news of the fall of Tyre reached them from Italy, the land of Cethim, whilst they lay in a foreign harbor. Some, as St. Jerome remarks, take the isle of Cyprus to be meant by Cethim, a city bearing that name being in it as far back as the days of Cicero.

[3] With terror.

[4] H. is here applied to the seaboard, with reference to the former condition of the city. L. "Coast-land."

[5] The two cities were not far distant one from the other, and were closely united by commerce.

[6] With merchandise. The prosperity heretofore enjoyed is referred to.

3. The seed of the Nile[7] in many waters, the harvest of the river is her revenue: and she is become the mart of the nations.

4. Be thou ashamed, O Sidon:[8] for the sea speaketh, even the strength of the sea,[9] saying: I have not been in labor, nor have I brought forth, nor have I nourished up young men, nor brought up virgins.

5. When it shall be heard in Egypt, they[10] will be sorry when they shall hear of Tyre:

6. Pass over the seas,[11] wail, ye inhabitants of the island.

7. Is not this[12] your city, which gloried of old in her antiquity? her feet shall carry her afar off to sojourn.

8. Who hath taken this counsel against Tyre that was formerly crowned,[13] whose merchants were princes, and her traders the nobles of the earth?

9. The Lord of hosts hath designed it, to pull down the pride of all glory, and bring to disgrace all the glorious ones of the earth.

10. Pass thy land as a river, O daughter of the sea,[14] thou hast a girdle no more.[15]

11. He stretched out His hand over the sea, He troubled kingdoms: the Lord hath given a charge against Canaan, to destroy the strong ones[16] thereof.

12. And He said: Thou shalt glory no more, O oppressed[17] virgin daughter of Sidon: arise, and sail over to Cethim,[18] there also thou shalt have no rest.[19]

13. Behold the land of the Chaldeans; there was not such a

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[7] The Nile. It is called "Black," from the dark color of its waters, and of the soil on its banks.

[8] Sidon was the mother of Tyre, whose destruction she witnessed with pain and confusion.

[9] "The strength of the sea," denotes a fortress on the sea-shore, or the city of Tyre herself. "I observed before," says St. Jerome, "that Tyre was a colony of the Sidonians. Hear therefore, O mother, all the seas joining together in complaints against thy daughter, and, in some measure, giving utterance to them, although naturally incapable of speaking. I have carried hither wealth to no purpose; I have brought riches to Tyre from all parts without avail: this city, which was rich, luxurious, populous, containing a crowd of children, a multitude of youths, her streets echoing with the joyful sounds of virgins and infants, young men and damsels, is now reduced to solitude."

[10] The Egyptians, on hearing of the destruction of Tyre, lament the loss of their commercial mart.

[11] H. P. "Pass ye over to Tarshish." The inhabitants of Tyre are exhorted to flee from their city, which enemies destroy.

[12] P. "Is this your joyous city?"

[13] H. P. "The crowning city." Princes depended on her in her colonies.

[14] H. P. "O daughter of Tarshish!" The name of this port is used, as it were, to invite the inhabitants to free commerce, the rival city being overthrown. St. Jerome, however, explains it of a summons to pass into captivity, crossing the country, as one crosses a rivulet.

[15] St. Jerome, after Symmachus, explains this as meaning that she cannot resist her enemies, not being girded for resistance, and having none to protect her.

[16] H. P. "The strongholds."

[17] The city of Sidon is here represented as a maid that has suffered violence. The calamities which overtook her are thus signified.

[18] The inhabitants are encouraged to flee to Cyprus, or, as some understand it, to Italy.

[19] Constant watchfulness against enemies shall be necessary.

people;[20] the Assyrian founded it:[21] they have led away the strong ones[22] thereof[23] into captivity; they have destroyed the houses thereof; they have brought it to ruin.

14. Wail, O ye ships of the sea;[24] for your strength is laid waste.

15. And it shall come to pass in that day, that thou, O Tyre, shalt be forgotten, seventy years, according to the days of one king:[25] but after seventy years, there shall be unto Tyre as the song of a harlot.[26]

16. Take a harp; go about the city, thou harlot that hast been forgotten; sing well, sing many a song, that thou mayest be remembered.

17. And it shall come to pass after seventy years, that the Lord will visit Tyre, and will bring her back again to her traffic; and she will commit fornication again[27] with all the kingdoms of the world upon the face of the earth.

18. And her merchandise and her hire shall be sanctified to the Lord:[28] and they shall not be kept in store, nor laid up: for her merchandise shall be for them that shall dwell before the Lord,[29] that they may eat unto fulness, and be clothed for a continuance.[30]

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## CHAPTER XXIV.

THE JUDGMENTS OF GOD UPON ALL THE SINNERS OF THE WORLD. A REMNANT SHALL JOYFULLY PRAISE HIM.

1. BEHOLD, the Lord will lay waste the earth,[1] and strip it, and spoil the surface thereof, and scatter abroad the inhabitants thereof.

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[20] They had not yet obtained a name among the nations.

[21] The Assyrians, having invited the Chaldeans from the northern mountains, employed them as mercenaries, and gave them a fixed habitation in Southern Mesopotamia. P. "Founded it for them that dwell in the wilderness."

[22] The Chaldeans.

[23] Of Tyre. It appears that the Chaldeans were conspicuous in the invading army.

[24] P. "Of Tarshish."

[25] Nabuchodonosor and his sons are thought to be embraced by this expression, he having reigned during the greater part of this period. St. Jerome observes, that some take it as a general term, beyond which no single reign can be expected to extend.

[26] Tyre is compared to a harlot, slighted for a time, and afterwards resuming the marks of gaiety, and studying to attract lovers. A particular song, then well known, is thought to be alluded to.

[27] The vices incidental to commerce, and especially idolatry, are predicted as renewed with the returning prosperity of the city. After the taking of Babylon by Cyrus, the Tyrians were relieved from oppression, though they remained subject to the Persians. They concurred with the Sidonians in supplying Xerxes with vessels for the expedition to Greece.

[28] Her conversion is here predicted. She shall devote the fruits of her commerce to religion.

[29] The ministers of religion.

[30] Abundant support and elegant raiment are to be given them.

[1] The land of Juda is probably meant, although the whole earth may be understood.

2. And it shall be as with the people, so with the priest; and as with the servant, so with his master: as with the handmaid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with him that calleth for his money, so with him that oweth.[2]

3. With desolation shall the earth be laid waste; and it shall be utterly spoiled; for the Lord hath spoken this word.[3]

4. The earth mourneth and fadeth away, and is weakened; the world fadeth away: the height[4] of the people of the earth is weakened.

5. And the earth is infected by[5] the inhabitants thereof: because they have transgressed the laws: they have changed the ordinance; they have broken the everlasting covenant.

6. Therefore shall a curse devour the earth; and the inhabitants thereof shall sin:[6] and therefore they that dwell therein shall be mad:[7] and few men shall be left.

7. The vintage mourneth; the vine languisheth away; all the merry-hearted sigh.

8. The mirth of timbrels hath ceased: the noise of them that rejoice is ended; the melody of the harp is silent.

9. They shall not drink wine with a song: the drink[8] shall be bitter to them that drink it.

10. The city of vanity[9] is broken down; every house is shut up; no man cometh in.

11. There shall be a crying for wine[10] in the streets: all mirth is forsaken: the joy of the earth is gone away.

12. Desolation is left in the city; and calamity shall break down the gates.[11]

13. For it shall be thus in the midst of the earth, in the midst of the peoples, as if a few olives, that remain, should be shaken out of the olive-tree; or grapes, when the vintage is ended.[12]

14. These[13] will lift up their voice, and give praise; when the Lord shall be glorified,[14] they will make a joyful noise from the sea.[15]

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[2] All classes of men shall be treated alike in the Divine visitation.

[3] Issued this decree. [4] The high ones. [5] H. P. "Under."

[6] Shall suffer punishment.

[7] P. "Are burned." L. "Dried up." The burning with fever, or from *other* internal cause, is expressed in the text. Calamities shall thin the numbers of the people.

[8] שכר. Strong drink.

[9] H. P. "Of confusion." The same term as in Gen. 1 : 2.

[10] The want of it being extreme. [11] H. L. "In ruins is beaten the gate."

[12] *Supra* 17 : 6.

[13] The few who remain will give praise to God for His mercies. Their voice will rise, as from the sea on which they have been tossed.

[14] P. "For the majesty of the Lord." [15] From the west.

15. Therefore glorify ye the Lord in instruction;[16] the name of the Lord God of Israel in the islands of the sea.

16. From the ends of the earth we have heard praises, the glory of the Just One.[17] And I said: My secret to myself,[18] my secret to myself, woe is me: the prevaricators have prevaricated; and with the prevarication of transgressors they have prevaricated.

17. Fear, and the pit, and the snare,[19] *are* upon thee, O thou inhabitant of the earth.

18. And it shall come to pass, that he that shall flee from the noise of the fear, shall fall into the pit: and he that shall rid himself out of the pit, shall be taken in the snare: for the flood-gates from on high are opened; and the foundations of the earth are shaken.

19. With breaking is the earth broken; with crushing is the earth crushed; with trembling the earth quaketh,

20. With shaking is the earth shaken as a drunken man, and is removed as the tent of one night:[20] and the iniquity thereof is heavy upon it; and it shall fall and not rise again.

21. And it shall come to pass, that on that day the Lord shall punish the host of heaven on high,[21] and the kings of the earth, on the earth.

22. And they shall be gathered together as in the gathering of one bundle into the pit; and they shall be shut up there in prison:[22] and after many days they shall be visited.[23]

23. And the moon shall blush, and the sun shall be ashamed,[24] when the Lord of hosts shall reign on mount Sion, and in Jerusalem, and shall be glorified in the sight of His ancients.

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[16] באורים. P. "In the fires." L. "In the valleys." H. means light. It here denotes the east, whence light comes, since the corresponding words, "the sea," "the islands of the sea," mark the west.

[17] P. "Glory to the just one." Joyful acclamations to the good.

[18] P. "My leanness, my leanness." L. "Evil is mine, evil is mine." The prophet complains that he pines away in extreme suffering. Symmachus, Jarchi, and others, translate it conformably to a cognate term in Chaldee, which signifies secret. St. Jerome says: "This is the cause of my grief and sorrow, on account of which I said: My secret to myself: My secret to myself: because all have transgressed the law of God, and the punishment of the Lord is not postponed, or proclaimed for a future time: but it impends, and already reaches the inhabitants of the land."

[19] Various Divine visitations are directed to punish the sinner. Some think that the stratagems of hunters are alluded to.

[20] Al. "As a hammock." It denotes a mat, or cloth, suspended between the boughs of trees, used for sleeping by night-watchers.

[21] Evil angels, who are in the air, are understood. R. after St. Jerome.

[22] The punishment of the fallen angels and of wicked men is clearly foretold. They are to be finally shut up in the pit of hell.

[23] They shall continue to be punished: "After the just shall have received their rewards, the wicked are visited with perpetual punishment." St. Jerome.

[24] The splendor of the reign of God is thus signified. So great will be its brilliancy, that the sun and moon may be said to blush before it. The Church triumphant is meant by mount Sion and Jerusalem, in which God reigns.

## CHAPTER XXV.

A CANTICLE OF THANKSGIVING FOR GOD'S JUDGMENTS AND BENEFITS.

1. O LORD, Thou art my God; I will exalt Thee, and give glory to Thy name: for Thou hast done wonderful things, Thy designs of old, faithful, true.[1]

2. For Thou hast reduced the city to a heap, the strong city to ruin, the house of strangers:[2] to be no city, and to be no more built up forever:

3. Therefore shall a strong people praise Thee: the city of mighty[3] nations shall fear Thee.

4. Because Thou hast been a strength to the poor, a strength to the needy in his distress; a refuge from the whirlwind, a shadow from the heat: for the blast of the mighty is like a whirlwind beating against a wall.

5. Thou wilt bring down the tumult of strangers, as heat in drought:[4] and as with heat under a burning[5] cloud, Thou wilt make the branch of the mighty wither away.[6]

6. And the Lord of hosts will make for all peoples in this mountain, a feast of fat things, a feast of wine,[7] of fat things full of marrow, of wine purified from the lees.[8]

7. And He will destroy in this mountain the face of the bond with which all peoples were tied,[9] and the web[10] that He wove over all nations.

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[1] P. "Faithfulness and truth." Al. "Truth, certainty." L. "(Are become) faithful confirmation." The counsels of God are eternal and unfailing. V. retains *Amen*.

[2] The city which was invaded by enemies, v. 5. St. Jerome understands the term of persons estranged from God.

[3] H. denotes "fierce."

[4] As heat in dry weather is lessened by a cloud overhanging, so the noise of strangers is silenced by Divine influence. "As the vine is burnt up, and withered by excessive heat, so Thou wilt cause the clamor and tumult of the strangers, that is, of those who are estranged from Thee, to die away." St. Jerome.

[5] The epithet is not in the text.

[6] L. "So will He subdue the song of the tyrants." R. gives the like view. P. V.

[7] H. P. "On the lees."

[8] The lees preserve its strength. This banquet of strong wine and fat meats is an image of the gifts of God to His people. "After the passion of the Lord, when freed from thirst, heat, and whirlwind, the Lord will make, not for the Jewish people, but for all nations, on mount Sion, a rich banquet of fat, holocausts, and wine purified from the lees, so as to cast away and cause to be swallowed up death, and the bond wherewith all nations were bound, and to burst the net of death, and the web that wrapped all nations." St. Jerome.

[9] The badge of sorrow worn by mourners, and covering the face. Some take it for the surface of the object covered.

[10] This is another expression for veil.

8. He will cast death down headlong forever:[11] and the Lord God will wipe away tears from every face:[12] and the reproach of His people He will take away from off the whole earth: for the Lord hath spoken it.

9. And they will say on that day: Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have patiently waited for Him; we will rejoice and be joyful in His salvation.

10. For the hand of the Lord will rest in this mountain:[13] and Moab[14] shall be trodden down under Him, as straw is broken in pieces with the wain.[15]

11. And he will stretch forth his hands under him, as he that swimmeth stretcheth forth his hands to swim:[16] and he will bring down his glory with the dashing of his hands.

12. And the bulwarks of thy high walls shall fall and be brought low, and shall be pulled down to the ground, even to the dust.

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## CHAPTER XXVI.

A CANTICLE OF THANKS FOR THE DELIVERANCE OF GOD'S PEOPLE.

1. On that day shall this song be sung in the land of Juda. Sion[1] the city of our strength, a Savior, a wall and a bulwark shall be set therein.[2]

2. Open ye the gates; and let the just nation that keepeth the truth[3] enter in.

3. The old error is passed away:[4] Thou wilt keep peace; peace, because we have hoped in Thee.

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[11] H. P. "He will swallow up death in victory." 1 Cor. 15:54. The last term means "forever."

[12] Apoc. 21:4. The glory of futurity is pointed out.

[13] To protect His people.

[14] This enemy is specified as an instance of Divine justice.

[15] P. "For the dunghill." For purposes of manure. Such similitudes are frequently employed by the sacred writers, to express more strongly contempt and humiliation. 4 Kings 9:37; Jer. 8:2. St. Jerome says, that the breaking in pieces of straw, to make it serve for the feed of cattle, is meant, hay being scarce in Palestine.

[16] As one who swims, by the motions of his arms removes the waters which obstruct his progress, so God removes the Moabites, enemies of His people, and brings down their glory by His Divine influence. Some apply the image to the Moabites, who, like a swimmer, endeavor to support themselves under the Divine chastisement, but sink irrecoverably.

[1] The name is not in the text, or in St. Jerome. It was probably inserted by way of explanation.

[2] P. "Salvation will God appoint for walls and bulwarks." The prophet glories in the Divine protection, which avails more than external means of defence.

[3] The people of the New Covenant are pointed out.

[4] יצר סמוך Aquilla and Symmachus interpret it: "Our thought is fixed." For the sake of per-

4. Ye have hoped[5] in the Lord for evermore, in the Lord God mighty forever.[6]

5. For He bringeth down them that dwell on high: the high city He layeth low. He bringeth it down even to the ground: He pulleth it down even to the dust.

6. The foot shall tread it down, the feet of the poor, the steps of the needy.

7. The way of the just is right; the path of the just is right to walk in.[7]

8. And in the way of Thy judgments, O Lord, we patiently wait for Thee: Thy name and Thy remembrance *are* the desire of the soul.

9. My soul desireth Thee in the night: yea, and with my spirit within me in the morning early I watch to Thee. When Thou shalt do Thy judgments on the earth, the inhabitants of the world shall learn justice.[8]

10. Let us have pity[9] on the wicked man, but he will not learn justice: in the land of the saints[10] he hath done wicked things; and he will not see the glory of the Lord.[11]

11. Lord, let Thy hand be exalted, and let them not see;[12] let the envious people see, and be confounded,[13] and let fire devour Thy enemies.

12. Lord, Thou wilt give us peace: for Thou hast wrought all our works for us.[14]

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spicuity, St. Jerome gave a free translation. P. "Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on Thee*." Al. remarks that the elliptical construction is not very natural. He translates it: "The mind stayed (on Thee), Thou wilt preserve in peace, (in) peace (*i. e.* in perfect peace), because in Thee (it is) confident (literally confided.)" L. "The confiding mind wilt Thou keep in perfect peace."

[5] H. P. "Trust ye."

[6] Lit. "The Rock of ages." P. "Everlasting strength."

[7] L. "Thou dost level."

[8] The exercise of Divine justice in the various visitations of Providence serves to inspire men with salutary fear.

[9] H. P. "Let favor be shown to the wicked." Kindness is abused by him.

[10] P. "Of uprightness." נכחות Where the standard of right is upheld, and supported by general observance, moral delinquency is less excusable.

[11] This implies a disregard of the consideration of the Divine Majesty. L. "He will not regard the majesty of the Lord."

[12] They do not perceive that the hand of God is raised to strike them.

[13] P. "They shall see, and be ashamed for *their* envy at the people; yea, the fire of thine enemies shall devour them." St. Jerome explains it of the people moved by zeal. Others understand it of the zeal of God for His people, which, like fire, is to consume the enemy. The sight of the Divine works in behalf of the people shall cover the enemy with confusion.

[14] God blesses the efforts of His servants. All favorable events are directed by His kind Providence. P. "In us." Al. remarks that "this version is connected with an old interpretation of the verse, as directly teaching the doctrine of human dependence and efficacious grace. This translation, however, is equally at variance with the usage of the Hebrew preposition, and with the connection here." This is a remarkable mistranslation, apparently for doctrinal effect.

13. O Lord our God, other lords besides Thee have had dominion over us;[15] only in Thee let us remember Thy name.[16]

14. Let not the dead live;[17] let not the giants[18] rise again: therefore hast Thou visited and destroyed them, and hast cancelled all memory of them.

15. Thou hast been favorable[19] to the nation, O Lord; thou hast been favorable to the nation: art Thou glorified?[20] Thou hast removed all the borders of the land far off.[21]

16. Lord, they have sought after Thee in distress; in tribulation they uttered a whisper,[22] Thy chastisement was on them.[23]

17. As a woman with child, when she draweth near the time of her delivery, is in pain, and crieth out in her pangs: so are we become in Thy presence, O Lord.

18. We have conceived, and been as it were in labor, and have brought forth wind:[24] we have not wrought deliverance on the earth: therefore the inhabitants of the earth have not fallen.[25]

19. Thy[26] dead men shall live;[27] my slain shall rise again: awake and give praise, ye that dwell in the dust: for thy dew is the dew of the light:[28] and the land of the giants Thou shalt pull down into ruin.[29]

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[15] The people avow their unfaithfulness, and sue for pardon. They had fallen into idolatry at various times. St. Jerome understands by lords, idols, or demons connected with idols.

[16] "Thee only we shall remember—Thy name." The preposition "in" may be omitted in English. God—His Holy name—was the object of their devout remembrance.

[17] H. Al. "Dead, they shall not live." The idols, whose vanity had been exposed, shall not recover the worship of those who had forsaken them.

[18] רפאים This term originally denoted the shades of the antediluvians; but it is here, according to St. Jerome, applied to the objects of idolatrous worship.

[19] P. "Thou hast increased." The increase of the numbers of the people, with their improved condition, is signified.

[20] In the text this is expressed affirmatively. God displayed His favor to His people in a manner redounding to His glory.

[21] This means that He enlarged their territory, by extending their limits. It corresponds to the previous member. P. "Thou hadst removed *it* far *unto* all the ends of the earth." R. remarks that this is not the meaning. The sacred writer does not speak here of the removal of the people to Babylon.

[22] Al. צקון לחש V. "In tribulatione murmuris." The whisper, or low earnest utterance of one engaged in prayer, may be understood. 1 Kings 1:13.

[23] Martini translates the text: "La tribolazione onde gemono è la loro dottrina." V. "Doctrina tua eis." H. means chastisement. P. "They poured out a prayer, *when* thy chastening hand *was* upon them." St. Jerome explains it in this way: "So great a weight of calamities presses on them, that they dare not even cry aloud boldly, but they conceal their grief in silence."

[24] They compare themselves to women who falsely imagine themselves to be pregnant.

[25] They had done nothing to secure their liberty: their enemies had not fallen.

[26] Those who were of God—His servants. The prophet addresses Him: "Thy dead, who were slain for Thee, shall live." St. Jerome.

[27] The pronoun is thought to be redundant in the text, being considered as *paragogic*. P. "*Together with* my dead body shall they arise." A. observes that this "construction is now commonly abandoned as incongruous and wholly arbitrary."

[28] H. P. "The dew of herbs," which gives them new strength and vigor. The Hebrew term for light is similar. "The dew of the Lord, according to the fables of the poets, surpassing all medicinal herbs, shall bring to life the bodies of the dead." St. Jerome.

[29] H. P. "And the earth shall cast out the dead." The restoration of the kingdom of Juda may be meant under the image of the resurrection of the dead: but the future resurrection is properly under-

20. Go, my people, enter into thy chambers: shut thy doors upon thee,[30] hide thyself[31] a little for a moment, until the indignation pass away.

21. For behold, the Lord will come out of His place, to visit the iniquity of the inhabitant of the earth on him: and the earth shall disclose her blood, and she shall cover her slain no more.[32]

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## CHAPTER XXVII.

THE PUNISHMENT OF THE OPPRESSORS OF GOD'S PEOPLE. THE LORD'S FAVOR TO HIS CHURCH.

1. In that day the Lord with his hard and great and strong sword[1] will punish Leviathan[2] the bar serpent, and Leviathan the crooked serpent; and will slay the whale[3] that is in the sea.

2. In that day there shall be singing of the vineyard of pure wine.[4]

3. I am the Lord that keep it; I will quickly water[5] it: lest any hurt come to it, I keep it night and day.

4. There is no indignation in Me;[6] who shall make Me a thorn and a brier in battle;[7] shall I march against it, shall I set it on fire together?[8]

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stood. "The earth which drank in their blood shall expose it, and shall not cover, but produce openly the slain, for the condemnation of those who slew the martyrs." St. Jerome.

[30] This seclusion to escape danger is expressed in terms like those which our Savior uses to recommend prayer. Matt. 6 : 6.

[31] P. "As it were." "This is incorrect." A.

[32] The crimes of murder shall be exposed and punished. "All blood shall be sought after on the day of judgment: nor shall the earth conceal its blood, but it shall bring forth the slain, whether their death was wilfully caused, or happened through carelessness." St. Jerome.

[1] A harpoon may be meant.

[2] This term, which, in Job, denotes the crocodile, here means an enormous sea serpent. It is used as a symbol of hostile power. One animal seems to be designated by two epithets, which mark its immense force and its tortuosity. R., however, thinks that the crocodile is straight. It is taken, by St. Jerome as a type of Satan, who is called "a bar," "because he shuts up many in prison, and subjects them to his power." P. "The piercing serpent." L. "The flying serpent."

[3] The same animal appears to be meant. The sea is the image of the vast collection of heathen nations.

[4] Al. "Afflict for her the vineyard of wine." Interpreters generally take it to be a song in praise of the vineyard, the grapes whereof produce excellent wine. Israel, the type of the Church, is meant by the vineyard. The canticle is composed in the name of her Divine Spouse.

[5] P. "I will water it every moment"—opportunely.

[6] God declares that He is not displeased with His vineyard.

[7] The image of a battle is united with that of the burning of thorns and briers. The enemies of Israel are represented under these images. They overrun the vineyard; but God will extirpate and destroy them.

[8] God is ready to consume the briers and thorns which obstruct the growth of the vines, that is, to destroy the enemies of His people.

5. Or rather shall it take hold of My strength,[9] shall it make peace with Me, shall it make peace with Me?[10]

6. When they shall rush in unto Jacob, Israel shall blossom and bud;[11] and they shall fill the face of the world with seed.

7. Hath He struck him[12] according to the stroke of him that struck him? or was he slain, as he killed them that were slain by him?

8. In measure against measure, when it shall be cast off, Thou shalt judge it.[13] He hath designed[14] with His hard wand in the day of heat.[15]

9. Therefore upon this[16] shall the iniquity of the house of Jacob be forgiven: and this is all the fruit, that the sin thereof should be taken away, when He shall have made all the stones of the altar, as burnt stones broken in pieces,[17] the groves[18] and temples[19] shall not stand.

10. For the strong city shall be desolate; the beautiful city shall be forsaken, and shall be left as a wilderness: there the calf shall feed: and there shall he lie down, and shall consume its branches.[20]

11. Its harvest shall be destroyed with drought, women shall come and teach it:[21] for it is not a wise people;[22] therefore He that made it will not have mercy on it: and He that formed it will not spare it.

12. And it shall come to pass, that in that day the Lord will strike from the channel of the river[23] even to the torrent of Egypt;[24] and ye shall be gathered together one by one,[25] O ye children of Israel.

13. And it shall come to pass, that in that day a noise shall be

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[9] Israel, for safety, must cling to God, and secure His powerful protection.

[10] The repetition gives emphasis and force to the sentiment expressed.

[11] L. "In the future shall Jacob yet take root." The prosperity of Israel is foretold, which is the type of the great increase of the Church. The accession of the first converts caused Israel to bud and blossom, giving occasion to further conversions, and filling the world with the increase.

[12] Doth God strike His people as He strikes their oppressors? The Divine judgments on the chosen people are tempered with mercy.

[13] God punished His people moderately—in measure—when He cast them forth, without exterminating them utterly. L. "In measure, by driving him forth, Thou strovest with him."

[14] H. means to meditate; but it is here used for removing, as by a violent wind. L. "He removed him with His violent storm on the day of His east wind." The image of a wind is employed to mark the transient nature of the visitation.

[15] When the east wind prevails.

[16] After this manner the people shall be disposed for pardon. Their sufferings and humiliation will lead them to return to God, and make them fit subjects for His mercy.

[17] When He shall have demolished the altars, broken them in fragments.

[18] Images of Astarte. [19] Statues. Ges.

[20] The branches of the shrubs, or trees, growing where the city once stood. This strongly expresses its entire destruction. It may be understood of Babylon, or of Jerusalem.

[21] P. "Set them on fire." The burning of withered boughs seems to be alluded to. H. means to enlighten, and is therefore rendered, by St. Jerome, teach. The other meaning, however, suits better. In the East, women used to gather wood for fuel.

[22] Unwise here means wicked and depraved, as in many other places. On this account the Divine mercy is withheld from them.

[23] The Euphrates.

[24] Sept. calls it Rhinocorura. The exiles return from Assyria and from Egypt.

[25] Each one—all.

made with a great trumpet;[26] and they that were lost, shall come from the land of the Assyrians, and they that were outcasts in the land of Egypt: and they will adore the Lord in the holy mount in Jerusalem.[27]

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## CHAPTER XXVIII.

THE PUNISHMENT OF THE ISRAELITES, FOR THEIR PRIDE, INTEMPERANCE, AND CONTEMPT OF RELIGION. CHRIST THE CORNER-STONE.

1. WOE to the crown of pride, to the drunkards[1] of Ephraim, and to the fading flower the glory of his joy,[2] that were on the head of the rich valley,[3] staggering[4] with wine.

2. Behold, the Lord is mighty and strong,[5] as a storm of hail; a destroying whirlwind, as the violence of many waters overflowing, and sent forth upon a spacious[6] land.

3. The crown of pride of the drunkards of Ephraim shall be trodden under feet.[7]

4. And the fading flower the glory of his joy, which is on the head of the rich valley, shall be as hasty fruit before the ripeness of autumn; which when he that seeth it shall behold, as soon as he taketh it in his hand, he will eat it up.

5. In that day the Lord of hosts will be a crown of glory, and a garland of joy to the residue of His people:[8]

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[26] This is a figurative expression for the general action of Providence restoring the exiles.

[27] Their return was a striking figure of the conversion of nations. "He did not say: all the children of Israel, but all who were gone astray; whereby he intimates that the multitude of nations, who had been devoted to idolatry, magic, and superstitious practices, come to the faith of Christ, and adore Him in the Church." St. Jerome.

[1] This might be understood of persons intoxicated with pride; but it appears, from the sequel, that intemperance was a prevailing vice, v. 7. Al. "Woe to the high crown of the drunkards of Ephraim." The ten tribes, which formed the kingdom of Israel, are meant. "They were inebriated with the wine of error and madness which Jeroboam mingled for them: wherefore the Lord threatens them with punishment." St. Jerome.

[2] P. "Glorious beauty." L. "Glorious ornament."

[3] Samaria was built on a hill, at the head of a fertile valley. She is represented as proud of her crown, which, nevertheless, like a fading flower, was soon to fall off.

[4] H. L. "Struck down."

[5] The text means that a mighty and strong visitation is designed by God. P. "The Lord hath a mighty and strong one." L. "Behold (it cometh) mighty and strong from the Lord." St. Jerome observes: "As a storm of hail breaks down all things, and the rush of waters carries off all that comes in the way, so they shall be destroyed by the Assyrian army, and the survivors led away to the mountains or cities of Media."

[6] כיד. L. "With force."

[7] As a garland of flowers trampled under foot.

[8] To Juda.

6. And a spirit of judgment to him that sitteth in judgment,[9] and strength to them that return out of the battle to the gate.[10]

7. But these also have gone astray[11] through wine, and through drunkenness have erred: the priest and the prophet have been ignorant through drunkenness: they are swallowed up with wine; they have gone astray in drunkenness; they have not known Him that seeth;[12] they have gone astray in judgment.

8. For all tables were full of vomit and filth, so that there was no more place.[13]

9. Whom will he teach knowledge? and whom will he make understand instruction? them that are weaned from the milk, that are drawn away from the breasts.[14]

10. For command, command again; command, command again; wait, wait again; wait, wait again; a little there, a little there.[15]

11. For with strange[16] lips, and another tongue, He will speak to this people.

12. To whom He said: This is My rest, refresh the weary, and this is My refreshing: and they would not hear.

13. And the word of the Lord shall be to them: Command, command again, command, command again; wait, wait again, wait, wait

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[9] Guiding judges in their decrees. St. Jerome understands it specially of Hezekiah.

[10] This is understood by R. of driving the enemy back to their entrenchments; not only repelling their attack, but pursuing them to the very gates of the city from which they had issued. 2 Kings 11 : 23; 4 Kings 18 : 8. P. "That turn the battle to the gate." L. "Drive back."

[11] H. signifies the reeling of a drunken man. The verbs in this verse mostly bear the like meaning, and strikingly represent the drunkard.

[12] P. "They err in vision."

[13] The excesses of intemperance and gluttony are vividly depicted. No clean place remained at their banquets, in consequence of vomiting provoked by surfeiting. Some think that the prophet represents the intellectual disorders of men in power under the image of such excesses. St. Jerome understands the text of the filth of idolatry: "These also, Judas and Benjamin were inebriated with the wine of idolatry; and, disregarding the worship of the temple, they worshipped the images of demons, and ignored the Lord, who sees and who weighs all things. For all their tables and all their worship were full of idolatry and filth."

[14] These appear to be the words of proud and wicked men, who are unwilling to receive the teaching of the prophet. They consider that he regards them as mere infants, since he expects them to believe all he teaches.

[15] These expressions denote the repetition of commands and instructions, with a demand of total dependence and submission. St. Jerome refers them to the hearers: "These are the words of those who, when the prophets announced things to come, and threatened them with eternal torments unless they obeyed, were wont to say mockingly: 'Command, command again;' tell us what we must do. Abusing the long-suffering of God, who defers wrath, in order to exercise mercy, they also, in the person of the prophets, used to say ironically: 'Wait awhile, wait awhile;' what we have foretold will surely come to pass. These things they said among the people, because they did not believe the words of God." P. "For precept *must be* upon precept, precept upon precept, line upon line, line upon line, here a little, and there a little."

[16] The expression is considered by Ges. equivalent to "barbarous." The parallel member favors this view. In punishment of the neglect to profit by the instruction of the prophet, God speaks to them in a manner less intelligible, as it were in a strange tongue. 1 Cor. 14 : 21. R. takes it to mean in scoffing tones.

again; a little there, a little there: that they may go, and fall backward, and be broken, and snared and taken.[17]

14. Wherefore hear the word of the Lord, ye scornful men, who rule over My[18] people that is in Jerusalem.

15. Because ye have said: We have entered into a league with death; and we have made a covenant with hell.[19] When the overflowing scourge[20] shall pass through, it shall not come upon us: for we have placed our hope in lies: and by falsehood we are protected.[21]

16. Therefore thus saith the Lord God: Behold, I will lay a stone in the foundations of Sion,[22] a tried stone, a corner stone, a precious stone, laid in the foundation.[23] He that believeth, let him not hasten.[24]

17. And I will set judgment in weight, and justice in measure:[25] and hail shall overturn the hope of falsehood:[26] and waters shall overflow the hiding-place.

18. And your league with death shall be abolished; and your covenant with hell shall not stand: when the overflowing scourge shall pass, ye shall be trodden down by it.[27]

19. Whensoever it shall pass through, it shall take you away:[28] because in the morning early[29] it shall pass through, in the day and in

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[17] This is the result and punishment of their course: it is not the primary design of God.

[18] H. P. "This."

[19] The force of these expressions is, that we are secure against death, as those who are leagued and joined in amity feel secure in regard to one another. The rulers of Jerusalem had entered into treaty with the prince whose attacks were most to be feared. Hezekiah, in the beginning of his reign, paid tribute to the king of the Assyrians, and thus felt secure. St. Jerome explains the text of those who, from the delay of the execution of the prophecy, concluded that they should be dead before vengeance came.

[20] The images of a flood and of a scourge are combined to represent the ravages of an invading army. The rulers hope to escape from their violence.

[21] Al. "In fraud we have hid ourselves." They relied on measures artfully devised. The prophet intimates the vanity and delusive character of their hopes.

[22] H. P. "I lay in Sion for a foundation." Ps. 117 : 22; Matt. 21 : 42; Acts 4 : 11; Rom. 9 : 33; 1 Pet. 2 : 6.

[23] The text repeats the same term, which increases its force. L. "Well-founded." Lit. "Founded in the foundation." Travellers assure us that the foundation stones, discovered in ancient buildings in the East, are of immense size. The text denotes a special and sublime object. The ancient Jews explained it of the Messiah, as Christians do on the authority of the Apostles. Modern Jews refer it to Hezekiah.

[24] H. means "to hasten." A cognate Arabic term means "to be afraid," "to blush," both which meanings arise out of that which is primary. Those who believed the promise of the prophet, should indulge no trepidation. Sept. gives the last meaning, which is adopted by the Apostles.

[25] H. P. "Judgment also I will lay to the line, and righteousness to the plummet." God decrees all with exact justice. L. "I will make of justice a measuring line, and of righteousness a plummet."

[26] The delusive hope, the security on which they relied.

[27] There is here a mixture of metaphors: the overflowing waters overwhelm and sweep away: the invading army tramples the people under foot.

[28] The barriers shall be swept away by the rushing waters: that on which the wicked relied for protection shall prove unavailing.

[29] H. P. "Morning by morning."

the night,[30] and vexation alone shall make you understand what ye hear.[31]

20. For the bed is straitened, so that one must fall out: and a short covering cannot cover both.[32]

21. For the Lord shall stand up as in the mountain of divisions:[33] He shall be angry as in the valley which is in Gabaon;[34] that He may do His work, His strange work; that He may perform His work; His work is strange to Him.[35]

22. And now do not mock, lest your bands be tied strait: for I have heard of the Lord the God of hosts destruction and execution[36] upon all the earth.

23. Give ear, and hear my voice; hearken, and hear my speech.

24. Doth the ploughman plough all the day to sow; doth he open and harrow his ground?

25. Will he not, when he hath made level the surface thereof, sow gith, and scatter cummin, and put wheat in order, and barley, and millet, and vetches in their bounds?

26. For He will instruct him in judgment: his God will teach him.[37]

27. For gith shall not be threshed with saws; neither shall the cart-wheel turn about upon cummin: but gith shall be beaten out with a rod, and cummin with a staff.

28. But bread-corn shall be broken small: but the thresher shall not thresh it forever; neither shall the cart-wheel hurt it, nor break it with its teeth.

29. This also is come forth from the Lord God of hosts, to make His counsel wonderful, and magnify justice.[38]

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[30] The calamity may overtake them at any time, early or late.

[31] P. "And it shall be a vexation only to understand the report." L. "The mere understanding of the report shall cause terror." Al. explains it as meaning, "that nothing but distress or suffering could make them understand, or even attend to the message from Jehovah." This accords with V.

[32] P. "For the bed is shorter than that a man can stretch himself on it, and the covering narrower than that he can wrap himself *in it*." St. Jerome takes the text to contain an expostulation on the part of God against uniting idolatry with His worship, as if a woman should share her husband's bed with an adulterer. The text speaks rather of a bed too small for one individual.

[33] Pharisim, where David defeated the Philistines, who opposed him soon after his elevation to the throne. 2 Kings 5 : 20; 1 Par. 14 : 11. [34] Jos. 10 : 10.

[35] Different from the course which He had hitherto pursued in regard to His people, and from that to which His goodness inclines Him: "for it is not the work of God to destroy those whom He created, but it is to do a strange work. It is not His work to punish sinners, but it is foreign and strange to Him who is a Savior." St. Jerome.

[36] *Supra* 10 : 23. This means the decreeing and executing of the Divine sentence. Al. "A decreed consumption." L. "Completed and fully decreed." St. Jerome writes: "What the Lord so long delayed, namely, bonds, captivity, and torments, or the day of the last judgment, He is about to accomplish and perfect and shorten."

[37] Agriculture was believed to have been Divinely taught to man. Correct instruction is said to be "in judgment." The various processes are enumerated.

[38] The term may be translated "understanding."

## CHAPTER XXIX.

GOD'S HEAVY JUDGMENTS UPON JERUSALEM, FOR THEIR BLIND OBSTINACY: WITH A PROPHECY OF THE CONVERSION OF THE GENTILES.

1. WOE to Ariel,[1] to Ariel the city which David took:[2] year is added to year: the solemnities are at an end.[3]

2. And I will make a trench[4] about Ariel: and it shall be in sorrow and mourning; and it shall be to me as Ariel.[5]

3. And I will make a circle round about thee, and will cast up a rampart against thee, and raise up bulwarks to besiege thee.

4. Thou shalt be brought down; thou shalt speak out of the earth,[6] and thy speech shall be heard out of the ground: and thy voice shall be from the earth like that of a necromancer; and out of the ground thy speech shall mutter.

5. And the multitude of thy assailants[7] shall be like small dust; and as chaff that passeth away,[8] the multitude of them that prevail against thee.[9]

6. And it shall be at an instant suddenly. A visitation shall come from the Lord of hosts in thunder, and with earthquake, and with a great noise of whirlwind and tempest, and with the flame of devouring fire.

7. And the multitude of all nations that fight against Ariel, shall be as the dream of a vision by night; and all that fight, and besiege, and prevail against it.[10]

8. And as he that is hungry dreameth, and eateth, but when he is awake, his soul is empty; and as he that is thirsty dreameth, and drinketh, and after he is awake, is yet faint with thirst, and his soul

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[1] Jerusalem is meant. v. 7, 8. *Ariel* signifies "lion of God." The name denotes the valor of the citizens. Some understand it of "altar of God." Ezek. 43 : 15.

[2] P. "Where David dwelt."

[3] P. "Let them kill sacrifices." Ges., R., and Simonis translate it: "Let the festivals come round in order." L.

[4] The prophet speaks as if he himself were to do what he merely foretells.

[5] He continues to regard it as the holy and unconquered city.

[6] The humiliation of Jerusalem causes her speech to be likened to that of a ventriloquist, or a necromancer, who appears to speak from the ground. St. Jerome says: "He intimates that the temple shall continue in ruins to the end of the world, so that being reduced to ashes, it shall never be rebuilt."

[7] P. "Of thy strangers." L. "Enemies." The great number of assailants is stated. "The Roman army that shall besiege thee, O Ariel, shall be such that they may be compared to countless dust, and to chaff carried through the air." St. Jerome.

[8] H. P. "Chaff."

[9] P. "Of the terrible ones." L. "Of tyrants."

[10] Notwithstanding their momentary success, they shall ultimately disappear. This was illustrated in the case of Sennacherib.

is empty: so shall be the multitude of all the gentiles that fight against mount Sion.[11]

9. Be astonished,[12] and wonder, waver, and stagger:[13] be drunk,[14] and not with wine; stagger, and not with drunkenness.

10. For the Lord hath mingled for you the spirit of deep sleep;[15] He will shut up your eyes; He will cover with a veil[16] your prophets and princes, that see visions.

11. And the vision of all shall be to you as the words of a book that is sealed, which when they shall deliver to one that is learned, they shall say: Read this: and he shall answer: I cannot; for it is sealed.

12. And the book shall be given to one that knoweth no letters; and it shall be said to him: Read: and he shall answer: I know no letters.[17]

13. And the Lord said: Forasmuch as this people draw near Me with their mouth, and with their lips glorify Me, but their heart is far from Me,[18] and they fear[19] Me with the commandment and doctrines of men:[20]

14. Therefore behold, I will proceed to cause admiration in this people, by a great and wonderful miracle: for wisdom shall perish from their wise men; and the understanding of their prudent men shall be hid.[21]

15. Woe to you[22] that are deep of heart,[23] to hide your counsel from the Lord: and their works are in the dark:[24] and they say: Who seeth us, and who knoweth us?

16. This thought of yours is perverse: as if the clay should think against the potter, and the work should say to the maker thereof:

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[11] Their imagined victory slips out of their hands. At the very moment of supposed triumph, they find themselves powerless and routed.

[12] R. V.

[13] P. "Cry ye out, and cry." L. "Turn your eyes away, and be blinded."

[14] The text has the third person. The prophet describes them as resembling intoxicated persons in their errors and inconstancy. The soldiers of Sennacherib are meant.

[15] Stupor bewildering them. This was a type of the state of blindness and obduracy. Rom. 11 : 8.

[16] With darkness.

[17] Both learned and unlearned remain uninstructed, unless God vouchsafe to enlighten them.

[18] Matt. 15 : 8; Mark 7 : 6. The neglect of the practical exhibition of faith and worship is justly complained of. "The Jewish people, with their mouth and lips draw nigh to God, since they glory in the worship of one God; but their heart is far from Him, for they receive not the Lord Jesus Christ." St. Jerome.

[19] Honor, worship.

[20] In professing to honor God, they were chiefly influenced by human dictates and considerations. Al. "Their fearing Me is (or has become) a precept of men, (a thing) taught."

[21] Abd. 8; 1 Cor. 1 : 19. In punishment of pride and resistance to truth, their power of discernment is weakened, "not that God is the enemy of wisdom, of which He is the Father." St. Jerome.

[22] P. "To them."

[23] "Of heart" is not in the text.

[24] Eccl. 23 : 26.

Thou[25] madest me not; or the thing framed should say to him that fashioned it: Thou understandest not.[26]

17. Is it not yet a very little while, and Libanus shall be turned into a fruitful field,[27] and a fruitful field shall be esteemed as a forest?

18. And in that day the deaf shall hear the words of a book,[28] and out of darkness and obscurity the eyes of the blind shall see.

19. And the meek shall increase their joy in the Lord: and the poor men shall rejoice in the Holy One of Israel.

20. For the strong man[29] hath failed; the scorner is consumed; and they are all cut off that watch for iniquity:[30]

21. That made men sin by word,[31] and supplanted him that reproved them in the gate,[32] and turned from the just wantonly.[33]

22. Therefore thus saith the Lord to the house of Jacob, He that redeemed Abraham:[34] Jacob shall not now be confounded;[35] neither shall his countenance now be ashamed:

23. But when he shall see his children, the works of My hands in the midst of him[36] sanctifying My name, and they will sanctify the Holy One of Jacob, and glorify the God of Israel:

24. And they that erred in spirit, shall know understanding, and they that murmured, shall learn the law.[37]

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[25] H. P. "He."

[26] The Apostle seems to have had this passage in view. Rom. 9 : 20. St. Jerome observes, that "the Apostles always translated from the Hebrew to the Greek freely without injury to the sense."

[27] V. retains the H. term charmel. French version *la plaine, un champ cultivé.*

[28] The deaf shall hear the words of instruction from a book. This is especially verified in those whose ears are opened by Divine grace to receive with faith the Divine revelation. St. Jerome observes, that "the entire Scripture is regarded as one book." Physical and moral miracles were to mark the coming of the Messiah.

[29] The man of violence.

[30] Judges and public officers, who were bound to support order and justice, lent their influence to vice. "To watch" expresses the care of a superior. Heb. 13 : 17. St. Jerome explains it of "demons, who, being themselves wicked, caused all men to sin in word, blaspheming in many points, and subverted, as far as in their power, and led away from justice him who at the gate and in judgment reproved vice."

[31] "Wronged a man in an affair"—a suit: did him injustice: condemned him unjustly.

[32] The accuser.

[33] P. "Turn aside the just for a thing of nought:" use falsehood and deceit to injure the innocent.

[34] Calling him from the midst of idolaters.

[35] The patriarch is represented as still conscious of the vicissitudes of his descendants. He can have no reason for shame (if he were capable of such emotion), seeing his descendants faithful in the Divine worship.

[36] This may be understood of the Israelites restored to their country. In a higher sense it suits Christians, the creatures of grace in the Church.

[37] P. "Doctrine."

# CHAPTER XXX.

THE PEOPLE ARE BLAMED FOR THEIR CONFIDENCE IN EGYPT. GOD'S MERCIES TOWARDS HIS CHURCH: THE PUNISHMENT OF SINNERS.

1. WOE to you apostate[1] children, saith the Lord, that ye would take counsel, and not of Me; and would weave a web,[2] and not by My spirit,[3] that ye might add sin to sin:

2. Who walk to go down into Egypt, and have not asked at My mouth,[4] hoping for help in the strength of Pharao, and trusting in the shadow[5] of Egypt.

3. And the strength of Pharao shall be to your confusion, and the confidence of the shadow of Egypt to your shame.

4. For thy[6] princes were in Tanis, and thy messengers came even to Hanes.[7]

5. They were all confounded at a people that could not profit them: they were no help, nor to any profit, but to confusion and to reproach.

6. The burden of the beasts of the south.[8] In a land of trouble and distress,[9] from whence come the lioness, and the lion, the viper and the flying basilisk, they carry their riches upon the shoulders of beasts, and their treasures upon the bunches of camels to a people that shall not be able to profit them.

7. For Egypt shall help in vain, and to no purpose: therefore have I cried concerning this: It is pride[10] only; sit still.[11]

8. Now therefore go in, write for them upon box,[12] and note it diligently in a book; and it shall be in the latter days for a testimony[13] forever.

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[1] H. P. "Rebellious." St. Jerome is of opinion that this prophetically regards what took place one hundred and fifty years afterwards, under the prophet Jeremiah, whose counsel the people refused to follow. Jer. 40 : 11.

[2] לנסך מסכה. Al. "To pour out a libation;" and hence to make a league, which was thus sanctioned. P. "That cover with a covering." L. "That set themselves a ruler." The Israelites displeased God by their alliances with Egypt, which were of little advantage to them.

[3] Their counsels and measures were not taken with dependence on God.

[4] Of Me. They have not consulted Me by means of My priests, or prophets, who are My organs.

[5] The protection of allies is meant by this figure. [6] H. P. "His."

[7] Heracleopolis in Middle Egypt is so styled by the Arabians, even at the present day.

[8] This seems to refer to the load which they carried when the people emigrated to Egypt in the days of Jeremiah, which Isaiah may have seen in vision.

[9] The wilderness leading from Palestine into Egypt, where beasts roved at large, or Egypt itself, the inhabitants whereof were employed in most severe labors, erecting pyramids, building mausoleums and other public works. [10] רהב This name, which is given in poetry to Egypt, signifies ferocity, or pride.

[11] שבת This appears put in opposition to the preceding term: it means to sit. The inactivity of Egypt in behalf of her allies is contrasted with her proud pretensions and promises. P. "Their strength *is* to sit still." L. "Boasters they are in sitting still."

[12] On a tablet of cedar, or other durable material, that the record may be compared with the event.

[13] לעד The punctuation of the Massoretæ determines its meaning to be "forever:" but it is followed by עולם. Deut. 31 : 19, 21, 26, with other points it means: "for a witness." Chald., Syr.

9. For this is a people that provoketh to wrath, and lying[14] children, children that will not hear the law of God:

10. Who say to the seers: See not: and to them that behold: Behold not for us those things that are right: speak to us pleasant things; see errors for us.[15]

11. Take away from me the way; turn away the path from me,[16] let the Holy One of Israel cease from before us.

12. Therefore thus saith the Holy One of Israel: Because ye reject this word,[17] and trust in oppression and tumult, and lean upon it:

13. Therefore shall this iniquity be to you as a breach that falleth, and is found wanting in a high wall;[18] for the destruction thereof shall come on a sudden, when it is not looked for.

14. And it shall be broken small, as the potter's vessel is broken all to pieces with mighty breaking:[19] and there shall not be found of the pieces thereof a shred, wherein a little fire may be carried from the hearth, or a little water be drawn out of the pit.

15. For thus saith the Lord God the Holy One of Israel: If ye return, and be quiet, ye shall be saved: in silence and in hope shall your strength be. And ye would not:

16. But ye say: No, but we will flee on horses: therefore shall ye flee. And we will mount upon swift ones: therefore shall they that pursue after you be swifter.[20]

17. A thousand men shall flee for fear of one: and for fear of five shall ye[21] flee, till ye be left as the mast of a ship[22] on the top of a mountain, and as an ensign upon a hill.

18. Therefore the Lord waiteth that He may have mercy on you:[23] and therefore shall He be exalted sparing you: because the Lord is the God of judgment: happy are all they that wait for Him.

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[14] False, faithless, sinful.

[15] They desire teachers who may flatter them.

[16] P. "Get you out of the way, turn aside out of the path." They wish to be rid of the annoyance of his instructions delivered in the name of the Holy One of Israel. St. Jerome thus explains it: "Why do you importune us, by stating what we are unwilling to hear? Why do you point out to us a path in which we are not disposed to walk? Why do you constantly repeat in our ears: 'Thus saith the Lord, the Holy One of Israel?'"

[17] The instruction given by the prophet.

[18] The walls giving way, from whatsoever cause, the crash is sudden.

[19] Ps. 2: 9. This is a familiar image of complete destruction.

[20] R. states that the verb expresses a sudden rush against the enemies.

[21] The term for ten thousand was probably in the text, as in Lev. 26: 8; Deut. 32: 30. St. Jerome paraphrases it: "You will flee indeed, and enter Egypt galloping; but the Babylonians will be swifter, and will pursue you unto Egypt, and the Egyptians will be seized with such terror and fright that a thousand of them will not resist one Chaldean, and a vast multitude will flee before five of the enemy."

[22] A long pole as a beacon. Their flight shall be such as to leave but a few scattered here and there, who will testify their misfortune, like the mast of a wreck, planted on a hill in token of the disaster.

[23] God delays the exercise of His mercy, in order to render it the more illustrious, after all human means have failed.

19. For the people of Sion shall dwell in Jerusalem: weeping thou shalt not weep, He will surely have pity on thee: at the voice of thy cry, as soon as He shall hear, He will answer thee.

20. And the Lord will give you spare bread, and short water;[24] and will not cause thy teacher[25] to flee away from thee any more: and thy eyes shall see thy teacher.[26]

21. And thy ears shall hear the word of one admonishing thee[27] behind thy back: This is the way; walk ye in it; and go not aside, neither to the right hand, nor to the left.

22. And thou wilt defile the plates of thy graven things of silver, and the garment of thy molten things of gold, and will cast them away as the uncleanness of a menstruous woman. Thou wilt say to it: Get thee hence.[28]

23. And rain will be given to thy seed, wheresoever thou shalt sow in the land: and the bread of the corn of the land shall be most plentiful and fat. The lamb in that day shall feed at large in thy possession:

24. And thy oxen, and the ass-colts that till the ground, shall eat mingled[29] provender as it was winnowed in the floor.[30]

25. And there shall be upon every high mountain, and upon every elevated hill, rivers of running waters in the day of the slaughter of many,[31] when the towers shall fall.

26. And the light of the moon shall be as the light of the sun; and the light of the sun shall be sevenfold, as the light of seven days,[32] in the day when the Lord bindeth up the wound of His people, and healeth the stroke of their wound.[33]

27. Behold, the name of the Lord cometh from afar; His wrath burneth, and is heavy to bear: His lips are filled with indignation, and His tongue as a devouring fire.

28. His breath as a torrent overflowing even to the midst of the

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[24] This short allowance in time of distress is to be succeeded by abundance.

[25] The spiritual character of the blessings promised is evident from this circumstance. The prophets reappeared after persecution had passed away. The text has the plural noun, with the verb in the singular, which is understood distributively of each teacher.

[26] H. P. "Teachers."

[27] "Of one admonishing." This is added.

[28] Idolatry shall be utterly forsaken.

[29] L. "Salted." Salt or acid herbs mixed with various kinds of grain make feed agreeable to cattle.

[30] H. P. "With the shovel and with the fan."

[31] The abundance of water for the use of the people of God is predicted simultaneously with the overthrow of their enemies.

[32] This figurative language expresses the great knowledge which is imparted under the reign of the Messiah.

[33] The wound caused by sin.

neck,[34] to destroy the nations unto nothing,[35] and the bridle of error[36] that was in the jaws of the peoples.

29. Ye shall have a song as in the night of the sanctified solemnity,[37] and joy of heart, as when one goeth with a pipe, to come into the mountain of the Lord, to the Mighty One[38] of Israel.

30. And the Lord will make the glory of His voice be heard, and show the terror of His arm, in the threatening of wrath, and the flame of devouring fire: He will crush to pieces with whirlwind and hailstones.

31. For at the voice of the Lord the Assyrian shall fear, being struck with the rod.[39]

32. And the decreed passage of the rod,[40] which the Lord shall make rest upon him,[41] shall be with timbrels and harps;[42] and in great battles He will overthrow them.

33. For Tophet[43] is prepared from yesterday, prepared by the king,[44] deep and wide. The nourishments thereof are fire and much wood; the breath of the Lord as a torrent of brimstone kindling it.

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## CHAPTER XXXI.

THE FOLLY OF TRUSTING TO EGYPT, AND FORGETTING GOD. HE WILL FIGHT FOR HIS PEOPLE AGAINST THE ASSYRIANS.

1. WOE to them that go down to Egypt for help, trusting in horses, and putting their confidence in chariots, because they are many; and

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[34] *Supra* 8 : 8. Many suppose the metaphor to imply that the body is split in twain by the rushing waters.

[35] H. P. "To sift the nations with the sieve of vanity:" "a sieve that lets all through, and so be brought to nothing." Gill.

[36] Al. "A misleading bridle"—causing the nations to stray from the paths on which they designed to proceed. God is likened to a rider that controls a restive animal.

[37] The feast of the Passover was specially styled "the feast." Matt. 27 : 15.

[38] H. P. "Rock."

[39] The prophet returns to the original object of his prediction, having been transported in spirit to the contemplation of great mysteries.

[40] P. "The grounded staff." Al. observes, this "is almost unintelligible." The appointed punishment of the enemies of God is likened to a rod, at each blow of which joy is afforded to the Israelites.

[41] God is said to cause the rod to rest on his enemy, when He sends severe calamities to punish him. "He will not strike him with the rod, and then take it away, and put an end to the scourging, as is generally done, but He will make the punishment continual, as a thing founded and rooted." St. Jerome.

[42] Timbrels and harps, sounds of joy, accompany this execution of the Divine judgments.

[43] The valley in which children were burnt in honor of Moloch.

[44] Ges. thinks that Hezekiah is meant, although he did not actually punish any one after this manner. God has prepared a far more terrible fire for the punishment of sinners.

in horsemen, because they are very strong; and they trust[1] not in the Holy One of Israel, and seek not after the Lord.

2. But He that is the Wise One bringeth evil,[2] and removeth not His words:[3] and He riseth up against the house of the wicked, and against the aid[4] of them that work iniquity.

3. Egypt is man, and not God; and their horses, flesh, and not spirit: and the Lord will stretch forth His hand; and the helper shall fall, and he that is helped shall fall, and they shall all be confounded together.

4. For thus saith the Lord to me: Like as roareth the lion, and the lion's whelp over his prey, and when a multitude of shepherds shall come against him, he will not fear at their voice, nor be afraid of their multitude: so will the Lord of hosts come down to fight[5] upon mount Sion, and upon the hill thereof.

5. As birds flying,[6] so will the Lord of hosts protect Jerusalem; protecting and delivering, passing over and saving.

6. Return as ye[7] had deeply revolted, O children of Israel.

7. For in that day a man shall cast away his idols of silver, and his idols of gold, which your hands have made for you to sin.

8. And the Assyrian shall fall by the sword, not of a man: and the sword not of a man shall devour him; and he shall flee not[8] at the face of the sword: and his young men shall be tributaries:[9]

9. And his strength shall pass away with dread; and his princes fleeing shall be afraid: the Lord hath said it, whose fire is in Sion, and His furnace in Jerusalem.[10]

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[1] H. P. "Look not unto."

[2] H. Executes His threats.

[3] Al. He does not leave them without effect. He is only disarmed by the humiliation and repentance of sinners. He will most certainly execute His threats against the impenitent.

[4] The ally.

[5] The Divine interposition in favor of His people cannot be effectually resisted. God is likened to a lion, who, rushing on a flock of sheep, destroys them, despite of every effort of the shepherds to protect them.

[6] St. Jerome understands this of birds fluttering about their nests to protect their young ones.

[7] H. has the third person. The exhortation is directed to persons generally, to turn to Him from whom the Israelites had revolted.

[8] לא MSS. 150 K. לו is the received reading.

[9] L., Al., Ges. considers this translation admissible, but prefers: "colliquescent," "shall melt away." P. "Shall be discomfited."

[10] Allusion is made to the fire on the altar, the symbol of Divine power which consumes the enemies of the people of God.

## CHAPTER XXXII.

THE BLESSINGS OF THE REIGN OF CHRIST. THE DESOLATION OF THE JEWS, AND PROSPERITY OF THE CHURCH OF CHRIST.

1. BEHOLD, a king shall reign in justice; and princes shall rule in judgment.[1]

2. And a man[2] shall be as when one is hid from the wind, and hideth himself from a storm, as rivers of water in drought, and the shadow of a rock that standeth out in a desert land.[3]

3. The eyes of them that see[4] shall not be dim: and the ears of them that hear shall hearken diligently.[5]

4. And the heart of fools[6] shall understand knowledge: and the tongue of stammerers shall speak readily and plainly.

5. The fool shall no more be called prince:[7] neither shall the deceitful[8] be called great:

6. For the fool speaketh foolish things: and his heart worketh iniquity to practise hypocrisy, and speak to the Lord deceitfully, and to leave empty the soul of the hungry,[9] and take away drink from the thirsty.

7. The instruments[10] of the deceitful are most wicked: for he frameth devices to destroy the meek, with lying words, when the poor man speaketh what is right.[11]

8. But the prince deviseth such things as are worthy of a prince: and he standeth above the rulers.[12]

9. Rise up, ye rich women,[13] and hear my voice: ye confident[14] daughters, give ear to my speech.

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[1] The reign of a pious prince, such as Hezekiah, may be the direct object of this prophecy; although the words seem to demand a more perfect fulfilment. St. Jerome explains it of Christ.

[2] The just prince shall be as a shelter to the storm-beaten traveller. Of Christ, St. Jerome says: "Whosoever shall be under His shadow, shall be secure in trouble and distress, and, in the storm of this world, as the man who betakes himself to a place of safety from the storm and whirlwind."

[3] Affording protection, with refreshing coolness.

[4] The name of seers denoted prophets.

[5] The people shall accept the announcements with docility.

[6] H. means hasty, or rash.

[7] Noble.

[8] R. supports this interpretation.

[9] To leave persons in want.

[10] H. P. "Also." The means which he employs.

[11] Lit. "Judgment."

[12] P. "The liberal deviseth liberal things; and by liberal things shall he stand." The man of ingenuous and generous disposition proposes to himself works of generosity, and remains steadfast in their performance.

[13] P. "Women that are at ease." L. "Careless." The prophet addresses women of rank, whose sentiments and wishes exert a powerful influence on men. We are reminded by the appeal of the address of Christ to the women who wept for Him as He went to Calvary.

[14] Over confident, and determined in their course of conduct.

10. For after days and a year,[15] ye that are confident shall be troubled: for the vintage is at an end, the gathering shall come no more.[16]

11. Be astonished, ye rich women; be troubled, ye confident ones: strip you[17] and be ashamed,[18] gird your loins.

12. Mourn for your breasts,[19] for the delightful country, for the fruitful vineyard.[20]

13. Upon the land of My people shall thorns and briers come up: how much more upon all the houses of joy, of the city that rejoiced?

14. For the house[21] is forsaken, the multitude of the city[22] is left, darkness and obscurity are come upon its dens[23] forever. A joy of wild asses, the pastures of flocks,[24]

15. Until the spirit be poured upon us from on high:[25] and the desert be as a fruitful field; and a fruitful field be counted for a forest.[26]

16. And judgment shall dwell in the wilderness; and justice[27] shall sit in the fruitful field.

17. And the work of justice shall be peace, and the exercise[28] of justice quietness, and security forever.

18. And My people shall sit in the beauty of peace,[29] and in secure abodes,[30] and in abundant rest.[31]

19. But hail shall cast down the forest; and the city shall be laid low.[32]

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[15] This is an indefinite expression for a short time, little more than a year.

[16] Al. "Time of scarcity shall ensue, the consequences of which they shall feel." "He says that the vintage is at an end; and that, after the last desolation which happened under Vespasian, and Titus, and Hadrian, no other captivity would follow, since no bunches would remain among the peoples to be gathered." St. Jerome.

[17] Lay aside your ornaments, your admired dress. From the direction given them to put on a girdle, it is manifest that they wore a tunic, with perhaps an outer garment. They are first ordered to lay themselves bare, in order to express the humiliation that awaits them.

[18] H. P. "Make you bare."

[19] Mourn because they are dry and barren. It may also mean mourn, striking your breasts. "They are called on to weep, and are ordered to lay bare their breasts, and gird their loins, because the country which once was lovely and the fertile vineyard was destroyed by the Roman army, which spread desolation." St. Jerome.

[20] These things being no longer enjoyed, were subjects of mourning.

[21] P. "The palaces." H. is in the singular. Some understand it of the temple: others of the royal abode.

[22] The city, which was filled with a multitude, is forsaken.

[23] H. P. "The forts and towers shall be for dens forever." Places before frequented for observation, and for the defence of the city, are now abandoned, and resemble lonely caves.

[24] The wild ass exults in such desert places: the flocks of the wandering shepherds feed there.

[25] Until new life be given us, and all nature be renewed by a genial wind.

[26] The desert and field shall be alike desolate.

[27] A better order of things shall arise. Judgment and justice are taken for just men.

[28] It corresponds with work.

[29] H. P. "In a peaceable habitation."

[30] L. "In their dwellings, with security."

[31] H. P. "In quiet resting-places." L. "Undisturbed."

[32] The prophet reverts to his former announcements, and confirms them, that it may be understood after what sufferings blessings shall be enjoyed.

20. Happy are ye that sow upon all[33] waters, sending thither the foot of the ox and the ass.

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## CHAPTER XXXIII.

GOD'S REVENGE AGAINST THE ENEMIES OF HIS CHURCH. THE HAPPINESS OF THE HEAVENLY JERUSALEM.

1. WOE to thee that spoilest; shalt not thou thyself also be spoiled?[1] and thou that despisest,[2] shalt not thyself also be despised? when thou shalt have made an end of spoiling, thou shalt be spoiled: when being wearied,[3] thou shalt cease to despise, thou shalt be despised.

2. O Lord, have mercy[4] on us; for we wait for Thee: be Thou our[5] arm in the morning, and our salvation[6] in the time of trouble.

3. At the voice of the Angel[7] the people fled: and at the lifting up of Thyself[8] the nations were scattered.

4. And your spoils shall be gathered together as the locust is gathered, as when the ditches are full of them.[9]

5. The Lord is magnified; for He dwelleth on high: He hath filled Sion with judgment and justice.

6. And there shall be faith[10] in thy times;[11] riches of salvation, wisdom and knowledge: the fear of the Lord is his treasure.[12]

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[33] The lands near the streams were generally rich. The ox and the ass were used in the plough.

[1] H. P. "Thou wast not spoiled." The prophet reproaches Sennacherib with plundering the country without provocation. St. Jerome applies it to the persecutors of the Church: "The persecutors shall be taken and consigned to everlasting burning. As the moth consumes the garment, so the perpetual flame will prey on them."

[2] P. "And dealest treacherously." H. generally means to prevaricate or lie; but it is thought here to coincide in meaning with the preceding verb, as it is often rendered שדד, *spoliavit* by Chald. St. Jerome renders it *spernis*, which meaning is sometimes given to the Chaldean term.

[3] P. "When thou shalt make an end to deal treacherously." L. "An end of wasting." The spoliation and overthrow of the Assyrian king, after a successful career of plunder and violence, are foretold.

[4] H. P. "Be gracious unto us."

[5] H. P. "Their." Eichhorn considers this reading manifestly wrong. Lowth, Dathe, and Dœderlin agree with him. Chald., Syr. support V. R. maintains the received reading, it not being unusual for the sacred poets to change the person, and refer to the Israelites as if they were a people distinct from the writer.

[6] Deliverer.

[7] H. P. "At the noise of the tumult." V. considers it as alluding to the consternation produced by the angel in the camp of Sennacherib.

[8] Al. "At Thy rising." On the Divine manifestation.

[9] P. "As the running to and fro of locusts." The collection of spoils resembles swarms of locusts, which gather up and destroy the grain.

[10] Faith here means security, or stability.

[11] The times of Hezekiah are referred to.

[12] The treasure of His servant.

7. Behold, they that see[13] cry without: the messengers of peace weep bitterly.

8. The ways are made desolate; no one passeth by the road; the covenant[14] is made void: he[15] despiseth the cities; he regardeth not the men.

9. The land mourneth and languisheth: Libanus is confounded and decayed:[16] and Saron is become as a desert: and Basan and Carmel are shaken.[17]

10. Now will I rise up, saith the Lord: now will I be exalted, now will I lift up Myself.

11. Ye shall conceive heat;[18] ye shall bring forth stubble: your breath as fire shall devour you.

12. And the peoples shall be as ashes after a fire:[19] as a bundle of thorns[20] they shall be burnt with fire.

13. Hear, ye that are afar off, what I have done; and ye that are near, know my strength.

14. The sinners in Sion are afraid; trembling hath seized upon the hypocrites.[21] Which of you can dwell with devouring fire? which of you shall dwell with everlasting burnings?[22]

15. He that walketh justly,[23] and speaketh uprightly,[24] that casteth away the gain of oppression,[25] and shaketh from his hands[26] all bribes, that stoppeth his ears lest he hear blood,[27] and shutteth his eyes that he may see no evil:[28]

16. He shall dwell on high; the strongholds of rocks shall be his refuge;[29] bread is given him; his waters are sure.[30]

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[13] אראלם. It is difficult to fix the meaning of this term. P. "Their valiant ones." Ges. understands it of messengers sent to seek peace. They cry aloud, imploring the proud enemy to grant peace, whilst they weep for the calamities of the besieged city. It was customary for ambassadors, suing for peace, to weep, in order to move those whom they addressed.

[14] A treaty had subsisted between Achaz and the Assyrian king, which the latter no longer respected.

[15] Sennacherib haughtily rejected the prayers of the citizens.

[16] Hath withered away.

[17] The fruits have been shaken from the trees. The trees themselves have been cast to the ground.

[18] H. P. "Chaff." The image of a false conception is frequently employed to signify counsels that are frustrated.

[19] H. P. "Like the burnings of lime." The consternation and destruction of the Assyrian forces are compared to burning.

[20] H. P. "As thorns cut up."

[21] Wicked men were found among the people.

[22] This may be understood of a Divine visitation, likened to a great fire; but it is naturally referred to that everlasting burning which awaits hypocrites and sinners, according to the express declaration of our Lord. The prophet passes to state the happiness and rewards of the just man.

[23] Ps. 14: 2. הלך צדקת. Conduct marked by good actions is meant.

[24] Language conformable to truth and justice.

[25] He seeks no gain by unjust exactions, or oppressive measures.

[26] Casts them from him indignantly: refuses to take hold of them.

[27] Plots to murder. He rejects all propositions to take away life unlawfully.

[28] Is averse to crime: turns away from it with horror.

[29] His place of refuge. He shall be secure under Divine protection.

[30] Necessary support will be given him by Divine Providence.

17. His eyes shall see the king[31] in his beauty; they shall see the land far off.

18. Thy heart shall meditate fear:[32] where is the learned?[33] where is he that pondereth the words of the law?[34] where *is* the teacher of little ones?[35]

19. The shameless[36] people thou shalt not see, the people of deep[37] speech: so that thou canst not understand the utterance[38] of his tongue, in whom there is no wisdom.

20. Look upon Sion, the city of our solemnity: thy eyes shall see Jerusalem, a rich[39] habitation, a tent that cannot be removed: neither shall the stakes thereof be taken away forever; neither shall any of the cords thereof be broken:

21. Because only there our Lord is magnificent: a place of rivers,[40] very broad and spacious streams: no ship with oars shall pass by it; neither shall the great galley pass through it.

22. For the Lord is our judge; the Lord is our lawgiver: the Lord is our king: He will save us.

23. Thy tacklings are loosed,[41] and they have no strength: thy mast is in such condition, that thou canst not spread the flag. Then shall the spoils of much prey be divided: the lame shall take the spoil.

24. Neither shall he that is near, say: I am feeble.[42] The people that dwell therein, shall have their iniquity taken away from them.

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## CHAPTER XXXIV.

### THE GENERAL JUDGMENT OF THE WICKED.

1. COME near, ye gentiles, to hear; and hearken, ye peoples: let

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[31] Hezekiah, enthroned in his palace, may be regarded as a type of the Messiah.

[32] Subjects of terror, the remembrance of which, when they have passed away, afford satisfaction.

[33] P. "The scribe," who enrolled the names.

[34] P. "The receiver"—the collector of tributes. On the overthrow of Sennacherib, the Jews might ask themselves these questions with astonishment.

[35] H. P. "Where is he that counted the towers?" the officer appointed to their charge. These officers were types of learned worldlings, whose knowledge is folly before God. 1 Cor. 1: 20. Symmachus, as well as St. Jerome, read with points different from those in the received edition.

[36] P. "Fierce." L. "Barbarous." Symmachus agrees with St. Jerome. Ges. considers it as equivalent to barbarous. The Assyrians were of a strange speech for the Israelites. The Jews were such for those who announced to them the Gospel.

[37] Dark, obscure.

[38] The speech which this people utters.

[39] H. P. "Quiet."

[40] The prophet contemplates the heavenly Jerusalem, whose rivers are imaginary, figurative of pure joys, undisturbed by hostile displays.

[41] The enemy is represented under the image of a dismantled ship of war.

[42] The citizen shall not complain, but shall receive pardon, and be preserved from calamity.

the earth hear, and all that is therein, the world, and everything that cometh forth of it.[1]

2. For the indignation of the Lord is on all nations,[2] and his fury on all their army: He hath killed them, and delivered them to slaughter.

3. Their slain shall be cast forth; and out of their carcasses shall rise a stench: the mountains shall be melted with their blood.[3]

4. And all the host of the heavens shall pine away,[4] and the heavens shall be folded together as a book: and all their host shall fall down as the leaf falleth from the vine, and[5] from the fig-tree.[6]

5. For My sword is inebriated in heaven;[7] behold it shall come down upon Idumea,[8] and on the people devoted[9] by Me to judgment.

6. The sword of the Lord is filled with blood; it is made thick with the blood of lambs and buck-goats, with the blood of rams full of marrow: for there is a victim of the Lord in Bosra, and a great slaughter in the land of Edom.[10]

7. And the unicorns[11] shall go down with them, and the bulls with the bullocks:[12] their land shall be soaked with blood, and their ground with the fat of fat ones,

8. For it is the day of the vengeance of the Lord,[13] the year of recompenses[14] of the judgment of Sion.

9. And the streams thereof shall be turned into pitch, and the ground thereof into brimstone: and the land thereof shall become burning pitch.

10. Night and day it shall not be quenched; the smoke thereof shall go up forever: from generation to generation it shall lie waste; none shall pass through it forever and ever.

11. The bittern and hedge-hog[15] shall possess it: the owl and the

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[1] The inhabitants of the earth are poetically represented as coming forth from it.

[2] The prophet proclaims the Divine judgments against the wicked throughout the world.

[3] This is an exaggerated mode of expressing the greatness of the slaughter.

[4] The great luminaries of heaven shall grow dim and fade.

[5] H. P. "And as a falling fig."

[6] These bold figures are employed to express extraordinary calamities. The order of the heavens remains unchanged; but at the end of time strange phenomena are to mark the approaching consummation. Matt. 24 : 29; Apoc. 6 : 13.

[7] Destined to this work of justice.

[8] This is mentioned by way of example.

[9] H. P. "Of my curse"—devoted to slaughter.

[10] The slaughter of the wicked by the Israelites, in obedience to the Divine mandate, is represented as the immolation of victims to God. Bosra was a city of Edom.

[11] The Reim here spoken of are thought to be buffaloes, or bulls.

[12] H. P. "The bullocks with the bulls."

[13] Any visitation of God may be so styled: but the close of time with the Divine judgment is especially the day of the Lord.

[14] The year of punishment on account of crimes against Sion.

[15] The utter desolation of a land visited by Divine justice is strikingly described. The bituminous character of the soil adjacent to the Dead Sea has suggested the description. Gen. 19 . 28. It is an image of worse punishments. Apoc. 14 : 11.

raven shall dwell in it:[16] and a line shall be stretched out upon it, to bring it to nothing, and a plummet, unto desolation.[17]

12. The nobles thereof shall not be there: they shall call rather upon the king,[18] and all the princes thereof shall be nothing.

13. And thorns and nettles shall grow up in its houses, and the thistle in the fortresses thereof: and it shall be the habitation of dragons, and the pasture of ostriches.[19]

14. And demons[20] and monsters[21] shall meet; and the hairy ones[22] shall cry out to one another: there hath the lamia[23] lain down, and found rest for herself.

15. There hath the hedge-hog[24] had its hole, and brought up its young ones, and hath dug round about, and cherished them in the shadow thereof: thither are the kites gathered together one to another.

16. Search ye diligently in the book of the Lord, and read:[25] not one of them was wanting; one hath not sought for the other:[26] for that which proceedeth out of my mouth, He hath commanded; and His Spirit it hath gathered them.[27]

17. And He hath cast the lot for them;[28] and His hand hath divided it to them by line:[29] they shall possess it forever; from generation to generation they shall dwell therein.

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## CHAPTER XXXV.

THE JOYFUL FLOURISHING OF CHRIST'S KINGDOM; IN HIS CHURCH SHALL BE A HOLY AND SECURE WAY.

1. THE land that was desolate and impassable shall be glad; and the wilderness shall rejoice, and shall flourish like the lily.[1]

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[16] Its desolation is further expressed by representing it as the resort of wild and solitary animals.

[17] As it were measured out and allotted by Divine justice. Compare Gen. 12.

[18] P. "They shall call the nobles thereof to the kingdom, but none shall be there." The entire overthrow of the kingdom is shown, from the fact that none consent to assume its government.

[19] A deserted place.

[20] Wild cats, according to Bochart.

[21] Wild dogs.

[22] Satyrs, "shaggy monsters." Al.

[23] A witch. P. "The screech owl."

[24] קפוז V. "Ericius." P. "The great owl." The term rendered by V. in v. 11 in the same way is different: קפוד.

[25] In the record of these prophecies. The prophet challenges the comparison of the event with the predictions.

[26] There has been no failure in any particular.

[27] The Spirit of God had gathered these predictions, and fulfilled them.

[28] For His people.

[29] As it were measuring out an inheritance.

[1] The Targum and Sept. so understand H. Others take it for the rose. The conversion of the heathen nations to Christianity is foretold.

2. It shall bud forth and blossom, and shall rejoice with joy and praise: the glory of Libanus is given to it: the beauty of Carmel and Saron; they shall see the glory of the Lord, and the beauty[2] of our God.

3. Strengthen ye the feeble hands, and make the weak knees firm.[3]

4. Say to the faint-hearted: Take courage, and fear not: behold, your God will bring revenge, recompensing.[4] God Himself will come, and will save you.

5. Then shall the eyes of the blind be opened; and the ears of the deaf shall be unstopped.

6. Then shall the lame man leap as a hart; and the tongue of the dumb shall be free:[5] for waters are broken out in the desert, and streams in the wilderness.[6]

7. And that which was dry land shall become a pool, and the thirsty land springs of water. In the dens where dragons dwelt before,[7] shall rise up the verdure of the reed and the bulrush.

8. And a path and a way shall be there; and it shall be called the holy way:[8] the unclean shall not pass over it; and this shall be to you a straight way, so that fools shall not err therein.[9]

9. No lion shall be there; nor shall any mischievous beast go up by it, nor be found there:[10] but the redeemed shall walk *there*.

10. And the redeemed of the Lord shall return, and come into Sion with praise; and everlasting joy shall be on their heads: they shall obtain joy and gladness; and sorrow and mourning shall flee away.[11]

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[2] P. "Excellency."

[3] Heb. 12 : 12.

[4] The Israelites are assured that just vengeance of the wrongs which they suffered shall finally be inflicted, by way of recompense of their patient endurance. Better vengeance was reserved for the time of the Messiah, who should crush the infernal powers, and save His elect. 2 Thess. 1 : 6, 7, 8.

[5] P. "Shall sing." The miracles of Christ are plainly predicted. See Matt. 11 : 5.

[6] Spiritual streams of grace.

[7] Where idolatry reigned.

[8] The way is truly holy. The unclean do not pass over it; for, although many sinners profess the way of holiness, they fail to walk in it. The enemy of man can never get possession of it, by corrupting the teaching or worship of the church.

[9] The certainty of the Christian way is such as to prevent fatal error on the part even of the unlettered, when properly disposed.

[10] The devil, as a lion, goes about, but cannot prevail against the humble Christian, whom no temptation can separate from Christ, as long as his will clings to Him. Much less can the devil prevail against the church.

[11] Eternal joy crowns the faithful.

## CHAPTER XXXVI.

### SENNACHERIB INVADES JUDA: HIS BLASPHEMIES.

1. And it came to pass in the fourteenth year of king Hezekiah, that Sennacherib, king of the Assyrians, came up against all the fortified cities of Juda, and took them.[1]

2. And the king of the Assyrians sent Rabsaces from Lachis to Jerusalem, to king Hezekiah, with a great army: and he stood by the aqueduct of the upper pool in the way of the Fuller's field.

3. And there went out to him Eliacim, the son of Helciah, who was over the house,[2] and Sobna, the scribe, and Joahe, the son of Asaph, the recorder.

4. And Rabsaces said to them: Tell Hezekiah:[3] Thus saith the great king, the king of the Assyrians: What is this confidence wherein thou trustest?

5. [4]Or with what counsel or strength dost thou prepare for war? on whom dost thou trust, that thou art revolted from me?

6. Lo, thou trustest on this staff, a broken reed on Egypt: upon which if a man lean, it will go into his hand, and pierce it:[5] so is Pharao, king of Egypt, to all that trust in him.

7. But if thou answer me: We trust in the Lord our God: is it not He whose high places and altars Hezekiah hath taken away, and hath said to Juda and Jerusalem: Ye shall worship before this altar?[6]

8. And now deliver thyself[7] up to my lord the king of the Assyrians, and I will give thee two thousand horses, and thou wilt not be able on thy part to find riders for them.[8]

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[1] The history is now resumed. It is given nearly in the same terms in 4 Kings 18 : 13; 2 Par. 32 : 1. It is also referred to Eccl. 48 : 20. It is not important whether the original statement was made by the prophet, and copied into the history, or was taken from the history by the prophet, or from some public record by the prophet and historians.

[2] Master of the palace—lord steward. He had succeeded Jobna, as predicted. *Supra* 22 : 20. St. Jerome, however, thinks that Sobna here mentioned is a different individual.

[3] He does not style him king.

[4] P. "I say, sayest thou (but *they are* but *vain* words) *I have* counsel and strength for war." V. omits a few words not necessary to express the meaning. P. inserts some to explain the others. The text literally is: "I have said: but word of lips, counsel and strength for war." Many MSS. have: "thou hast said." Rabsaces intimates that Hezekiah mistook mere words for the power of resistance.

[5] This is an expressive similitude of the injury likely to result from the alliance. St. Jerome remarks, that no history records that Hezekiah sought aid from the Egyptian king. The hostility of the Egyptians to Sennacherib was itself calculated to fill Hezekiah with hope.

[6] This appeared to the Assyrian a demerit, likely to provoke the Deity.

[7] P. "Give pledges." L. "Enter into a contest with." It may mean: enter into terms. It is by way of challenge.

[8] Horsemanship was not much practised by the Israelites, horses being used almost exclusively for war purposes. Hezekiah could not easily find 2000 good horsemen.

9. And how wilt thou stand against the face of the judge[9] of one place, of the least of my master's servants? But if thou trust in Egypt,[10] in chariots and in horsemen:

10. And am I now come up without the Lord[11] against this land to destroy it? The Lord said to me: Go up against this land, and destroy it.

11. And Eliacim, and Sobna, and Joahe said to Rabsaces: Speak to thy servants in the Syrian[12] tongue: for we understand it: speak not to us in the Jews' language[13] in the hearing of the people, that are upon the wall.[14]

12. And Rabsaces said to them: Hath my master sent me to thy master and to thee, to speak all these words; and not rather to the men that sit on the wall; that they may eat their own dung, and drink their water with you?[15]

13. Then Rabsaces stood, and cried out with a loud voice in the Jews' language, and said: Hear the words of the great king, the king of the Assyrians.

14. Thus saith the king: Let not Hezekiah deceive you; for he shall not be able to deliver you.

15. And let not Hezekiah make you trust in the Lord, saying: The Lord will surely deliver us; this city shall not be given into the hands of the king of the Assyrians.

16. Do not hearken to Hezekiah; for thus saith the king of the Assyrians: Do with me that which is for your advantage;[16] and come out to me, and eat ye every one of his vine, and every one of his fig-tree; and drink ye every one the water of his cistern,[17]

17. Till I come and take you away to a land, like to your own, a land of corn and of wine, a land of bread and vineyards.

18. Neither let Hezekiah trouble[18] you, saying: The Lord will

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[9] Prince, governor.

[10] For, in regard of.

[11] Without a Divine impulse. Rabsaces alleged that his prince was divinely moved to undertake the war. It is not likely that he claimed a special inspiration, or impulse: but he fancied that the undertaking was approved of by God.

[12] The Aramean language, of which the text speaks, was common to the Assyrians and Syrians. It was different from the Syriac afterwards spoken, which closely resembles the Hebrew, whilst that was not intelligible to the Jews.

[13] יהודית *Jewish*, here applied to the Hebrew tongue, shows that the kingdom of Juda regarded it as specially their own. The ten tribes had been already led into captivity by Salmanasar, the father or grandfather of Sennacherib. The name may have been used from the time of the schism of Jeroboam.

[14] The besieged are thus described as anxious and despondent.

[15] A vulgar expression to signify extreme distress and starvation. 2 Par. 32 : 10, 11.

[16] Al. "Make with me a blessing." This often means a gift. Chal. "Peace."

[17] He holds out the prospect of security and plenty in case of their submission, intimating, however, that they should be transferred to the Assyrian dominions.

[18] Lead you astray.

deliver us. Have any of the gods of the nations delivered their land out of the hand of the king of the Assyrians?

19. Where is the god of Emath, and of Arphad? where is the god of Sepharvaim? have they delivered Samaria out of my hand?

20. Who is there among all the gods of these lands, that hath delivered his[19] country out of my hand, that the Lord may deliver Jerusalem out of my hand?[20]

21. And they held their peace, and answered him not a word. For the king had commanded, saying: Answer him not.

22. And Eliacim, the son of Helciah, that was over the house, and Sobna, the scribe, and Joahe, the son of Asaph the recorder, went in to Hezekiah, with their garments rent, and told him the words of Rabsaces.

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## CHAPTER XXXVII.

HEZEKIAH, HIS MOURNING AND PRAYER. GOD'S PROMISE OF PROTECTION. THE ASSYRIAN ARMY IS DESTROYED. SENNACHERIB IS SLAIN.

1. And it came to pass, when king Hezekiah had heard it, that he rent his garments,[1] and covered himself with sackcloth, and went into the house of the Lord.[2]

2. And he sent Eliacim, who was over the house, and Sobna, the scribe, and the ancients of the priests, covered with sackcloth, to Isaiah, the son of Amos, the prophet.

3. And they said to him: Thus saith Hezekiah: This day is a day of tribulation, and of rebuke, and of blasphemy; for the children are come to the birth, and there is not strength to bring forth.[3]

4. It may be the Lord thy God will hear[4] the words of Rabsaces, whom the king of the Assyrians, his master, hath sent to blaspheme the living God, and to reproach with words which the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that is left.[5]

5. And the servants of king Hezekiah came to Isaiah.

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[19] Their.

[20] He vainly confounds the power of the true God with that of false divinities.

[1] 4 Kings 19 : 1.

[2] This was his custom in all distress and difficulty. *Infra* 5 : 14.

[3] By this comparison it is signified that the people of Juda had not strength to defend themselves. Their efforts were unavailing. *Supra* 26 : 17, 18.

[4] Not favorably, but so as to punish them.

[5] The whole kingdom of Juda may be meant, since it was a remnant of the entire nation, after the ten tribes had been carried into captivity: but the phrase seems to mark a state of distress.

6. And Isaiah said to them: Thus shall ye say to your master: Thus saith the Lord: Be not afraid of the words that thou hast heard, with which the servants of the king of the Assyrians have blasphemed Me.

7. Behold, I will send a spirit[6] upon him; and he shall hear a message, and shall return to his own country: and I will cause him to fall by the sword in his own country.

8. And Rabsaces returned, and found the king of the Assyrians besieging Lobna. For he had heard that he was departed from Lachis,

9. And he heard say about Tharaca, the king of Ethiopia:[7] He is come forth to fight against thee. And when he heard it, he sent messengers to Hezekiah, saying:

10. Thus shall ye speak to Hezekiah, the king of Juda, saying: Let not thy God, in whom thou trustest, deceive thee, saying: Jerusalem shall not be given into the hand of the king of the Assyrians.

11. Behold, thou hast heard all that the kings of the Assyrians have done to all countries which they have destroyed; and canst thou be delivered?

12. Have the gods of the nations delivered them whom my fathers have destroyed, Gozam,[8] and Haram, and Reseph, and the children of Eden, that were in Thalassar?

13. Where is the king of Emath, and the king of Arphad, and the king of the city of Sepharvaim, of Ana, and of Ava?

14. And Hezekiah took the letter from the hand of the messengers, and read it, and went up to the house of the Lord: and Hezekiah spread it before the Lord.[9]

15. And Hezekiah prayed to the Lord, saying:

16. O Lord of hosts, God of Israel, who sittest on the Cherubim; Thou alone art the God of all the kingdoms of the earth; Thou hast made heaven and earth.

17. Incline, O Lord, Thy ear, and hear: open, O Lord, Thy eyes, and see, and hear all the words of Sennacherib, which he[10] hath sent to blaspheme the living God.

18. For of a truth, O Lord, the kings of the Assyrians have laid waste lands, and their countries.

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[6] A disposition, inclination, will. Ges. shows that this is the meaning. God prepared and disposed Sennacherib to believe the report and act on it: yet not so as to impart false impressions, or to determine his will. P. "A blast." Al. "Behold, I am putting a spirit in him." L. "An (other) spirit."

[7] He lived in Upper Egypt, having probably Thebes for his capital.

[8] A place of Northern Mesopotamia, on the river Chaboras.

[9] The piety of the king is particularly manifest in this circumstance.

[10] Who hath sent.

19. And they have cast their gods into the fire; for they were not gods, but the works of men's hands, of wood and stone: and they brake them in pieces.

20. And now, O Lord our God, save us out of his hand: and let all the kingdoms of the earth know, that Thou only art the Lord.

21. And Isaiah, the son of Amos, sent to Hezekiah, saying: Thus saith the Lord the God of Israel: For the prayer thou hast made to Me concerning Sennacherib the king of the Assyrians:

22. This is the word which the Lord hath spoken of him: The virgin, the daughter of Sion despiseth thee, and laugheth thee to scorn: the daughter of Jerusalem waggeth the head after thee.

23. Whom hast thou reproached, and whom hast thou blasphemed, and against whom hast thou raised thy voice, and lifted up thy eyes on high? to[11] the Holy One of Israel.

24. By thy servants thou hast reproached the Lord; and hast said: With the multitude of my chariots I will go up to the height of the mountains, to the top of Libanus: and I will cut down its tall cedars, and its choice fir-trees, and will enter to the top of its height, to the forest of its Carmel.[12]

25. I have digged, and drunk water, and have dried up with the sole of my foot all the rivers shut up in banks.[13]

26. Hast thou not heard what I have done to it of old?[14] from the days of old I have formed it: and now I have brought it to effect: and it hath come to pass that opposing hills[15] and fortified cities should be destroyed.[16]

27. The inhabitants of them were weak of hand; they trembled, and were confounded: they became like the grass of the field, and the herb of the pasture, and like the grass of the housetops, which withered before it was ripe.

28. I know thy dwelling, and thy going out, and thy coming in, and thy rage against Me.

29. When thou wast mad against Me, thy pride came up to My

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[11] V. "Ad." Al. thinks that this clause is not by way of answer to what precedes.

[12] Fruitful field.

[13] *Supra* 19: 6. מצור P. "Of the besieged places." The passage of great bodies of troops seems to be meant, through the dried beds of canals or rivers.

[14] H. P. "From afar." It is, however, here taken for "of old," as appears from the corresponding member.

[15] V. "Collium compugnantium." It is not easy to conjecture the meaning of V. In 4 Kings 19: 25, "Eruntque in ruinam collium pugnantium civitates munitæ."

[16] The text, according to Vatable, to whom Cornelius a Lapide assents, signifies rather that fortified cities were reduced to heaps of ruins.

ears: therefore I will put a ring in thy nose, and a bit between thy lips: and I will turn thee back by the way by which thou camest.[17]

30. But to thee this shall be a sign: Eat this year the things that spring of themselves; and in the second year eat fruits: but in the third year sow and reap, and plant vineyards, and eat the fruit of them.[18]

31. And that which shall be saved of the house of Juda, and which is left, shall take root downward, and shall bear fruit upward:

32. For out of Jerusalem shall go forth a remnant, and salvation from mount Sion: the zeal of the Lord of hosts will do this.

33. Wherefore thus saith the Lord concerning the king of the Assyrians: He shall not come into this city, nor shoot an arrow into it, nor come before it with shield, nor cast a trench about it.[19]

34. By the way that he came, he shall return: and into this city he shall not come, saith the Lord.

35. And I will protect this city, and will save it for My own sake, and for the sake of David, My servant.

36. And the angel of the Lord went[20] out, and slew in the camp of the Assyrians a hundred and eighty-five thousand. And they arose[21] in the morning, and behold, they were all dead[22] corpses.

37. And Sennacherib, the king of the Assyrians, went out, and departed, and returned, and dwelt in Ninive.

38. And it came to pass, as he was worshipping in the temple of Nesroch his God, that Adramelech and Sarasar his sons slew him with the sword:[23] and they fled into the land of Ararat: and Asarhaddon, his son, reigned in his stead.

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[17] As an animal brought under control. Rings were put in the nose of buffaloes, as bits were put in the mouth of horses.

[18] God, in token of their deliverance from Sennacherib, tells them to eat of the spontaneous produce of the earth, the first year, and of the fruits of the trees the second year, but to attend to tilling and vinedressing in the third, promising them that they shall eat of the fruits of their labors. This promise, with the providential provision during the two first years, serves as a token of their being rescued from his attack. It appears that Sennacherib was absent during the greater part of the time.

[19] God is pleased to protect certain places consecrated to His worship. In the protection which He bestows, although He is chiefly moved by His own goodness, He regards the fidelity and devotedness of His servants.

[20] 4 Kings 19 : 35; Job 1 : 21; Eccl. 48 : 24; 1 Macc. 7 : 41; 2 Macc. 8 : 19.

[21] The prince and others who were spared.

[22] St. Jerome refers to Herodotus and Berosus, as testifying the defeat and overthrow of Sennacherib. Herodotus, on the authority of the priests of Sethos, a priest king of Lower Egypt, states that when Sennacherib invaded it, a prodigious number of rats, by the miraculous interposition of the god Pthah, entered the Assyrian camp by night, and gnawed the quivers, bows, and shields, so that in the morning the invaders, being without arms, fled in confusion. This statement indirectly supports the fact of the miraculous overthrow of Sennacherib, which was the occasion of the fable.

[23] The length of time which passed after his return is not known. The occasion of the parricidal act is also uncertain. Reference is made to it in Tobias 1 : 21.

## CHAPTER XXXVIII.

HEZEKIAH BEING ADVERTISED THAT HE SHALL DIE, OBTAINS BY PRAYER A PROLONGATION OF HIS LIFE: IN CONFIRMATION OF WHICH THE SUN GOES BACK. THE CANTICLE OF HEZEKIAH.

1. In those days Hezekiah was sick[1] even to death: and Isaiah the son of Amos, the prophet, came to him, and said to him: Thus saith the Lord: Take order with thy house; for thou shalt die, and not live.

2. And Hezekiah turned his face toward the wall,[2] and prayed to the Lord:

3. And said: I beseech Thee, O Lord, remember how I have walked before Thee in truth, and with a perfect heart, and have done that which is good in Thy sight.[3] And Hezekiah wept with great weeping.[4]

4. And the word of the Lord came to Isaiah, saying:

5. Go and say to Hezekiah: Thus saith the Lord the God of David thy father: I have heard thy prayer, and I have seen thy tears: behold, I will add to thy days fifteen years:

6. And I will deliver thee and this city out of the hand of the king of the Assyrians: and I will protect it.[5]

7. And this shall be the sign to thee from the Lord, that the Lord will do this thing which He hath spoken:

8. Behold, I will bring again the shadow of the lines,[6] by which it is now gone down to the sun-dial of Achaz[7] with the sun, ten lines backward. And the sun returned ten lines by the degrees by which it was gone down.[8]

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[1] 4 Kings 20 : 1; 2 Par. 32 : 24. The sickness being of itself mortal, the announcement of the prophet was made accordingly, without prejudice to Divine interposition.

[2] As one in affliction, and intent on prayer.

[3] This was not stated boastingly. "Happy is the man whose conscience in the time of affliction is supported by the remembrance of good works." St. Jerome.

[4] His sorrow, according to St. Jerome, arose from the fact that as yet no heir was born to perpetuate the royal race, and secure the fulfilment of the promises.

[5] H. P. "This city."

[6] Eccl. 48 : 26.

[7] It appears to have been made by his order. He may have borrowed the model from the Babylonians, who probably had them at that period.

[8] The sun-dial may have been of a very simple form, such as a pillar at the head of a stairs, placed in such a way as to throw the shadow according to the apparent motion of the sun. The instantaneous change of so many lines to an opposite direction could not take place naturally. The corresponding change in the solar movement, or rather the turning back of the earth on her axis, was a still greater display of Divine power, which, however, presented no difficulty to the Creator and Ruler of all things. Some conceive the change on the dial to have taken place by the Divine act without any disturbance of the general order.

9. The writing of Hezekiah, king of Juda, when he had been sick, and was recovered of his sickness.

10. I said: In the midst[9] of my days I shall go to the gates of hell:[10] I sought for the[11] residue of my years.

11. I said: I shall not see the Lord God in the land of the living. I shall behold man no more, nor the inhabitant of rest.[12]

12. My generation[13] is at an end; and it is rolled away from me, as a shepherd's tent.[14] My life is cut off, as by a weaver:[15] whilst I was yet but beginning,[16] He cut me off: from morning even to night Thou wilt make an end of me.

13. I hoped till morning; as a lion so hath He broken all my bones: from morning even to night Thou wilt make an end of me.[17]

14. I cry like a young swallow;[18] I moan[19] like a dove: my eyes are weakened looking upward: Lord, I suffer violence: answer Thou for me.

15. What shall I say, or what shall He answer for me, whereas He Himself hath done it?[20] I will recount[21] to thee all my years in the bitterness of my soul.[22]

16. O Lord, if man's life be such, and the life of my spirit be in such things as these,[23] Thou wilt correct me, and make me live.

17. Behold, for peace is my bitterness most bitter:[24] but Thou hast

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[9] P. "In the cutting off." Ges. translates it: "rest," when he was in peace and quiet.

[10] L. "I must enter the gates of the nether world."

[11] P. "I am deprived of." The verb, as here punctuated, has this force.

[12] Of a tranquil world: חדל. The lower regions are meant. See Ges. and Simonis. Being with the occupants of the silent world, he will no longer share in the busy scenes of life.

[13] Life, as in the following member.

[14] Like a temporary tent raised by nomadic shepherds, who roll it up when about to pass to another station.

[15] As a web that is completed, and cut off from the thrum, or threads connecting it with the loom. This is expressed in the first person in the text, but in the third by St. Jerome.

[16] The text signifies: "From the woof He cut me off."

[17] His sufferings under the Divine visitation are compared to those of a man whose bones are broken in pieces by a lion.

[18] Another bird is subjoined in the text, the name of which is not certain. P. "Like a crane, or a swallow."

[19] V. Meditabor.

[20] God was the author of his affliction, as subsequently of his deliverance. P. "He hath both spoken unto me, and Himself hath done it." God had fulfilled His promise.

[21] H. P. "I shall go softly." The easy motion of a mourner is meant. H. Hezekiah purposes to walk before God, as one mindful of affliction.

[22] On account of his past sufferings.

[23] The text is obscure. Moderns understand it, that man's life, and the life of Hezekiah in particular, was dependent on the power and promises of God. "Because he is already secure, and suffers no longer the things of which he complains, he philosophizes concerning the human condition, and says: Lord, if such is life, and we are born on such condition, Thou hast checked me, but Thou hast given me life anew, and hast given me peace, having put to flight the Assyrian. Yet my peace is more painful to me than all my sorrow, since whilst the people enjoy peace and security, I find myself at the gate of death." St. Jerome.

[24] His severe affliction had resulted in unexpected deliverance and restoration to health.

delivered my soul that it should not perish; Thou hast cast all my sins behind Thy back.

18. For hell will not thank Thee; neither will death praise Thee: nor will they that go down into the pit, look for Thy truth.

19. The living, the living, he shall give praise to Thee, as I do this day: the father shall make Thy truth known to the children.

20. O Lord, save me, and we will sing our psalms[25] all the days of our life in the house of the Lord.

21. Now Isaiah had ordered that they should take a lump of figs, and lay it as a plaster upon the boil, and that he should be healed.

22. And Hezekiah had said: What shall be the sign that I shall go up to the house of the Lord?[26]

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## CHAPTER XXXIX.

HEZEKIAH SHOWS ALL HIS TREASURES TO THE AMBASSADORS OF BABYLON: UPON WHICH ISAIAH FORETELLS THE BABYLONISH CAPTIVITY.

1. At that time Merodach Baladan, the son of Baladan, king of Babylon,[1] sent letters and presents to Hezekiah: for he had heard that he had been sick, and was recovered.[2]

2. And Hezekiah rejoiced at their coming: and he showed them the storehouse of his aromatical spices, and of the silver, and of the gold, and of the sweet odors, and of the precious perfume, and all the storehouses of his furniture, and all things that were found in his treasures. There was nothing in his house, nor in all his dominion, that Hezekiah did not show them.

3. Then Isaiah the prophet came to king Hezekiah, and said to him: What said these men, and from whence came they to thee? And Hezekiah said: From a far country they came to me, from Babylon.

4. And he said: What saw they in thy house? And Hezekiah said: All things that are in my house have they seen: there was not anything which I have not shown them in my treasures.

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[25] H. P. "My songs to the stringed instruments."

[26] St. Jerome remarks that these two verses should be read before the song of Hezekiah.

[1] The distinction of this kingdom from that of Assyria at this period is pointed out by St. Jerome.

[2] The miraculous character of the recovery is believed, by St. Jerome, to have been known at Babylon from the celestial phenomenon, and to have given occasion to the embassy. He relies on the testimony of 2 Par. 32 : 31: "They were sent to him, to inquire of the wonder that had happened upon the earth."

5. And Isaiah said to Hezekiah: Hear the word of the Lord of hosts.

6. Behold, the days shall come, that all that is in thy house, and that thy fathers have laid up in store until this day, shall be carried away into Babylon:[3] there shall not anything be left, saith the Lord.

7. And of thy children that shall issue from thee, whom thou shalt beget, they shall take away: and they shall be eunuchs[4] in the palace of the king of Babylon.

8. And Hezekiah said to Isaiah: The word of the Lord, which He hath spoken, is good.[5] And he said: Only let peace and truth be in my days.[6]

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## CHAPTER XL.

THE PROPHET COMFORTETH THE PEOPLE WITH THE PROMISE OF THE COMING OF CHRIST TO FORGIVE THEIR SINS. GOD'S ALMIGHTY POWER AND MAJESTY.

1. Be comforted, be comforted, My people,[1] saith your God.

2. Speak ye to the heart of Jerusalem,[2] and call to her: for her evil[3] is come to an end; her iniquity is forgiven: she hath received of the hand of the Lord double for all her sins.[4]

3. The voice of one crying in the desert:[5] Prepare ye the way of the Lord; make straight in the wilderness the paths of our God.

4. Every valley shall be exalted: and every mountain and hill

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[3] This is the earliest definite prediction of the Babylonian captivity. The vain complacency of Hezekiah did not provoke so great a chastisement, but was the occasion of its being declared. The sins of the people, which had accumulated during a long period, were its cause.

[4] Officers in the palace were so styled, although not really such. L. "Court servants."

[5] Just and adorable. The pious king recognizes the justice of the Divine decree.

[6] This prayer was not culpably selfish. It is natural to shrink from suffering, so that we do not displease God by asking Him to spare us, provided we submit altogether to His will.

[1] H. P. "Comfort ye, comfort ye, My people." This address may be considered as directed to relieve the people afflicted by the announcement of the Babylonian captivity; but, in a higher sense, it is referred to the coming of the Messiah.

[2] Gen. 34 : 3.

[3] H. P. "Her warfare is accomplished." *Malitia* in V. seems to have been substituted by mistake for *militia*. The military service is used to denote the period of trial and suffering. L. "Her time of sorrow."

[4] As if she were punished twice as much as she deserved. This is to express the greatness of her sufferings. St. Jerome explains it as referring to two chastisements, the one inflicted by the Babylonians, the other by the Romans.

[5] Matt. 3 : 3; Mark 1 : 3: Luke 3 : 4; John 1 : 23. The language of the prophet may be applied to the return of the people from captivity, but only as the type of the advent of Christ, which was announced by the Baptist, and which alone corresponds fully with the Divine prophecy. It is not likely that the roads were prepared for the return of the people; but as it was usual to prepare them for a sovereign making the visit of his dominions, the prophet avails himself of this usage to convey important instruction.

shall be made low: and the crooked shall become straight, and the rough ways plain.

5. And the glory of the Lord shall be revealed; and all flesh together shall see,[6] for the mouth of the Lord hath spoken.

6. The voice of one saying: Cry. And I said: What shall I cry? All flesh is grass,[7] and all the[8] glory thereof as the flower of the field.

7. The grass is withered, and the flower is fallen, because the spirit[9] of the Lord hath blown upon it. Indeed the people is grass:

8. The grass withereth and the flower falleth: but the word of our Lord endureth forever.[10]

9. Get thee up upon a high mountain, thou that bringest good tidings[11] to Sion: raise thy voice with strength, thou that bringest good tidings to Jerusalem: lift it up; fear not. Say to the cities of Juda: Behold your God:[12]

10. Behold, the Lord God will come with strength; and His arm shall rule: behold, His reward is with Him, and His work is before Him.[13]

11. He will feed His flock like a shepherd: He will gather together the lambs with His arm, and will take them up in His bosom: and He Himself will carry them that are with young.[14]

12. Who hath measured the waters in the hollow of His hand, and weighed the heavens with his palm? who hath poised with three fingers the bulk of the earth,[15] and weighed the mountains in scales, and the hills in a balance?[16]

13. Who hath forwarded[17] the spirit of the Lord? or who hath been His counsellor, and hath taught Him?

14. With whom hath He consulted? and who hath instructed Him, and taught Him the path of justice, and taught Him knowledge, and showed Him the way of understanding?[18]

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[6] All men shall witness the Divine glory as revealed and foretold.

[7] Eccl. 14 : 18; James 1 : 10; 1 Pet. 1 : 24.

[8] P. "The goodliness thereof." הסדו. Lit. "Mercy," "kindness." Lowth, after Houbigant, thinks the true reading to be חורו.

[9] All human greatness is blasted by the Divine breath, as flowers, in Palestine, by the eastern or southern wind.

[10] The Divine decree cannot fail, or be frustrated.

[11] It is in the feminine singular. Sion is here addressed, and Jerusalem in the next clause.

[12] This invitation, to receive the Incarnate Word, is strictly applicable to the Christian dispensation.

[13] That which He had undertaken He has achieved.

[14] The traits of the Good Shepherd strikingly appear. Ezek. 34 : 23; 37 : 24; John 10 : 11.

[15] H. P. "The dust of the earth in a measure." This last term means three.

[16] The Divine power is declared by remarkable images. God exercises absolute control over the material world, which, though it appears immense to us, is small and inconsiderable in His regard.

[17] P. "Directed." L. "Meted out." Al. "Measured."

[18] Wisdom 9 : 13; Rom. 11 : 34; 1 Cor. 2 : 16. God is self-existent and independent, the source of His own wisdom and excellence.

15. Behold, the Gentiles are as a drop of a bucket, and are counted as the smallest grain of a balance:[19] behold, the islands[20] are as a little dust.

16. And Libanus shall not be enough to burn,[21] nor the beasts thereof sufficient for a burnt-offering.

17. All nations are before Him as if they had no being at all, and are counted to Him as nothing, and vanity.

18. To whom then will ye liken God? or what image will ye make for Him?

19. Hath the workman cast a graven *statue?* or hath the goldsmith covered it with gold, or the silversmith with plates of silver?

20. He[22] hath chosen strong wood, that will not rot: the skilful workman seeketh how he may set up an idol that may not be moved.[23]

21. Do ye not know? hath it not been heard? hath it not been told you from the beginning? have ye not understood the foundations of the earth?[24]

22. It is He that sitteth upon the globe of the earth; and the inhabitants thereof are as locusts: He stretcheth out the heavens as nothing,[25] and spreadeth them out as a tent to dwell in.

23. He bringeth the searchers of secrets[26] to nothing, He hath made the judges[27] of the earth as vanity.

24. And surely their stock was neither planted, nor sown, nor rooted in the earth: suddenly He bloweth upon them; and they are withered, and a whirlwind taketh them away as stubble.[28]

25. And to whom have ye likened Me, or made Me equal, saith the Holy One?

26. Lift up your eyes on high, and see, who hath created these things; who bringeth out their host by number, and calleth them all by their names:[29] by the greatness of His might, and strength, and power, not one of them was missing.

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[19] As the slightest dust resting on the scales without disturbing its equilibrium.

[20] The countries beyond the waters—all distant lands.

[21] Its forests would not suffice to burn victims.

[22] P. "He that is so impoverished that he hath no oblation." The term translated "impoverished" was taken by St. Jerome for the name of a wood. The text speaks of one who has become impoverished by making golden or silver idols, and therefore procures incorruptible wood, and employs a skilful workman to fashion it, that it may be a permanent object of worship. The psalmist contrasts these works of men with the great Creator.

[23] That may support itself without the aid of a chain.

[24] From the foundations. It seems to correspond to "the beginning."

[25] P. "As a curtain"—as an awning, or tent.

[26] H. P. "Princes." [27] Rulers.

[28] Their entire dependence on God and their utter instability are declared in various ways.

[29] The knowledge of God, and His control over all the heavenly bodies, are expressed in this manner. He is likened to a general bringing out his soldiers to battle, and naming each one familiarly.

27. Why sayest thou, O Jacob, and speakest, O Israel: My way is hidden from the Lord: and my judgment is passed over from my God?[30]

28. Knowest thou not, or hast thou not heard? the Lord is the everlasting God, who hath created the ends of the earth: He shall not faint, nor labor; neither is there any searching out of His wisdom.

29. It is He that giveth strength to the weary, and increaseth force and might to them that are not.[31]

30. Youths shall faint and labor; and young men shall fall by infirmity.[32]

31. But they that hope in the Lord[33] shall renew their strength; they shall take wings as eagles,[34] they shall run, and not be weary; they shall walk and not faint.

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## CHAPTER XLI.

THE REIGN OF THE JUST ONE: THE VANITY OF IDOLS.

1. LET the islands keep silence before Me,[1] and the nations take new strength: let them come near, and then speak: let us come near to judgment[2] together.

2. Who hath raised up the Just One from the east, hath called Him to follow Him?[3] He will give the nations in His sight, and He shall rule over kings: He will give *them* as dust to His sword,[4] as stubble driven by the wind to His bow.

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[30] This implies a complaint of being neglected by Divine Providence. The servant of God is addressed by the two names which the patriarch bore. "The meaning is: You say: earthly things do not interest God, nor does He consider what each one of us performs: wherefore we are unjustly oppressed." St. Jerome.

[31] The attention of God to the wants of His creatures is manifested by the relief and support constantly extended to them. If, for a time, they seem forsaken, it is with a view to exercise their virtue, and to render the Divine interposition more remarkable.

[32] No reliance can be placed on natural strength or vigor, since we need Divine favor and support for its successful employment. The verb is in two forms, to denote their being utterly weakened.

[33] Hope disposes men to receive Divine aid.

[34] The popular persuasion was, that eagles, by a change of plumage, renewed their youth after a certain period. Reference to this opinion does not necessarily imply its approval.

[1] This serves to show the importance of the matter to be treated of and declared. The islands are taken, as above, for distant nations beyond the seas. The silence enjoined is preparatory to a solemn examination.

[2] As if to discussion.

[3] P. "Who raiseth up the righteous man from the East, called him to his post?" Ges., after some ancient interpreters noted by St. Jerome, understands this of Cyrus, whose justice was celebrated. St. Jerome himself explains it of Christ. Sept., Syr., Chald., V.

[4] Dust and stubble are not objects of the sword or bow, but express utter impotency.

3. He pursueth them: He passeth in peace:[5] no path appeareth after His feet.[6]

4. Who hath wrought and done these things,[7] calling the generations from the beginning? I the Lord, I am the first and the last.[8]

5. The islands saw it and feared; the ends of the earth were astonished; they drew near, and came.

6. Every one shall help his neighbor, and shall say to his brother: Be of good courage.

7. The coppersmith striking with the hammer encouraged him that forged at that time,[9] saying: It is ready for soldering:[10] and He fastened it with nails, that it should not be moved.

8. But thou, Israel, art My servant, Jacob whom I have chosen, the seed of Abraham My friend.[11]

9. In him[12] I have taken thee from the ends of the earth, and from the remote parts[13] thereof I have called thee, and said to thee: Thou art My servant: I have chosen thee, and have not cast thee away.

10. Fear not, for I am with thee: turn not aside, for I am thy God: I have strengthened thee, and have helped thee; and the right hand of My Just One hath upheld thee.[14]

11. Behold all that fight against thee shall be confounded and ashamed: they shall be as nothing; and the men shall perish that strive against thee.

12. Thou shalt seek them, and shalt not find,[15] the men that resist thee: they shall be as nothing; and as a thing consumed the men that war against thee.

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[5] He pursues hostile nations and kings, and proceeds securely, despite of opposition.

[6] This means that no trace remains of his march. The text intimates that his progress is through countries which he had never before traversed. The he-goat in Daniel is described as not touching the earth. Dan. 8 : 5.

[7] The success of a warrior is not in question, but all the mighty deeds predicted by the prophet. God calls men into existence in successive generations, from the beginning of time, and employs them for His high purposes.

[8] H. P. "With the last." God is before all things, and He coexists with the last of His creatures. *Infra* 44 : 6; 48 : 12; Apoc. 1 : 8, 17; 22 : 13.

[9] P. "The carpenter encourageth the goldsmith, *and he* that smiteth *with* the hammer him that smote the anvil."

[10] Al. "Of the solder: it is good." This appears to be the force of the text as rendered by St. Jerome. The makers of idols praise the soldering, and rely on the nails to keep the idol in its place.

[11] This title vastly surpasses human honors. 2 Par. 20 : 7; James 2 : 23.

[12] The Israelites, in the first instance, were called in the person of Abraham. The gentiles from the ends of the earth succeeded to the promises. P. "*Thou* whom." The Hebrew אשר may be taken adverbially: "because."

[13] P. "The chief men." R. supports the version of St. Jerome, which gives a meaning parallel to the preceding member.

[14] Al. finds fault with the use of the future tense here, and in v. 13, 14, 15 in P., as being unnecessary, and without warrant. Past aid is referred to as implying a pledge of future support.

[15] They shall disappear.

13. For I am the Lord thy God, who take thee by the hand, and say to thee: Fear not, I have helped thee.

14. Fear not thou worm[16] Jacob, ye that are dead[17] of Israel: I have helped thee, saith the Lord, and[18] thy Redeemer, the Holy One of Israel.

15. I have made thee as a new threshing wain, with teeth like a saw: thou shalt thresh the mountains, and break them in pieces; and shalt make the hills as chaff.

16. Thou shalt fan them: and the wind shall carry them away, and the whirlwind shall scatter them:[19] and thou shalt rejoice in the Lord; in the Holy One of Israel thou shalt be joyful.

17. The needy and the poor seek for waters, and there are none: their tongue is dry with thirst.[20] I the Lord will hear them: I the God of Israel will not forsake them.

18. I will open rivers in the high hills, and fountains in the midst of the plains.[21] I will turn the desert into pools of waters, and the impassable land into streams of waters.[22]

19. I will plant in the wilderness the cedar, and the thorn, and the myrtle, and the olive-tree: I will set in the desert the fir-tree, the elm, and the box-tree together:[23]

20. That they may see and know, and consider and understand together that the hand of the Lord hath done this, and the Holy One of Israel hath created it.

21. Bring your cause near, saith the Lord: bring hither, if ye have anything, said the King of Jacob.

22. Let them come, and tell us all things that are to come: tell us the former things what they were: and we will set our heart *upon them*, and shall know the latter end of them, and tell us the things that are to come.

23. Show the things that are to come hereafter; and we shall know

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[16] Despised by others.

[17] P. "Ye men of Israel." כִּתֵּי. V. read: מֵתֵי. Aquila and Theodotion had the same reading, which R. adopts, but Ges. rejects.

[18] The conjunction has here the force of the relative pronoun and verb substantive: "Who is." It may be omitted in the translation.

[19] The power of a victorious army crushing the enemy is signified by this imagery, which, however, is scarcely applicable to the Jewish people. The kingdom of the Messiah bore down before it the various earthly empires.

[20] St. Jerome remarks, that "the Gentiles not having the knowledge of the truth, sought for wholesome waters through various teachers and the maxims of philosophers, but did not attain to them."

[21] H. P. "Valleys."

[22] The graces of the Gospel are the fulfilment of this prophecy.

[23] These various trees are images of spiritual graces, according to St. Jerome.

that ye are gods.[24] Do ye also good or evil, if ye can: and let us speak and see together.[25]

24. Behold, ye are of nothing,[26] and your work of that which hath no being:[27] he that hath chosen you is an abomination.[28]

25. I have raised up *one* from the north:[29] and he cometh from the rising of the sun:[30] he will call on My name; and he shall make princes to be as dirt, and[31] as the potter treading clay.

26. Who hath declared from the beginning, that we may know;[32] and from time of old, that we may say: Thou art just? There is none that showeth, nor that foretelleth, nor that heareth your words.[33]

27. The first[34] shall say to Sion: Behold, they are here, and to Jerusalem I will give one that bringeth good tidings.[35]

28. And I saw, and there was no one even among them[36] to consult, or who, when I asked, could answer a word.

29. Behold, they are all in the wrong, and their works are vain: their idols are wind and vanity.

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## CHAPTER XLII.

THE OFFICE OF CHRIST. THE PREACHING OF THE GOSPEL TO THE GENTILES. THE BLINDNESS AND REPROBATION OF THE JEWS.

1. Behold My servant;[1] I will uphold Him: My elect, My soul

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[24] The prediction of future events, which are dependent on no necessary cause, is a mark of knowledge divinely imparted. "The truth of divination," says Tertullian, "is an evidence of Divinity." Apol. 100: 20. Men may conjecture with probability what may take place in some circumstances; but they cannot determine it beyond doubt, whenever the free concurrence of human agents is required. St. Jerome observes, that the Pagan oracles always mixed up falsehood with truth, and indulged in a studied ambiguity.

[25] The text alludes to the hostile meeting of combatants. 4 Kings 14: 8, 12. The people of God address the worshippers of idols, and challenge them to a close inspection of their respective causes, and a decisive struggle.

[26] L. "Less than nothing."

[27] Idolatry. L. "Less than a breath."

[28] The idol is conceived as choosing his worshippers.

[29] Cyrus with his army marched from Media, which was to the north of Babylon. Christ is the great conqueror of idolatry and sin.

[30] Persia was far away to the east of Judea.

[31] He shall be as the potter. The crushing of princes by the victorious monarch is thus expressed. Christ crushes earthly kingdoms by His power, divesting them of their impiety, and subjecting them to His cross.

[32] These victories had not been previously announced. Idolaters are reproached as having no knowledge of future events.

[33] No one among the idolaters could show that the events had been predicted by any but the prophet of God.

[34] Al. "First to Zion, behold, behold them." The prophet of God was first to make the joyful announcement.

[35] One is put for many—the body of prophets.

[36] The idolaters.

[1] The Messiah. Matt. 12: 8. "It is not to be wondered that He should be called a servant, being

delighteth in Him:[2] I have put My spirit upon Him; He shall bring forth judgment[3] to the Gentiles.

2. He shall not cry, nor have respect to person;[4] neither shall His voice be heard abroad.

3. The bruised reed He will not break: and smoking flax He will not quench:[5] He shall bring forth judgment unto truth.[6]

4. He shall not be sad, nor troublesome,[7] till He set judgment in the earth:[8] and the islands shall wait for His law.

5. Thus saith the Lord God creating[9] the heavens, and stretching them out: establishing the earth, and the things that spring out of it: giving breath to the people upon it, and life to them that tread thereon.

6. I the Lord have called Thee in justice, and taken Thee by the hand, and kept Thee. And I have given Thee for a covenant[10] of the people, for a light of the Gentiles:

7. To open the eyes of the blind, and bring forth the prisoner out of prison, and them that sit in darkness out of the prison-house.

8. I the Lord,[11] this is My name: I will not give My glory to another, nor My praise[12] to graven things.

9. The things that were first, behold, they are come: and new things do I declare: before they spring forth, I will make you hear them.

10. Sing ye to the Lord a new song: His praise is from the ends of the earth: ye that go down to the sea, and all that is therein:[13] ye islands, and ye inhabitants of them.

11. Let the desert and the cities thereof resound:[14] Cedar dwelleth

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made of a woman, made under the law, who being in the form of God, humbled Himself, taking the form of a servant." St. Jerome.

[2] Matt. 3 : 17; 17 : 5.

[3] Justice, right, the knowledge of salvation.

[4] This clause is not in the text. The term נשא which is thus translated, means rather, "lift up." P. From the context it appears that the raising of the voice is meant. St. Jerome gives both translations. Matt. 12 : 19.

[5] The abstaining from breaking off from the stem a reed already broken, and hanging loosely on it, and the omission to extinguish a wick that burns dimly, are images of the great forbearance of our Lord.

[6] His teaching shall be directed to establish the reign of truth.

[7] St. Jerome reads: "He shall not be crushed:" but subjoins the other translation.

[8] Until He establish truth and justice. "He shall not hasten to inflict punishment, since He reserves the true judgment to the end of time." St. Jerome.

[9] The participle, which corresponds to H., V. expresses the continuance of creative action. John 5 : 17.

[10] To be the subject of a covenant, of which the people shall partake. *Infra* 49 : 6; Luke 2 : 32; Acts 13 : 47.

[11] *Infra* 48 : 11.

[12] I will not share My honor with them.

[13] V. "Plenitude:" *lit.* "its fulness." The fishes that fill the sea seem to be meant. St. Jerome applies it to the Apostles, who crossed the sea to spread the faith.

[14] The inhabitants of towns and cities in the midst of vast districts thinly inhabited are invited to lift their voice in praise.

in houses:[15] ye inhabitants of Petra,[16] give praise; they shall cry from the top of the mountains.

12. They shall give glory to the Lord, and shall declare His praise in the islands.

13. The Lord will go forth as a mighty man: as a warrior will He stir up zeal: He will shout and cry: He shall prevail against His enemies.[17]

14. I have always held my peace; I have kept silence; I have been patient; I will speak as a woman in labor;[18] I will destroy and swallow up at once.[19]

15. I will lay waste the mountains and hills, and will make all their grass wither: and I will turn rivers into islands, and will dry up the standing pools.

16. And I will lead the blind into the way which they know not: and in the path which they were ignorant of, I will make them walk: I will make darkness light before them, and crooked things straight:[20] these things have I done to them, and I have not forsaken them.[21]

17. They are turned back: greatly confounded let them be that trust in a graven thing, that say to a molten thing: Ye are our gods.

18. Hear, ye deaf; and ye blind, behold, that ye may see.

19. Who is blind, but My servant?[22] or deaf, but he to whom I have sent My messengers?[23] Who is blind but he that is sold?[24] or who is blind, but the servant of the Lord?

20. Thou that seest many things, wilt thou not observe them? thou that hast ears open, wilt thou not hear?

21. And the Lord was willing to sanctify him,[25] and to magnify the law, and exalt it.

22. But this is a people that is robbed and spoiled: they are all

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[15] The descendants of Cedar, a son of Ismael. Being nomadic shepherds, they dwelt for the most part in tents. The term here used is understood of villages, or a collection of tents.

[16] A city in Arabia Petræa. These places are specified as well known to the Israelites. All nations are invited to praise God.

[17] The power of God is manifested in the overthrow of idolatry, as well as in diffusing the knowledge and blessings of revelation.

[18] God is represented as holding back His judgments against the wicked, like a woman in labor who retains her breath.

[19] He threatens them with immediate destruction. Al. thinks that it refers to what has been just stated: "I will pant and gasp at once."

[20] The blessings of revelation are set forth.

[21] P. "Will I do." Al. regards this translation as arbitrary. H. has the perfect tense.

[22] God complains of His people, who in many things proved blind and deaf. The term servant is here applied to the nation.

[23] Al. "Deaf like My messenger whom I will send." The nation is here spoken of as sent by God, inasmuch as they were to make Him known to the Gentiles in the midst of whom they lived. V. gives an easier meaning, which it is difficult to elicit from the text.

[24] כמשלם L. P. "As *he that is* perfect." Al. "The devoted one." Philipson: "The purchased."

[25] P. "Was well pleased for His righteousness sake."

the snare of young men:[26] and they are hid in prison-houses: they are made a prey; and there is none to deliver them: a spoil, and there is none that saith: Restore.

23. Who is there among you that will give ear to this, that will attend and hearken for times to come?

24. Who hath given Jacob for a spoil, and Israel to robbers? hath not the Lord Himself, against whom we have sinned?[27] And[28] they would not walk in His ways: and they have not hearkened to His law.

25. And He hath poured out upon Him the indignation of His fury, and a strong battle, and hath burnt him round about,[29] and he knew not; and set him on fire; and he understood not.

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## CHAPTER XLIII.

GOD COMFORTS HIS CHURCH, PROMISING TO PROTECT HER FOREVER: HE EXPOSTULATES WITH THE JEWS FOR THEIR INGRATITUDE.

1. And now thus saith the Lord that created thee, O Jacob, and formed thee, O Israel:[1] Fear not, for I have redeemed[2] thee, and called thee by thy name:[3] thou art Mine.

2. When thou shalt pass through the waters[4] I will be with thee: and the rivers shall not cover thee: when thou shalt walk in the fire,[5] thou shalt not be burnt; and the flames shall not burn in thee:

3. For I the Lord thy God, the Holy One of Israel, thy Savior:

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[26] P. "*They are* all of them snared in holes." Ges. understands by these, prisons, as in the following clause. This could not be said of the people generally during the captivity. It is a picture of suffering applicable to various circumstances.

[27] He boldly ascribes to God the calamities which have overtaken the people: but points to the transgressions of the law as the immediate cause.

[28] For.

[29] War and burning are consequences of the just wrath of God. St. Jerome refers this passage to the destruction of Jerusalem by the Romans, and adds: "They do not understand the cause of their punishment, namely, their rejection of the Son of God."

[1] This is explained by St. Jerome of the spiritual Israel: "The choir of Apostles, and the primitive Church of Christ, gathered from the Jewish people, is addressed."

[2] H. expresses the act of a near relation, vindicating his rights in regard to property, or avenging a wrong inflicted on him. It is applied to the spiritual Israel in the strict sense of redemption. "Let him not fear persecutors, since he is redeemed by the blood of Christ, who called him by name, and styles him specially His people, through familiarity." St. Jerome.

[3] Pointed thee out specially, declared thee to belong to Me.

[4] As through a country that is flooded, or through overwhelming torrents.

[5] This is a more vivid image of extreme danger. God promises protection; not, however, of a miraculous character.

I have given Egypt for thy ransom, Ethiopia, and Saba in place of thee.[6]

4. Since thou becamest honorable in My eyes thou art glorious: I love thee, and I will give men[7] for thee, and peoples for thy life.

5. Fear not, for I am with thee: I will bring thy seed from the east, and gather thee from the west.

6. I will say to the north: Give up: and to the south: Keep not back: bring My sons from afar, and My daughters from the ends of the earth.[8]

7. And every one that calleth upon My name,[9] I have created him for My glory:[10] I have formed him and made him.

8. Bring forth the people that are blind, and have eyes; that are deaf, and have ears.[11]

9. All the nations are assembled together, and the tribes are gathered: who among you can declare this, and make us hear the former things?[12] let them bring forth their witnesses:[13] let them be justified,[14] and hear, and say: It is truth.

10. Ye are My witnesses, saith the Lord, and My servant whom I have chosen; that ye may know, and believe Me, and understand that I Myself am. Before Me there was no God formed, and after Me there shall be none.[15]

11. I, I am the Lord:[16] and there is no Savior besides Me.

12. I have declared,[17] and have saved:[18] I have made it heard; and there was no strange one[19] among you. Ye are My witnesses, saith the Lord, and[20] I am God.

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[6] Saba is taken to be Meroe, a part of Ethiopia, celebrated for commerce. These nations were given over for a time to the power of the Assyrians, in place of Israel. In the Divine dispensations, national punishments are sometimes transferred without detriment to justice. Others consider that God abandoned these nations with most others to idolatry, reserving the Israelites for His worshippers. They take these nations to be alleged as examples for nations in general.

[7] Hostages, or the nations, as expressed in the corresponding clause.

[8] The conversion of nations is predicted.

[9] H. P. "That is called by My name"—on whom the Divine protection is invoked.

[10] God does all principally for His own glory, although He imparts blessings to the objects of His favor and mercy.

[11] Blindness and deafness, in regard to supernatural things, are often accompanied with great intelligence and learning. The Jews, especially their leaders, were often reproached with blindness by our Lord.

[12] Those which are to be accomplished sooner.

[13] Who can predict future things.

[14] By proofs of their foreknowledge, if they can produce them.

[15] God was before all; He shall always be. The term "formed" is applicable to false deities only. Its employment here implies a severe sarcasm on idols.

[16] Osee 13: 4.

[17] Announced and proclaimed the Divine existence, and the vanity of idols.

[18] Wrought salvation for His worshippers. This may be understood of all former instances of Divine interposition.

[19] No idol.

[20] This conjunction is here equivalent to "that." The people had full evidence of the Divine power, which was repeatedly displayed in their behalf.

13. And from the beginning I am the same: and there is none that can deliver out of My hand: I will work, and who shall turn it away?[21]

14. Thus saith the Lord your Redeemer, the Holy One of Israel: For your sake I sent[22] to Babylon, and brought down all their bars,[23] and the Chaldeans glorying[24] in their ships.

15. I *am* the Lord your Holy One, the Creator of Israel, your King.

16. Thus saith the Lord, who made a way in the sea, and a path in the mighty waters:[25]

17. Who brought forth[26] the chariot and the horse, the army and the strong:[27] they lay down to sleep together, and they shall not rise again:[28] they are broken as flax, and are extinct.[29]

18. Remember not former things, and look not on things of old.[30]

19. Behold, I do new things;[31] and now they shall spring forth; verily ye shall know them: I will make a way in the wilderness, and rivers in the desert.

20. The beast of the field shall glorify Me, the dragons and the ostriches:[32] because I have given waters in the wilderness; rivers in the desert, to give drink to My people, to my chosen.

21. This people have I formed for Myself: they will show forth My praise.

22. Thou hast not called on Me, O Jacob; neither[33] hast thou labored about Me, O Israel.

23. Thou hast not offered Me the ram[34] of thy holocaust, nor hast thou glorified Me with thy victims: I have not caused thee to serve[35] with oblations, nor wearied thee with incense.

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[21] Hinder, or defeat. Christ declares His saving power, which no adversary can defeat. John 10 : 28.

[22] Cyrus.

[23] P. "Nobles." Theodotion: "Brave." It is commonly rendered "fugitives"—those who escaped from the city. L. connects it with ships: "In swift vessels brought them all down." V. is supported by Aben Ezra.

[24] The term is taken likewise for a cry of wail. The fugitives, carried away in ships, bewailed their misfortune.

[25] For His people through the Red Sea.

[26] From Egypt.

[27] H. P. "The power."

[28] The destruction of the Egyptians is here described.

[29] They are destroyed quickly, like tow that is burnt.

[30] He thus excites hope of higher favors.

[31] 2 Cor. v. 17; Apoc. 21 : 5.

[32] The miracle performed in favor of the people resulted to the benefit of the animals, which are poetically represented as glorifying God for it. St. Jerome explains it of idolaters, resembling beasts in their manners, but reclaimed and won to the worship of Christ.

[33] The negation is not in the text, which means rather, "for thou hast been weary of Me." This reproach is addressed to carnal Israel, which loathed the Divine service, and rejected the Redeemer.

[34] "Sheep." Neglect to offer victims signifies neglect to worship acceptably.

[35] God did not demand frequent offerings or incense. The rejection of the legal rites is insinuated. The term employed for "serving," or worshipping, is applied in the next verse to God, whom the Israelites made, as it were, instrumental in their sins, and wearied with their transgressions. The second verb "wearied" occurs in both verses.

24. Thou hast brought Me no sweet cane[36] with money; neither hast thou filled Me with the fat of thy victims. But thou hast made Me serve with thy sins;[37] thou hast wearied Me with thy iniquities.

25. I, I am He that blotteth out thy iniquities for My own sake,[38] and I will not remember thy sins.

26. Put Me in remembrance, and let us plead together; tell if thou hast anything to justify thyself.[39]

27. Thy first father[40] sinned: and thy teachers[41] have transgressed against Me.

28. And I have profaned the holy princes:[42] I have given Jacob to slaughter, and Israel to reproach.[43]

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## CHAPTER XLIV.

GOD'S FAVOR TO HIS CHURCH. THE FOLLY OF IDOLATRY. THE PEOPLE SHALL BE DELIVERED FROM CAPTIVITY.

1. And now hear, O Jacob My servant,[1] and Israel whom I have chosen.

2. Thus saith the Lord that made and formed thee, thy helper from the womb:[2] Fear not, O My servant Jacob, and thou most righteous[3] whom I have chosen.

3. For I will pour out waters upon the thirsty ground, and streams upon the dry land: I will pour out My spirit upon thy seed, and my blessing upon thy offspring.[4]

4. And they shall spring up among the herbs, as willows beside the running waters.

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[36] For perfume.

[37] The perverse dispositions of the worshipper seemed almost to render God a partaker of his evil heart.

[38] On account of His own goodness.

[39] God challenges the Jews to examine their relations to Him.

[40] Some understand Adam: others Abraham, who, however, is reproached with no sin. Ges. takes it for ancestors generally. St. Jerome applies it to the entire people in the desert.

[41] Interpreters of the Divine will. Moses and Aaron are specially understood by St. Jerome.

[42] They were treated with rigorous justice, being excluded from the promised land.

[43] The people were delivered over to death. All adults, who came forth from Egypt, perished in the desert, with two exceptions, Josue and Caleb.

[1] Jer. 30 : 10; 46 : 27. In the person of Jacob the spiritual Israel is addressed.

[2] This alludes to the preference divinely given to Jacob, even whilst in a state of embryo.

[3] וישרון. It is a term of affection, denoting the righteous Israel. See Deut. 32 : 15; 33 : 5, 26.

[4] Grace is promised, under the image of waters and of genial air. Earthly blessings were suited to a carnal people.

5. One will say: I am the Lord's; and another will call himself by the name of Jacob; and another will subscribe with his hand:[5] To the Lord, and surname himself[6] by the name of Israel.

6. Thus saith the Lord the king of Israel, and his Redeemer, the Lord of hosts: I am the first, and I am the last,[7] and besides Me there is no god.

7. Who is like to Me? let him call and declare: and let him set before Me the order since I appointed the ancient people:[8] and the things to come, and that shall be hereafter, let them show to them.

8. Fear ye not; neither be ye troubled, from that time I have made thee hear, and have declared: ye are My witnesses. Is there a God besides Me; a Maker,[9] whom I know not?

9. The makers of idols are all of them nothing; and their best beloved things[10] shall not profit them. They are their witnesses, that they do not see, nor understand, that they may be ashamed.

10. Who hath formed a god, and made a graven thing profitable for nothing?

11. Behold, all the partakers thereof shall[11] be confounded: for the makers are men: they shall all assemble together, they shall stand and fear, and shall be confounded together.

12. The smith[12] hath wrought with his file: with coals and with hammers he hath formed it, and hath wrought it with the strength of his arm:[13] he shall hunger and faint: he shall drink no water, and shall be weary.[14]

13. The carpenter hath stretched out his rule; he hath formed it with a plane:[15] he hath made it with corners,[16] and hath fashioned it round with the compass: and he hath made the image of a man as it were a beautiful man dwelling in a house.[17]

14. He hath cut down cedars, taken the holm, and the oak that stood among the trees of the forest: he hath planted the pine-tree,[18] which the rain hath nourished.

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[5] This has reference to the custom of making brands on the skin, by which the individual was marked as a bondman, or as a soldier.

[6] Claiming to belong to God through Israel.

[7] *Supra* 41 : 4. *Infra* 48 : 12; Apoc. 1 : 8, 17; 22 : 13.

[8] The early race of men.

[9] P. "*There is* no God: I know not *any*." L. "There is no rock, whom I know not."

[10] Cherished idols.

[11] "His associates." L.

[12] Wisdom 13 : 11. The absurdity of idolatry is plainly set forth.

[13] Lit. "His arm of strength." "His powerful arm." L.

[14] Unless he drink water, he shall be weary from the great exertion.

[15] H. P. "With a line:" a measuring cord, or instrument to mark the outlines.

[16] P. "Planes:" carpenter's tools.

[17] This represents strikingly the inability of idols to move.

[18] To keep up the supply of timber for the making of idols.

15. And it hath served men for fuel: he took thereof, and warmed himself: and he kindled it, and baked bread: but of the rest he made a god, and adored it: he made a graven thing, and bowed down before it.

16. Half of it he burnt in the fire; and[19] with half of it he dressed his meat: he boiled pottage, and was filled, and was warmed, and said: Aha, I am warm; I have seen[20] the fire.

17. But of the residue thereof he made a god, and a graven thing for himself: he boweth down before it, and adoreth it, and prayeth to it, saying: Deliver me; for thou art my God.

18. They do not know nor understand: for their eyes are covered that they may not see, and that they may not understand with their heart.

19. They do not consider in their mind, nor know, nor have the thought to say: I have burnt part of it in the fire, and I have baked bread upon the coals thereof: I have broiled flesh, and have eaten; and of the residue thereof shall I make an idol? shall I fall down before the stock of a tree?

20. Part thereof is ashes:[21] his foolish heart adoreth it: and he will not save his soul,[22] nor say: Perhaps there is a lie[23] in my right hand.

21. Remember these things, O Jacob, and Israel; for thou art My servant. I have formed thee; thou art My servant, O Israel; forget Me not.[24]

22. I have blotted out thy iniquities as a cloud, and thy sins as a mist:[25] return to Me, for I have redeemed thee.

23. Give praise, O ye heavens, for the Lord hath shown mercy: shout with joy, ye ends of the earth: ye mountains, resound with praise; thou, O forest, and every tree within:[26] for the Lord hath redeemed Jacob; and Israel shall be glorified.[27]

24. Thus saith the Lord thy Redeemer, and thy Maker, from the womb: I am the Lord, that make all things, that alone stretch out the heavens, that establish the earth: and there is none with Me:

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[19] The conjunction is not in the text. The same half is spoken of throughout the whole verse.

[20] Felt.

[21] H. P. "He feedeth on ashes." L. "He pursueth ashes." The phrase is thought to be equivalent to feeding on the wind. Sept. has: "Know thou that their heart is ashes."

[22] The blindness of idolaters is inconceivable. To save his soul here means to recover from fatal delusion.

[23] A false god. The right hand was employed in making the idol and in worshipping it.

[24] H. P. "Thou shalt not be forgotten of Me."

[25] Causing them to disappear quickly, as a cloud is dissipated by the sun.

[26] This is a beautiful address to the material universe.

[27] A. "In Israel He will glorify Himself." L. "On Israel."

25. That make void the tokens of diviners, and make the soothsayers mad: that turn the wise backward, and that make their knowledge foolish:

26. That raise up the word of My[28] servant, and perform the counsel of My messengers, who say to Jerusalem: Thou shalt be inhabited: and to the cities of Juda: Ye shall be built; and I will raise up the wastes thereof:

27. Who say to the deep: Be dry, and I will dry up thy rivers:

28. Who say to Cyrus:[29] Thou art My shepherd,[30] and thou shalt perform all My pleasure: Who say to Jerusalem: Thou shalt be built: and to the temple: Thy foundation shall be laid.[31]

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## CHAPTER XLV.

A PROPHECY OF CYRUS, AS A FIGURE OF CHRIST, THE GREAT DELIVERER OF GOD'S PEOPLE.

1. THUS saith the Lord to My anointed,[1] to Cyrus, whose right hand I have taken hold of, to subdue nations before him, and to turn the backs of kings,[2] and to open the doors[3] before him; and the gates shall not be shut.[4]

2. I will go before thee, and I will humble the great ones of the earth:[5] I will break in pieces the gates of brass, and will burst the bars of iron.

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[28] H. P. "His."

[29] The mention of Cyrus by name long before his birth, at least above a hundred years, is a remarkable instance of a distinct prophecy, which was gloriously fulfilled.

[30] This title was given to kings, both by the profane poets and the prophets. Cyrus was specially so styled because He was to fulfil the Divine decree in behalf of the Israelites, by restoring them to their native land, and ordering the rebuilding of the temple. Josephus states, that the mention of his name by the prophet being made known to him, moved him to treat the Jews with special favor as the people of God. Ant. 11.

[31] This is properly referred to Cyrus, under whom the foundations of the temple were laid. It was built under Darius.

[1] P. "His anointed." Kings among the Jews being anointed, at least in some instances, the term is here equivalent to king. It is not known that the Persian kings were anointed.

[2] H. P. "I will loose the loins of kings." This means to deprive them of strength, to render them powerless, incapable of resisting Cyrus.

[3] "The gates of cities."

[4] St. Jerome writes: "Let us read the history of the elder Cyrus in eight books by Xenophon, and we shall see that the prediction of Isaiah was fulfilled. For what city did not lie open to him? what kings did he not subdue? what walls previously impregnable were not overthrown by his assaults?" Al. remarks, that Herodotus speaks of the gates which led to the river having been left open on the night of the attack; and Xenophon says, that the doors of the palace itself having been unguardedly left open, the invaders took possession of it almost without resistance.

[5] P. "Make the crooked places straight." Kocher understands it rather of levelling hills. St. Jerome explains it of humbling proud and haughty men.

3. And I will give thee hidden treasures, and the concealed riches of secret places,[6] that thou mayest know that I am the Lord who call thee by thy name, the God of Israel.

4. For the sake of My servant Jacob, and Israel My elect one, I have even called thee by thy name: I have surnamed thee; and thou hast not known Me.[7]

5. I am the Lord, and there is none else: there is no God besides Me: I girded[8] thee; and thou hast not known Me:[9]

6. That they may know who are from the rising of the sun, and they who are from the west, that there is none besides Me. I am the Lord, and there is none else:

7. I form the light, and create darkness.[10] I make peace,[11] and create evil:[12] I the Lord do all these things.

8. Drop dew, ye heavens, from above, and let the clouds rain the Just one:[13] let the earth be opened, and bud forth a Savior:[14] and let justice spring up together: I the Lord have created Him.[15]

9. Woe to him that gainsayeth his Maker, a sherd of the earthen pots:[16] shall the clay say to him that fashioneth it: What art thou making; and thy work is without hands?[17]

10. Woe to him that saith to his father: Why begettest thou? and to the woman: Why dost thou bring forth?[18]

11. Thus saith the Lord, the Holy One of Israel,[19] his Maker: Ask

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[6] Immense riches were gained by Cyrus from Crœsus, king of Lydia.

[7] *Supra* 44 : 5.

[8] Prepared thee for action.

[9] This marks the gratuitous character of the Divine favors bestowed on him at a time when he was ignorant of the true God, whom he afterwards gratefully acknowledged. Esdras 1 : 2.

[10] By the withdrawal of light.

[11] Give prosperity.

[12] God ordains all physical evils, which imply no moral wrong, and are subservient to his High counsels. The doctrine of two principles, the one the author of good, the other of evil, which prevailed in the East from a very early period, seems to be aimed at by this passage. St. Jerome accordingly employs it against this error, sustained by Marcion, as well as Manes, and observes that the same God is the author of both good and evil, which he ordains according to the deserts of men.

[13] Lit. "Justice."

[14] P. "Salvation." The prophet sighs for the reign of justice on earth, and prays that it may come from above. He wishes the earth to receive this heavenly influence, that it may produce germs of salvation.

[15] P. "It."

[16] Jer. 18 : 6. R. approves of this version, which implies that man, although he may have received favors from God, is but a mortal like others. He rejects the idea of a potsherd contending with another potsherd. St. Paul appears to quote this text: "O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me such?" Rom. 9 : 20.

[17] P. "Thy work, He hath no hands." The work is conceived as denying that its maker has hands to preserve, or remodel it. The absurdity of this supposition is employed to show, that man should not question the power of the Creator.

[18] The absurdity of supposing a fœtus or embryo to expostulate with a parent, is used to show, that man should not call in question the act of the Creator. St. Jerome applies it to the mystery of the Incarnation: "Woe to the man who says to the Almighty Father, why dost thou beget a Son, and to the woman, holy Mary, why dost thou bring forth?"

[19] H. P. "And."

Me of things to come, concerning My children,[20] and concerning the work of My hands give ye charge to Me.[21]

12. I made the earth: and I created man upon it: My hands stretched forth the heavens; and I have commanded all their host.[22]

13. I have raised him up to justice,[23] and I will direct all his ways: he shall build My city,[24] and let go My captives, not for ransom, nor for presents,[25] saith the Lord the God[26] of hosts.

14. Thus saith the Lord: The labor of Egypt, and the merchandise[27] of Ethiopia, and of Sabaim,[28] men of stature[29] shall come over to thee, and shall be thine: they shall walk after thee;[30] they shall go bound with manacles;[31] and they shall worship thee,[32] and shall make supplication to thee: only in thee is God; and there is no God besides thee.[33]

15. Verily thou art a hidden God, the God of Israel the Savior.[34]

16. They are all confounded and ashamed: the makers of idols[35] are gone together into confusion.

17. Israel is saved in the Lord with an eternal salvation: ye shall not be confounded; and ye shall not be ashamed forever and ever.

18. For thus saith the Lord that created the heavens, God Himself that formed the earth, and made it, the very Maker thereof: He did not create it in vain:[36] He formed it to be inhabited. I *am* the Lord, and there is no other.

19. I have not spoken in secret, in a dark place of the earth: I

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[20] Lest they should have recourse to superstitious means of acquiring knowledge, God bids them inquire of Himself concerning things to come, which implies a promise to manifest them, as far as consistent with His counsels.

[21] He bids them leave to His providence the regulation of what regards themselves, who are His children. St. Jerome thus explains it: "Since I, the Lord, the Holy One of Israel, have formed Cyrus, and he is born by My order, you give yourselves needless trouble, doubting about things to come: on the contrary, you should know that I regulate my children, the people of Israel, and the work of My hands, not by your pleasure, but according to My own will, having crested for them before, evil and darkness, and giving them now light and peace."

[22] The luminaries and all their occupants.

[23] For a fixed purpose, with a pledge to support him.

[24] Jerusalem, with the temple, was rebuilt by order of Cyrus, although the work was not accomplished during his reign. He was divinely moved and directed for this purpose.

[25] Of his own free act, prompted by belief in the true God.

[26] The text has only one Divine name.

[27] Laborers and merchants.

[28] The Sabeans.

[29] The Ethiopians were men of high stature.

[30] The people—the spiritual Israel.

[31] Manacles are used here as images of subjection and dependence.

[32] This is understood of acts of respect with petitions for protection.

[33] The pronoun is not in H. There is no God but Him who is adored in the church.

[34] This verse contains a remarkable apostrophe, called forth by the contemplation of the mystery of redemption, to which St. Jerome refers the whole context, rather than to Cyrus: "God in whom God is, more properly and truly is understood to be our Lord Jesus Christ, who says in the Gospel: 'I and the Father are one;' and 'I am in the Father, and the Father is in Me.' He is called a hidden God, on account of the mystery of the Incarnation, and God the Savior of Israel, as Jesus is interpreted."

[35] Perpetual, extending through all time.

[36] P. V. "Fabricatores errorum:" may bear this interpretation.

have not said to the seed of Jacob: Seek ye Me in vain.[37] I am the Lord that speak justice, that declare right things.

20. Assemble yourselves, and come, and draw near together, ye that are saved[38] of the Gentiles: they have no knowledge[39] that set up the wood of their graven work, and pray to a god that cannot save.

21. Tell ye, and come, and consult together: who hath declared this from the beginning, *who* hath foretold this from that time? Have not I the Lord? and there is no God else besides Me. A just God and a Savior; there is none besides Me.

22. Turn[40] to Me, and ye shall be saved, all ye ends of the earth: for I am God, and there is no other.

23. I have sworn by Myself, the word of justice shall go out of My mouth, and shall not return.[41]

24. For every knee shall be bowed to Me,[42] and every tongue shall swear.[43]

25. Therefore shall one[44] say: in the Lord are my justice[45] and power; they shall come to him; and all that resist Him,[46] shall be confounded.

26. In the Lord shall all the seed of Israel be justified and praised.[47]

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## CHAPTER XLVI.

THE IDOLS OF BABYLON SHALL BE DESTROYED. SALVATION IS PROMISED THROUGH CHRIST.

1. BEL is broken;[1] Nabo is destroyed;[2] their idols are put upon beasts and cattle:[3] your burdens of heavy weight even unto weariness.

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[37] The invitation of God to the Israelites was directed to their good. The graces which He bestows are truly effectual towards salvation, when they are not defeated by the perversity of the human will. "I promised them the kingdom of heaven, and spoke to them in the first instance: I am not come but to the sheep that are astray of the house of Israel." St. Jerome.

[38] Called to the faith, which is a state of salvation.

[39] Ignorance is characteristic of error and sin.

[40] H. P. "Look to."

[41] Shall not be frustrated.

[42] Rom. 14 : 11; Phil. 2 : 10. "This plainly has reference to the Christian people, for it is the custom of the church to bend the knee to Christ." St. Jerome.

[43] "Every tongue of barbarous nations confesses God, not in the synagogues, but in the churches of Christ." St. Jerome.

[44] Each servant of God.

[45] The text has it in the plural, which here signifies Divine favors.

[46] P. "That are incensed against him."

[47] P. "Shall glory."

[1] H. P. "Boweth down." It was a Babylonian idol.

[2] H. P. "Stoopeth." This also was a chief idol of the Babylonians. The name enters into the composition of many names, as Nabuchodonosor.

[3] To be carried away by the conquerors. The statues were of immense weight.

2. They are consumed, and are broken[4] together: they could not save him that carried them;[5] and they themselves shall go into captivity.

3. Hearken to me, O house of Jacob, and all the remnant of the house of Israel, who are carried by Me from their birth,[6] are borne up by my womb.[7]

4. Even to *your* old age I am the same; and to your gray hairs I will carry *you:* I have made *you*, and I will bear: I will carry, and will save.[8]

5. To whom have ye likened Me, and made Me equal, and compared Me, and made Me like?

6. Ye that contribute[9] gold out of the bag, and weigh out silver in the scales; and hire a goldsmith to make a god: and they fall down, and worship.[10]

7. They bear him on their shoulders,[11] and carry him, and set him in his place: and he shall stand, and he shall not stir out of his place. Yea, when they shall cry also to him, he shall not hear: he shall not save them from tribulation.[12]

8. Remember this, and be ashamed:[13] return, ye transgressors, to the heart.[14]

9. Remember the former age;[15] for I am God, and there is no God beside, neither is there the like to Me:

10. Who show from the beginning the end, and from ancient times the things that as yet are not done, saying: My counsel shall stand: and all My will[16] shall be done:

11. Who call a bird[17] from the east, and from a far country the man of My counsel:[18] and I have spoken, and will bring it to pass: I

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[4] P. "They stoop, they bow down."

[5] The animals that bore them away. "The most heavy burden of the Gentiles was the error of idolatry, which sank its followers to the earth, and could not save them, but made their souls captives of the devil and his fiends." St. Jerome.

[6] L. "A meo utero." V.

[7] God likens Himself to a mother, and declares that He will continue to perform the maternal offices towards Israel, even in old age.

[8] You.

[9] P. "Lavish."

[10] The idol made of the money of their purse.

[11] Bar. 6: 25.

[12] His utter impotency is well described.

[13] R. supports this interpretation, and rejects P. "Show yourselves men." He remarks that idolaters being addressed, are reproved, rather than encouraged. Ges. dissents.

[14] P. "Bring it again to mind"—lay it to heart.

[15] "The former things of olden times." L.

[16] P. "Pleasure." Prophecy fulfilled is justly brought forward as evidence of Divine revelation.

[17] A bird of prey—a swift conqueror as Cyrus, on whose standard a golden eagle was perched. Cyrop. 50: 7. St. Jerome, however, understands the text of Christ.

[18] The man who was to execute the Divine decree.

have created, and I will do it. Hear Me, O ye hard-hearted,[19] who are far from justice.

12. I have brought My justice near: it shall not be far off: and My salvation shall not tarry. I will give salvation in Sion,[20] and My glory in Israel.

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## CHAPTER XLVII.

### GOD'S JUDGMENT UPON BABYLON.

1. COME down: sit in the dust, O Virgin daughter of Babylon,[1] sit on the ground: there is no throne for the daughter[2] of the Chaldeans;[3] for thou shalt no more be called delicate and tender.

2. Take a mill-stone,[4] and grind meal; uncover thy shame,[5] strip thy shoulder,[6] make bare thy legs, pass over the rivers.

3. Thy nakedness shall be uncovered: and thy shame shall be seen:[7] I will take vengeance, and no man shall resist Me.[8]

4. Our Redeemer, the Lord of hosts is His name, the Holy One of Israel.[9]

5. Sit thou silent,[10] and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called the mistress[11] of kingdoms.

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[19] P. "Stout-hearted." R. prefers the other translation. The prophet addresses the wicked, who were unmoved by the display of Divine power. St. Jerome thinks that St. Stephen had this text in view when he addressed the Jews: "Ye stiff-necked and uncircumcised in heart and ears, ye always resist the Holy Ghost." Acts 7 : 51.

[20] L. "Unto Zion." This text is explained by St. Jerome of the coming of our Lord, but he adds: "Historically salvation is given to Sion, and glory to Israel, since God has made His justice near, calling the bird from the east, and the man of His will from the distant land, who should avenge the wrongs of Israel, and the overthrow of Jerusalem, and destroy Babylon and the Chaldeans; the Medes and Persians being victorious."

[1] This heathen city is represented under the usual image of a virgin. Her overthrow is signified by inviting her to sit on the ground as a slave.

[2] It is rather in the vocative case.

[3] They had settled in Babylonia.

[4] H. P. "Mill-stones." Two formed a hand-mill wrought by female slaves.

[5] The term is understood of the locks of hair which hang over the temples.

[6] L. "Lift up thy train." It refers to the preparation for wading over a river.

[7] Nahum 3 : 5. Her humiliation is likened to that of a female slave, ill clad, with little regard to modesty.

[8] In executing His design. The text simply says: "I will not meet man:" but R. maintains that St. Jerome has expressed the meaning. P. "I will not meet *thee as a* man." L. "I will not regard any man."

[9] This is the expression of the prophet in the name of the people. The downfall of Babylon is the prelude to the restoration of the Israelites.

[10] Babylon is again addressed by God.

[11] Al.

6. I was angry with My people: I have polluted[12] My inheritance, and have given them into thy hand: thou hast shown no mercy to them: upon the aged[13] thou hast laid thy yoke exceeding heavy.

7. And thou hast said: I shall be mistress forever: thou hast not laid these things to thy heart; neither hast thou remembered thy latter end.[14]

8. And now hear these things, thou luxurious one,[15] who[16] dwellest securely, that sayest in thy heart: I am,[17] and there is none else besides me: I shall not sit as a widow, and I shall not know barrenness.[18]

9. These two things shall come upon thee suddenly in one day, barrenness and widowhood.[19] All things are come upon thee,[20] because[21] of the multitude of thy sorceries, and for the great hardness[22] of thy enchanters.

10. And thou hast trusted in thy wickedness, and hast said: There is none that seeth me.[23] Thy wisdom, and thy knowledge, this[24] hath deceived thee.[25] And thou hast said in thy heart: I am; and besides me there is no other.

11. Evil shall come upon thee; and thou shalt not know the rising thereof: and calamity shall fall violently upon thee, which thou canst not keep off: misery shall come upon thee suddenly, which thou shalt not know.[26]

12. Stand now with thy enchanters,[27] and with the multitude of thy sorceries, in which thou hast labored from thy youth,[28] if so be it may profit thee anything, or if thou mayest become stronger.

13. Thou hast failed in the multitude of thy counsels: let not the astrologers stand and save thee, they that gaze at the stars, and count

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[12] Dishonored and humbled.

[13] "It is a great mark of the cruelty of Babylon not to have spared even the aged, who are generally respected even by enemies." St. Jerome.

[14] "She did not reflect on the uncertainty of future events." St. Jerome.

[15] H. P. "Given to pleasures."

[16] The conjunction has this force.

[17] Apoc. 18 : 7. "She regarded herself with complacency as without a rival." St. Jerome.

[18] P. "The loss of children."

[19] *Infra* 51 : 19. Although previously styled a virgin, she is now spoken of as a married woman, the use of figures being arbitrary. Loss of subjects and of royal authority may be understood by barrenness and widowhood.

[20] H. P. "In their perfection." L. "In their full measure." V. *universa.*

[21] L. "Despite of."

[22] P. "Abundance." Babylon was notorious for magical practices.

[23] Forgetful of the Divine presence.

[24] Wisdom and knowledge are here identified.

[25] Deception cannot arise from wisdom; but from a false confidence in one's own wisdom.

[26] Beyond all previous experience.

[27] H. P. "Enchantment." Babylon is challenged to persist in her superstitious practices, and test their advantages.

[28] From remotest antiquity.

the months,[29] that from them they may tell the things that shall come to thee.[30]

14. Behold, they are as stubble; fire hath burnt them; they shall not deliver themselves from the power of the flame: there are no coals wherewith they may be warmed, nor fire that they may sit thereat.[31]

15. Such are all the things become to thee, in which thou hast labored: thy merchants[32] from thy youth, every one hath strayed in his own way;[33] there is none that can save thee.

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## CHAPTER XLVIII.

HE REPROACHES THE JEWS FOR THEIR OBSTINACY: HE WILL DELIVER THEM OUT OF THEIR CAPTIVITY, FOR HIS OWN NAME'S SAKE.

1. HEAR ye these things, O house of Jacob, ye that are called by the name of Israel,[1] and are come forth out of the waters of Juda,[2] ye who swear by the name of the Lord, and make mention of the God of Israel, not in truth, nor in justice.[3]

2. For they are called of the holy city,[4] and are established[5] on the God of Israel: the Lord of hosts is His name.

3. The former things of old I have declared; and they went forth out of My mouth; and I have made them be heard: I did suddenly, and they came to pass.[6]

4. For I knew that thou art stubborn, and thy neck is an iron sinew, and thy forehead of brass.[7]

5. I foretold to thee of old: before they came to pass I told thee;

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[29] P. "The monthly prognosticators." L. "That announce (coming) events at new moons."

[30] The meaning, according to R., is, that the astrologers, at the time of the new moon, announced events that were to happen. He rejects the meaning of P. and L.: "Save thee from *these things* THAT shall come upon thee."

[31] The astrologers themselves shall perish in the conflagration. This fire is not for domestic use or personal comfort, but an instrument of punishment.

[32] By Babylonian merchants St. Jerome understands the astrologers. They pursue their own course, and leave the country to destruction.

[33] Gone away from the right path by a way of his own choice.

[1] This name, being given for a special reason, implied greater honor.

[2] The human origin is spoken of under the figure of a stream from a mountain. Numb. 24: 7. Juda was prominent from an early period.

[3] Perjuring themselves, or swearing profanely.

[4] They claim to be regarded as citizens of Jerusalem. The change of person is familiar to the sacred writers.

[5] They rest—rely upon.

[6] God speaks by the prophet, and refers to events predicted and fulfilled.

[7] The obstinacy of the people is declared.

lest thou shouldst say: My idols[8] have done these things: and my graven and molten things have commanded them.

6. What thou hast heard see it all: but have ye declared them?[9] I have shown thee new things from that time; and things are kept[10] which thou knowest not:

7. They are created now, and not of old;[11] and before the day, when thou heardest them not; lest thou shouldst say: Behold I knew them.

8. Thou hast neither heard nor known, neither was thy ear opened of old: for I know that transgressing thou wilt transgress; and I have called thee a transgressor from the womb.[12]

9. For My name's sake I will remove My wrath far off: and for My praise I will bridle thee,[13] lest thou shouldst perish.

10. Behold, I have refined thee, but not as silver:[14] I have chosen thee in the furnace of poverty.[15]

11. For My own sake, for My own sake will I do it, that I may not be blasphemed:[16] and I will not give My glory to another.[17]

12. Hearken to Me, O Jacob, and thou Israel, whom I call: I am He;[18] I am the first, and I am the last.

13. My hand also hath founded the earth, and My right hand hath measured the Heavens: I call them, and they stand together.[19]

14. Assemble yourselves together all, and hear: who among them hath declared these things? the Lord hath loved him:[20] he will do his pleasure in Babylon, and his arm *shall be* on the Chaldeans.

15. I, even I have spoken, and called him: I have brought him, and his way is made prosperous.

16. Come ye near unto Me, and hear this: I have not spoken in

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[8] H. P. "Mine idol." Prophecy was made in order to guard the people against the seductions of idolatry.

[9] It is the duty of true Israelites to communicate to others the Divine truths made known to themselves.

[10] Things remain undisclosed.

[11] New works of Divine goodness: "What I am about to do against Babylon." St. Jerome.

[12] From their earliest existence as a people they were transgressors.

[13] P. "Will I refrain."

[14] L. "Into." The process had not been severe as when silver is refined, which requires greater labor than the refining of gold.

[15] H. P. "Affliction."

[16] H. P. "How should My name be polluted?" God acts for His own glory. Most interpreters, as St. Jerome testifies, refer all to the coming of Christ.

[17] *Supra* 42 : 8.

[18] *Supra* 41 : 4; 44 : 6; Apoc. 1 : 8, 17; 22 : 13.

[19] His supreme summons is obeyed by heaven and earth. All creatures are like servants, prompt in attendance to receive the orders of their master.

[20] Cyrus. St. Jerome observes: "It has reference to the person of our Lord, who was truly loved by the Father, and fulfilled all the will of the Father, and overthrew in Babylon, that is, in the confusion of this world, the whole race of Chaldeans, namely, the demons, who are understood by this designation."

secret from the beginning: from the time before it was done, I was there: and now the Lord God hath sent Me,[21] and His Spirit.[22]

17. Thus saith the Lord thy Redeemer, the Holy One of Israel: I am the Lord thy God, that teach thee profitable things, that direct thee in the way that thou walkest.

18. O that thou hadst hearkened to My commandments! thy peace had been as a river,[23] and thy justice as the waves of the sea;

19. And thy seed had been as the sand, and the offspring of thy body like the gravel thereof: his name should not have perished, nor have been destroyed from before Me.

20. Come forth out of Babylon;[24] flee ye from the Chaldeans; declare it with the voice of joy: make this be heard, and speak it out even to the ends of the earth. Say: the Lord hath redeemed His servant Jacob.

21. They thirsted not in the desert, when He led them out: He brought forth water out of the rock[25] for them: and He clave the rock, and the waters gushed out.

22. There is no peace for the wicked,[26] saith the Lord.

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## CHAPTER XLIX.

CHRIST SHALL BRING THE GENTILES TO SALVATION. GOD'S LOVE TO HIS CHURCH IS PERPETUAL.

1. GIVE ear, ye islands;[1] and hearken, ye peoples from afar.[2] The Lord hath called me from the womb:[3] from the womb of my mother he hath been mindful of my name.

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[21] He that is sent, as well as He that sends, is styled JEHOVAH. The mission in time of the Son of God incarnate is here intimated.

[22] The Spirit of God was poured out on Christ. *Infra* 61 : 1 : Luke 4 : 18.

[23] Prosperity is represented under the image of a great river. "Abundance and plenty of all things are meant." St. Jerome.

[24] The captive Israelites are invited to leave their place of banishment. Jer. 51 : 6.

[25] Exod. 17 : 6; Numb. 20 : 11. Great wonders of Divine goodness doubtless marked the deliverance of the people from Babylon.

[26] *Infra* 57 : 21. This may be applied to the Babylonians and to the prevaricating Israelites.

[1] P. "Unto me." This is wanting in MS. 187 K.

[2] This address is to the converted Gentiles. Islands and peoples from afar are here identical.

[3] The prophet was chosen from the beginning of his existence: but the words especially suit Christ Himself. "What now appears obscure to the hearers, will afterwards be made known to all nations, when the angel Gabriel shall say to Joseph, concerning the child of the Virgin: 'He shall save His people.'" St. Jerome.

2. And he hath made my mouth like a sharp sword:[4] in the shadow of His hand He hath protected me,[5] and hath made me as a chosen[6] arrow: in His quiver He hath hidden me.

3. And He said to me: Thou art My servant, Israel; for in thee will I glory.

4. And I said: I have labored in vain: I have spent my strength without cause and in vain:[7] therefore my judgment is with the Lord, and my work with my God.

5. And now, saith the Lord, that formed me from the womb to be His servant, that I may bring back Jacob unto Him, and Israel will not[8] be gathered together: and I am glorified in the eyes of the Lord; and my God is made my strength.

6. And He said: It is a small thing that thou shouldst be my servant to raise up the tribes of Jacob, and to convert the dregs[9] of Israel: behold, I have given Thee to be the light of the Gentiles,[10] that Thou mayest be My salvation even to the farthest part of the earth.[11]

7. Thus saith the Lord, the Redeemer of Israel, his Holy One, to the soul that is despised,[12] to the nation that is abhorred, to the servant of rulers: Kings shall see, and princes shall rise up, and adore[13] for the Lord's sake; because He is faithful, and for the Holy One of Israel, who hath chosen thee.

8. Thus saith the Lord: In an acceptable time I have heard thee; and in the day of salvation I have helped thee:[14] and I have preserved thee, and given thee to be a covenant of the people,[15] to raise up the earth, and possess the inheritances that were destroyed:

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[4] Heb. 4 : 12: "Of this sword He Himself speaks in the Gospel: 'I came not to give peace, but the sword, by separating the wicked from the good.'" St. Jerome.

[5] *Infra* 51 : 16.

[6] P. "Polished." This epithet is wanting in one MS., and is called in question by Ges.

[7] "How hast Thou, Father, been glorified in Me, since I have labored in vain, and have not been able to recall to Thee a great portion of the Jewish people? All this is said to show the freedom of man's will. For to call belongs to God, and to believe is our act: yet, if we do not believe, God is not on that account impotent; but He avoids exercising His power, leaving our will free, that it may justly obtain a reward." St. Jerome.

[8] The negation לא was read by St. Jerome: לו is found in the margin of many MSS., which R. thinks is the correct reading, or at least the true meaning. Christ, according to the flesh, is servant of His Father, since He has taken on Him the form of a servant, in order to gather together the dispersed children of God.

[9] P. "The preserved:" those who escaped from the persecution.

[10] *Supra* 42 : 6; Acts 13 : 47.

[11] This is a distinct prophecy of the Christian revelation. Luke 2 : 32.

[12] St. Jerome interprets this of Christ, abhorred by the Jewish nation, and treated as a servant and culprit by the high priests and rulers.

[13] This is explained by St. Jerome of the homages rendered to Christ by kings, whose heart is in the hands of God, and by the princes of the Church. He refers it especially to the homages which Christ shall receive at His second coming.

[14] 2 Cor. 6 : 2.

[15] *Supra* 42 : 6.

9. That thou mayest say to them that are bound: Come forth: and to them that are in darkness: Show yourselves. They shall feed in the ways, and their pastures shall be in every plain.[16]

10. They shall not hunger, nor thirst,[17] neither shall the heat nor the sun strike them: for He that is merciful to them, will be their shepherd: and at the fountains of waters He will give them drink.

11. And I will make all My mountains a way,[18] and My paths shall be exalted.[19]

12. Behold, these shall come from afar, and behold, these from the north and from the sea, and these from the south country.[20]

13. Give praise, O ye heavens, and rejoice, O earth: ye mountains give praise with jubilation: because the Lord hath comforted His people, and He will have mercy on His poor ones.

14. And Sion said: The Lord hath forsaken me, and the Lord hath forgotten me.

15. Can a woman forget her infant, so as not to have pity on the son of her womb? and if she should forget, yet will not I forget thee.[21]

16. Behold, I have graven thee in My hands: thy walls art always before my eyes.[22]

17. Thy builders are come:[23] they that destroy thee, and make thee waste shall go out of thee.

18. Lift up thy eyes round about,[24] and see, all these are gathered together: they are come to thee: *As* I live, saith the Lord, thou shalt be clothed with all these[25] as with an ornament; and as a bride thou shalt put them about thee.

19. For thy deserts, and thy desolate places, and the land of thy destruction shall now be too narrow by reason of the inhabitants: and they that swallowed thee up, shall be chased far away.

20. The children of thy barrenness shall still say in thy ears: the place is too narrow for me; make me room to dwell in.[26]

21. And thou wilt say in thy heart: who hath begotten these? I

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[16] P. "In all high places." The term means a high level. Sheep, feeding on the way and on hills, express the abundance which the people enjoy without effort.

[17] Apoc. 7 : 16.

[18] A way over them.

[19] There shall be paths over the highest mountains.

[20] The text has the land of Sinim. Cornelius a'Lapide, after Osorius and Arias Montanus, contends that China is meant. Al., after a Protestant Chinese missioner, maintains the same opinion.

[21] Nothing can exceed the tenderness of Divine goodness towards Sion, which is the Church.

[22] As it were holding her constantly present. Allusion is made to the custom of imprinting the name of a sovereign, or of a master, on the hands of soldiers, or of slaves.

[23] All the ancient versions, except Syr., have this reading, which Eichhorn approves. P. "Thy children shall make haste." The punctuation constitutes the difference. The builders of the new Jerusalem are come: those who desire to destroy it, are banished far away.

[24] *Infra* 60 : 4.

[25] Her children and followers.

[26] The great increase of Christians in the first ages illustrates this prophecy.

was barren, and brought not forth, I was led away, and was a captive: and who hath brought up these? I *was* destitute and alone: and these where were they?[27]

22. Thus saith the Lord God: Behold, I will lift up My hand to the Gentiles, and will set up My standard[28] to the peoples. And they shall bring thy sons in their arms, and carry thy daughters upon their shoulders.

23. And kings shall be thy nursing fathers, and queens thy nurses: they shall worship thee with their face toward the earth; and they shall lick up the dust of thy feet.[29] And thou shalt know that I am the Lord; for they shall not be confounded that wait for Him.

24. Shall the prey be taken from the strong? or can that which was taken by the mighty[30] be delivered?

25. For thus saith the Lord: Yea, verily, even the captivity shall be taken away from the strong: and that which was taken by the mighty, shall be delivered.[31] But I will judge those that have judged thee; and thy children will I save.

26. And I will feed thy enemies with their own flesh: and they shall be made drunk with their own blood, as with new wine:[32] and all flesh shall know that I am the Lord that save thee, and thy Redeemer the Mighty One of Jacob.

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## CHAPTER L.

THE SYNAGOGUE SHALL BE DIVORCED FOR HER INIQUITIES. CHRIST FOR HER SAKE WILL ENDURE IGNOMINIOUS AFFLICTIONS.

1. Thus saith the Lord: What is this bill of divorce of your mother,[1] with which I have put her away? or who is My creditor, to

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[27] The Church acknowledges that the multiplication of her children was not through any virtue of her own.

[28] The cross is the great standard of Christ. It is not, however, specified in the text.

[29] St. Jerome interprets this of the Apostles and of apostolic men, who are spiritual princes. Earthly rulers owe submission and reverence to the Divine authority lodged in the Church, which, however, exacts it only from those who claim the privileges of her children.

[30] P. "The lawful captive." L. "The captive of the victor." R. understands it of a band of captives in the power of a *rigorous* lord; such being, in his opinion, the force of the term *just* as here employed.

[31] Recovered, rescued.

[32] These are exaggerated expressions, signifying their utter overthrow. The horrors of civil war partially fulfil them.

[1] The Synagogue may be considered the mother of the Christian Church, inasmuch as she preceded her, and, by her teaching and worship, prepared the way for her. She is, nevertheless, divorced from Christ, by reason of her refusal to acknowledge and obey Him.

whom I sold you? behold, ye are sold[2] for your iniquities: and for your[3] wicked deeds have I put your mother away.

2. Because I came,[4] and there was not a man:[5] I called, and there was none that would hear. Is My hand shortened and become little, that I cannot redeem?[6] or is there no strength in Me to deliver? Behold, at My rebuke I will make the sea a desert; I will turn the rivers into dry land: the fishes shall rot for want of water, and shall die for thirst.[7]

3. I will clothe the heavens with darkness, and will make sackcloth their covering.[8]

4. The Lord hath given me a learned tongue,[9] that I should know how to uphold by word him that is weary:[10] he wakeneth in the morning, in the morning[11] he wakeneth my ear, that I may hear him as a master.

5. The Lord God hath opened my ear, and I do not resist:[12] I have not gone back.

6. I have given My body to the strikers, and My cheeks to them that plucked them: I have not turned away My face from them that rebuked Me, and spit upon Me.[13]

7. The Lord God is My helper, therefore am I not confounded: therefore have I set My face as a most hard rock;[14] and I know that I shall not be confounded.

8. He is near that justifieth Me: who will contend with Me?[15] let us stand together: who is My adversary? let him come near Me.

9. Behold, the Lord God *is* my helper: who is he that shall con-

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[2] The selling of a debtor, for the satisfaction of claims against him, serves as an image of the voluntary bondage which the sinner contracts; his offences placing him in the power of his enemy. "Your sins and crimes sold you to demons; so that, being entangled in the pleasures of this world, you forsook your mother, as she forsook her Spouse." St. Jerome.

[3] Their deeds were imputed to the synagogue, the moral representative of her members.

[4] To admonish and reclaim men.

[5] St. Jerome says, that "our Lord did not find a man, because men had become beasts by sensuality." The text may simply mean that there was no one who would profit by His mission. Prov. 1 : 24.

[6] *Infra* 59 : 1.

[7] Punishments which God can inflict are intimated by these figures. Al. supports the translation in the future tense, rather than in the present, which expresses what God is wont to do.

[8] This imagery is employed to represent dreadful calamities.

[9] L. "A tongue for teaching;" a tongue gifted with a facility of expression. What precedes and what follows is referred by St. Jerome to Christ. As man He received from the Father the faculty of communicating the Divine counsels. John 15 : 15.

[10] R. approves this version.

[11] L. "To listen like those who are well taught." As a disciple listening to his instructor from early dawn, Christ, as man, receives from His Father the doctrine which He imparts. John 7 : 16; 15 : 15.

[12] His docility is expressed.

[13] We know of no circumstance in which Isaiah could have said this of himself. The victim of our sins here declares the sufferings and humiliations of His passion. Matt. 26 : 67.

[14] H. P. "A flint."

[15] Christ challenged His enemies to convict Him of sin. John 8 : 46. His disciples rest their hopes of justification on Divine mercy and His atonement. Rom. 8 : 33.

demn Me? Lo, they shall all be destroyed[16] as a garment: the moth shall eat them up.

10. Who is there among you that feareth the Lord, that heareth the voice of His servant? Let him that hath walked in darkness, and hath no light, hope in the name of the Lord, and lean upon his God.[17]

11. Behold, all ye that kindle a fire, encompassed with flames,[18] walk in the light of your fire, and in the flames[19] which ye have kindled: this is done to you by My hand; ye shall sleep in sorrows.

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## CHAPTER LI.

AN EXHORTATION TO TRUST IN CHRIST. HE SHALL PROTECT THE CHILDREN OF HIS CHURCH.

1. GIVE ear to Me, ye that follow that which is just, and that seek the Lord: look to the rock whence ye are hewn, and to the hole of the pit from which ye are dug out.[1]

2. Look to Abraham your father, and to Sara that bare you: for I called him alone, and blessed him, and multiplied him.[2]

3. The Lord therefore will comfort Sion, and will comfort all the ruins thereof: and He will make her desert as a place of pleasure,[3] and her wilderness as the garden of the Lord. Joy and gladness shall be found therein, thanksgiving, and the voice of praise.[4]

4. Hearken to Me, O my people; and give ear to Me, O My tribes:[5] for a law shall go forth from Me; and My judgment shall rest[6] to be a light of the nations.

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[16] P. "Wax old." The adversaries fail to injure Him, and are themselves destroyed.

[17] Encouraged by the instances of Divine interposition, the sufferer should not be dejected.

[18] P. "Sparks."

[19] God ordains that sinners be scorched by the flames which they enkindle. They sleep in pain, suffering the effects of their own imprudence. St. Jerome refers this passage to the calamities which the Jews brought on themselves by rejecting Christ. The destruction of their city and temple by the Romans was the consequence of their infidelity.

[1] The familiar image of stone, dug from a quarry, serves to represent the origin of the people of God. Christ is our rock. His sepulchre, according to St. Jerome, is the origin of the Church.

[2] The selection of an individual to be the stem of a nation was referred to, in order to inspire confidence in the continuance of the Divine protection.

[3] P. "Eden."

[4] The Church of nations is the spiritual Sion, in which the voice of praise always resounds.

[5] ולאומי. P. "O My nation."

[6] Shall serve as a light. "To rest" here means to be placed and established. "My judgment shall go forth for the light of the Gentiles. By it He determined and decreed that all nations should be saved." St. Jerome.

5. My Just One[7] is near at hand; My Savior[8] is gone forth; and My arms shall judge[9] peoples: the islands shall look for Me, and patiently wait for My arm.[10]

6. Lift up your eyes to heaven, and look down to the earth beneath: for the heavens shall vanish like smoke; and the earth shall be worn away like a garment;[11] and the inhabitants thereof shall perish in like manner; but My salvation shall be forever, and My justice[12] shall not fail.

7. Hearken to Me, ye that know what is just, My[13] people in whose heart is My law: fear ye not the reproach of men, and be not afraid of their blasphemies.[14]

8. For the worm shall eat them up as a garment: and the moth shall consume them as wool: but My salvation shall be forever, and my justice from generation to generation.

9. Arise, arise, put on strength, O thou arm of the Lord:[15] arise as in the days of old, in the ancient generations. Didst Thou not strike the proud one,[16] and wound the dragon?[17]

10. Didst Thou not dry up the sea,[18] the water of the mighty deep, and make the depth of the sea a way, that the delivered might pass over?

11. And now they that are redeemed[19] by the Lord, shall return, and shall come into Sion singing praises: and joy everlasting *shall be* upon their heads:[20] they shall obtain joy and gladness; sorrow and mourning shall flee away.

12. I, I myself will comfort you: who art thou,[21] that thou shouldst be afraid of a mortal man, and of the son of man, who shall wither away like grass?

13. And thou hast forgotten the Lord thy Maker, who stretched

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[7] H. "My justice"—"My salvation." Justice and salvation are promised through "Christ Jesus, who, from God, is made to us wisdom, and justice, and sanctification, and redemption." 1 Cor. 1 : 30.

[8] H. P. "My salvation."

[9] The arms of the human body are figuratively used to denote the exercise of power. The verb is also taken for rescuing and governing the people.

[10] To afford them relief.

[11] Heb. 1 : 10, 11. The final destruction of the material heavens and earth is intimated in many passages; but it may be limited to certain sensible phenomena producing such an impression. St. Jerome understands it of their change to a better state.

[12] The same nouns are in inverse order, v. 8.

[13] Ps. 36 : 31. H. "The people. My law in their heart." P. "The people in whose heart *is* My law."

[14] P. "Revilings."

[15] The Divine power is thus personified and invoked by the prophet in the name of the people.

[16] H. P. "*Art* thou not it that hath cut Rahab?"—Egypt.

[17] The crocodile. The king of Egypt is understood.

[18] Exod. 14 : 21.

[19] The converts to the Church. Two figures are used,—the first of those purchased by a near relation; the second, of those ransomed.

[20] Garlands and crowns, expressive of joy and triumph.

[21] It is feminine in H., being probably addressed to the soul.

out the heavens, and founded the earth:[22] and thou hast been afraid continually all the day before the fury of him who afflicted thee, and had prepared himself to destroy thee: where is now the fury of the oppressor?[23]

14. He shall quickly come that is going to open:[24] and he shall not kill unto utter destruction: neither shall his bread fail.

15. But I am the Lord thy God, who trouble the sea, and the waves thereof swell: the Lord of hosts is My[25] name.

16. I have put My words in thy mouth,[26] and have protected thee in the shadow of My hand, that thou mightest plant the heavens, and found the earth; and mightest say to Sion: Thou art my people.

17. Arise, arise, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of His wrath: thou hast drunk even to the bottom of the cup of dead sleep;[27] and thou hast drunk even to the dregs.[28]

18. There is none that can uphold her among all the children that she hath brought forth: and there is none that taketh her by the hand among all the children that she hath brought up.[29]

19. There are two[30] things that have happened to thee: who will be sorry for thee? desolation, and destruction, and the famine, and the sword: who[31] will comfort thee?

20. Thy children are cast forth; they have slept at the head of all the ways, as the wild ox that is snared;[32] full of the indignation of the Lord, of the rebuke of thy God.

21. Therefore hear this, thou poor little one, and thou that art drunk[33] but not with wine.

22. Thus saith thy Sovereign the Lord, and thy God, who will fight[34] for His people: Behold, I have taken out of thy hand the cup

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[22] This consideration is calculated to banish fear from Christian breasts.

[23] Pharao, or other proud oppressor.

[24] V. speaks of the Liberator, who is to open the prison doors. St. Jerome interprets the text of Christ, who comes not to destroy, but to save. His bread is His doctrine, which is presented to all who will receive it. The text seems to speak of the prisoner bowed down with his chain, who hastens to be loosed that he may not die, and so descend into the pit. The bread with which he is supplied still proves sufficient for his support, whilst he anxiously awaits deliverance. P. "The captive exile hasteneth that he may be loosed." L. "The exile will be speedily set free."

[25] H. P. "His."

[26] *Supra* 49 : 2. The words of the Father are in the mouth of Christ, who is protected by Him, as under the shadow of His hand. Christ plants the heavens, and founds the earth, by establishing His Church, which is a new creation.

[27] The Hebrew term denotes an intoxicating potion. P. "Trembling." Al. "Reeling." L. "Confusion."

[28] This is a repetition of the same idea.

[29] None of her sons can relieve or aid her.

[30] Two pairs of things. *Supra* 47 : 9.

[31] P. "By whom shall I comfort thee?" One MS. supports V.

[32] The oryx, or wild goat, when caught in the snare, after vain efforts to escape, lies down fatigued.

[33] With Divine chastisements.

[34] P. "Pleadeth."

of dead sleep, the dregs of the cup of My indignation, thou shalt not drink it again any more.

23. And I will put it in the hand of them that have oppressed thee,[35] and have said to thy soul: Bow down, that we may go over:[36] and thou hast laid thy body as the ground, and as a way to them that went over.[37]

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## CHAPTER LII.

UNDER THE FIGURE OF THE DELIVERANCE FROM THE BABYLONISH CAPTIVITY THE CHURCH IS INVITED TO REJOICE FOR HER REDEMPTION FROM SIN. CHRIST'S KINGDOM SHALL BE EXALTED.

1. ARISE, arise, put on thy strength,[1] O Sion; put on the garments of thy glory, O Jerusalem, the city of the Holy One:[2] for henceforth the uncircumcised and unclean shall no more pass through thee.[3]

2. Shake thyself from the dust;[4] arise, sit up,[5] O Jerusalem: loose the bonds from off thy neck, O captive daughter of Sion.[6]

3. For thus saith the Lord: Ye were sold for nought;[7] and ye shall be redeemed without money.

4. For thus saith the Lord God: My people went down into Egypt[8] at the beginning to sojourn there: and the Assyrian oppressed them without cause.[9]

5. And now what have I here,[10] saith the Lord; since My people is taken away for nought? They that rule over them treat them

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[35] The cup is taken from the hands of Jerusalem, and put in the hands of her enemies.

[36] God stupefied and humbled her oppressors. He always affords relief in time to His faithful servants.

[37] Conquerors sometimes exacted such humiliation from subdued enemies.

[1] Her ornaments are meant.

[2] H. "City of holiness." P. "The holy city." It may be understood of the people in captivity, though it is more strictly applicable to the Christian Church.

[3] Long exemption from invasion may be thus expressed. In a stricter sense, the Church is guaranteed against idolatry, and false or immoral teaching. The enemy of man can have no influence over her. The return of idolatry is particularly guarded against by the assurance of the text.

[4] Shake the dust from thee.

[5] Take a seat of honor and repose.

[6] The captives are called to the enjoyment of liberty.

[7] The Israelites were taken in war, and afterwards set at liberty by the clemency of Cyrus. Men sold themselves to Satan by gratifying their passions, which made them debtors to Divine justice. Their ransom was given in the blood of our Savior.

[8] Gen. 46 : 6.

[9] The Assyrian oppression was not connected with the dwelling of the Israelites in Egypt; but it is mentioned as another fact.

[10] This seems to refer prophetically to Chaldea, where the people were afterwards captives. St. Jerome explains it of Judea: "Nothing remains to keep Me in this country, from which My people have been carried away wantonly, and sold on account of their sins, and like wild goats caught in a snare, either by the power of the Romans, or in the snares of the devil, wherein they still are entangled."

unjustly,[11] saith the Lord: and My name is continually blasphemed[12] all the day long.

6. Therefore My people shall know My name on that day:[13] for I Myself that spake, behold, I am here.

7. How beautiful on the mountains are the feet of him that bringeth good tidings, and that preacheth peace; of him that showeth forth good, that preacheth salvation, that saith to Sion: Thy God reigneth.[14]

8. The voice of thy watchmen:[15] they raise their voice, they shall praise[16] together: for they shall see eye to eye[17] when the Lord shall convert[18] Sion.

9. Rejoice, and give praise together, O ye deserts[19] of Jerusalem: for the Lord hath comforted His people: He hath redeemed Jerusalem.

10. The Lord hath prepared His holy arm[20] in the sight of all the Gentiles: and all the ends of the earth shall see the salvation of our God.[21]

11. Depart, depart, go ye out from thence:[22] touch no unclean thing:[23] go out of the midst of her; be ye clean, ye that carry the vessels of the Lord.[24]

12. For ye shall not go out in a tumult; neither shall ye make haste by flight:[25] for the Lord goeth before you; and the God of Israel is your rearward.

13. Behold, My servant shall understand: He shall be exalted and extolled, and shall be exceedingly high.[26]

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[11] H. P. "Make them to howl." St. Jerome says: "Their rulers act unjustly, and so they howl when delivered over to torments." L. "Vaunt aloud."

[12] Ezek. 36 : 20; Rom. 2 : 24.

[13] Shall experience the Divine power in their liberation. This is more strictly verified in the conversion of nations.

[14] The announcement of the restoration of the Jewish commonwealth by Cyrus was joyous to the Jews who had remained in Palestine; but the reign of the Messiah, as proclaimed by the Apostles, is particularly had in view by the prophet. Nah. 1 : 15; Rom. 10 : 15.

[15] Sentinels on towers giving signals, and communicating intelligence.

[16] P. "Sing"—proclaim the news. Al. "Shout."

[17] Numb. 14 : 14. The phrase is proverbial, and is equivalent to "face to face."

[18] The turning back of the Jews from captivity was a type of the conversion of nations.

[19] Places hitherto deserted.

[20] H. P. "Hath made bare." The exercise of His power is signified by the baring of the arm, and stretching it forth after the manner of combatants.

[21] The liberation of his people; in a sublimer and stricter sense, the conversion of nations.

[22] The captives are summoned to quit Babylon. The Gentiles are called to the Church from idolatry.

[23] 2 Cor. 6 : 17.

[24] The Levites are specially warned to cherish purity. This is still more strictly enjoined on the ministers of Christ.

[25] Their return was decreed by Cyrus. It was not in haste and fear, as their ancestors came from Egypt. It was the type of the happier concourse of men of all nations to the Church of Christ, to which they are sweetly and powerfully drawn by His grace.

[26] The Incarnate Son of God vouchsafes to be called His servant. It would be a vain attempt to refer the portrait which is here given to any one but Him who "is made higher than the heavens." Heb. 7 : 26.

14. As many have been astonished at Thee, so shall His visage be inglorious[27] among men, and His form among the sons of men.

15. He shall sprinkle[28] many nations: kings shall shut their mouth at him:[29] for they to whom it was not told of him, have seen:[30] and they that heard not, have beheld.

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## CHAPTER LIII.

A PROPHECY OF THE PASSION OF CHRIST.

1. WHO hath believed our announcement?[1] and to whom is the arm[2] of the Lord revealed?

2. And He shall grow up as a tender plant before Him,[3] and as a root out of a thirsty ground; there is no beauty in Him, nor comeliness: and we have seen Him, and there was no sightliness, that we should be desirous of Him:

3. Despised, and the most abject[4] of men, a man of sorrows and acquainted with infirmity: and His look *was* as it were hidden and despised;[5] whereupon we esteemed Him not.

4. Surely He hath borne our infirmities, and carried our sorrows: and we have thought Him as it were a leper, and as one struck by God, and afflicted.[6]

5. But He was wounded for our iniquities,[7] He was bruised for our sins: the chastisement of our peace[8] *was* upon Him, and by His bruises we are healed.

6. All we like sheep have gone astray, every one hath turned aside

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[27] The greatness of His exaltation filled the beholders with astonishment and admiration, but His humiliation likewise was extreme. P. "Marred."

[28] Schröder, G., and others explain it from a cognate Arabic word, which means to fill with joy. The term usually signifies to sprinkle, by way of purification: "Cleansing them with His blood, and consecrating them in baptism to the service of God." St. Jerome.

[29] Through reverence. Job 29 : 9, 10, 11.

[30] His glory. Rom. 15 : 21. P. "*That* which had not been told them shall they see, and *that* which they had not heard shall they consider."

[1] V. "Auditui nostro." This expresses the H., that which they heard from us.

[2] The power. John 12 : 38; Rom. 10 : 16. Christ is so called. *Supra* 52 : 10.

[3] Before God, His Father. Ges. understands the Hebrew: "Before God."

[4] Mark 9 : 11. Forsaken by men. See Job 19 : 14.

[5] Lit. "As one hiding his face from Him:" they turned away from looking on Him, being disgusted with His appearance.

[6] The stripes to be inflicted on us. This text is applied by St. Matthew 8 : 17.

[7] 1 Cor. 15 : 3.

[8] The atonement by which our reconciliation with God was secured.

into his own way: and the Lord hath laid on Him the iniquity of us all.[9]

7. He was offered because it was His own will,[10] and He opened not His mouth: He was led as a sheep to the slaughter, and he was dumb as a lamb before his shearer, and He opened not his mouth.[11]

8. He was taken away[12] from distress, and from judgment:[13] who shall declare[14] His generation?[15] because He is cut off out of the land of the living: for the wickedness of My people have I struck Him.[16]

9. And He shall have the ungodly in His burial,[17] and the rich at His death:[18] because[19] He hath done no iniquity,[20] neither was deceit in His mouth.

10. And the Lord was pleased to bruise Him in infirmity: if[21] he lay down His life for sin, He shall see a long-lived seed,[22] and the will of the Lord shall be prosperous in His hand.[23]

11. Because His soul hath labored,[24] He shall see and be filled: by

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[9] The sins of men were laid on Christ, because He undertook to expiate them.

[10] H. P. "He was oppressed, and He was afflicted." Al. translates it: "He humbled Himself;" that is, submitted to affliction. V. gives a free translation.

[11] Matt. 26 : 63; Acts 8 : 32.

[12] Out of life.

[13] L. "Through oppression, and through judicial punishment, He was taken away." Al. gives the Douay version, inverting, however, the order of words. P. "From prison." St. Jerome quotes Sept.: "His judgment was taken away in humility:" and adds: "This signifies that He ascended victorious to the Father, from tribulation and judgment; or that He, the Judge of all, did not receive a fair trial; but, without any fault on his part, was condemned by the seditious Jews, and by the voice of Pilate."

[14] Who shall meditate on—conceive?

[15] דורו. The company, or age of men, to which He belongs. St. Jerome says: "It is understood in two ways: for it must either be taken of His divinity, that it is impossible to know the mysteries of the Divine birth: of which He Himself speaks in the Proverbs: 'Before all the hills He begat Me,' . . . . or it must be referred to His birth from a Virgin, which it is difficult to explain."

[16] The vicarious character of His suffering is repeatedly declared. R. maintains that the whole Israelitic people is here contemplated by the prophet in a suffering state, which he endeavors to prove by the pronoun למו, which is ordinarily the poetic plural. This, however, is found applied to the singular number, *supra* 44 : 15, where the idolater is said to worship the idol. Cornelius a'Lapide refers it to the punishment of the people for rejecting Christ. Sachs, with L., translates it in the singular, although they take it to mean the people, who, they say, were punished by God for the crimes of the heathen. This, however, is a forced interpretation, and foreign to scriptural usage, according to which the heathen are not styled by God: "My people."

[17] He assigned His grave with the wicked. As His death was that of a malefactor, so His burial was deemed like theirs, although His tomb soon became honored. St. Jerome understands the Gentiles by the wicked, and the Jews by the rich, since they had many privileges: "The Lord suffered and was buried, in order that He might gather to Himself a church of both peoples."

[18] The plural number במתיו is referred by R. to the many deaths of the people; but others explain it of high places, where sepulchres were erected. It is too slight a circumstance to give weight to his interpretation, which refers the prophecy to the entire people. L. "He let His grave be made with the wicked and with the (godless) rich at his death."

[19] The particle has not great force here. Some take it to mean "although." L.

[20] 1 Pet. 2 : 22; 1 John 3 : 5.

[21] When he shall do so.

[22] H. P. "He shall see his seed." He shall prolong his days. "In reward for His offering, He shall see churches arise throughout the entire world, and He will be gratified with their faith." St. Jerome.

[23] The Divine will is accomplished through Christ by His institutions. "Whatever the Father wills is fulfilled by His virtues, since He says to the Father, 'I have preserved in Thy name those whom Thou hast given Me.'" St. Jerome.

[24] After His toils and sufferings, He entered into the fulness of Divine delights. "Most interpreters follow the Vulgate in making it denote the efficient or procuring cause." Al.

His knowledge will this My just servant justify many,[25] and He will bear their iniquities.

12. Therefore will I distribute to Him very many,[26] and He shall divide the spoils of the strong, because He hath delivered His soul to death, and He was reputed with the wicked:[27] and He hath borne the sins of many, and hath prayed for the transgressors.[28]

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## CHAPTER LIV.

THE GENTILES, WHO WERE BARREN BEFORE, SHALL MULTIPLY IN THE CHURCH OF CHRIST: FROM WHICH GOD'S MERCY SHALL NEVER DEPART.

1. GIVE praise, O thou barren[1] that bearest not; sing forth praise, and make a joyful noise, thou that didst not travail with child: for there are more children of the desolate, than of her that hath a husband, saith the Lord.

2. Enlarge the place of thy tent, and stretch out the skins of thy tabernacles, spare not: lengthen thy cords, and strengthen thy stakes.[2]

3. For thou shalt pass on[3] to the right hand, and to the left: and thy seed shall inherit the Gentiles,[4] and shall inhabit the desolate cities.

4. Fear not, for thou shalt not be confounded, nor blush: for thou shalt not be put to shame, because thou shalt forget the shame of thy youth, and thou shalt remember no more the reproach of thy widowhood.

5. For He that made thee shall rule over thee,[5] the Lord of hosts

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[25] The communication of the knowledge of Divine things by faith leads to justification, which is merited for us by His atonement. "He, the Just One, suffered for the unjust, that He might offer us all to God." St. Jerome.

[26] R. approves this version. "Since the Apostle became as a man without the law to these that were without the law (although he was not without the law, being in the law of Christ), why should not Christ also be counted with the wicked, that He might redeem them from sin, and become all to all to save all?" St. Jerome.

[27] Mark 15 : 28; Luke 22 : 37.

[28] Luke 23 : 34. "Such was His clemency, that He prayed on the cross for transgressors, yea for His persecutors, saying: Father, forgive them, for they know not what they do." St. Jerome.

[1] Luke 23 : 29; Gal. 4 : 27. The church of nations is addressed.

[2] The rapid diffusion of the Church is represented under the image of the enlargement of a tent. The spreading of the skins, lengthening of the cords, and fastening of the stakes, strikingly exhibit the manners of the patriarchs whilst leading a nomadic life.

[3] Spread. [4] Expelling them. [5] P. "Thy husband."

is His name:[6] and thy Redeemer, the Holy One of Israel, shall be called[7] the God of all the earth.

6. For the Lord hath called thee as a woman forsaken, and mourning in spirit, and as a wife cast off from her youth, said thy God.

7. For a small moment[8] have I forsaken thee, but with great mercies will I gather thee.

8. In a moment[9] of indignation I hid My face a little while from thee, but with everlasting kindness have I had mercy on thee, said the Lord thy Redeemer.

9. This thing is to Me as in the days[10] of Noe, to whom I sware, that I would no more bring in the waters of Noe[11] upon the earth: so have I sworn not to be angry with thee, and not to rebuke thee.

10. For the mountains shall be moved, and the hills shall tremble: but My mercy shall not depart from thee, and the covenant of My peace shall not be moved:[12] saith the Lord that hath mercy on thee.[13]

11. O poor little one, tossed with tempest, without all comfort,[14] behold, I will lay thy stones in order,[15] and will lay thy foundations with sapphires,

12. And I will make thy bulwarks of jasper: and thy gates of graven stones, and all thy borders of desirable stones.[16]

13. All thy children *shall be* taught of the Lord:[17] and great shall be the peace of thy children.

14. And thou shalt be founded in justice: keep far from oppression, for thou shalt not fear;[18] and from terror, for it shall not come near thee.

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[6] Luke 1:32.

[7] Shall be acknowledged. "It is plain that this is not addressed to Jerusalem, which never had dominion throughout the world, but to the Church of Christ, whose inheritance is the possession of the world." St. Jerome.

[8] The time of the captivity might be thus designated, after it had passed. Such expressions are particularly applicable to periods of great trial, in which Divine favor seems to be withdrawn.

[9] Al. "In a gush." H. expresses vehemence.

[10] כי-מי. P. "The waters of Noe." Several manuscripts have as V., which closely resembles it: בימי.

[11] A deluge such as in his time. Gen. 9:11.

[12] This is the sure guarantee of the Church. Whatever displeasure the transgressions of her members may cause, and whatever chastisements they may provoke, God will not forsake her.

[13] Al. "Thy pitier." This exactly represents V.

[14] The Church was such in her commencement.

[15] Al. "In antimony." P. "With fair colors." Antimony was used by women to give brilliancy to their eyes. God promises to put stones of dazzling hue in this structure.

[16] The gifts bestowed on her are indicated by the precious stones employed in the building. "God," says St. Gregory the Great, "sets stones in order in the Church, inasmuch as He distinguishes holy souls by a variety of merits." L. 18; Mor. 19.

[17] John 6:45. St. Jerome translates it likewise: "Disciples of God." The truths in which they are instructed are divinely revealed, and the light of God and the impulse of His grace are necessary that they may believe.

[18] There is no cause for fear as long as we avoid wrong. Temporal calamities are not to be dreaded.

15. Behold, an inhabitant shall come, who was not with me,[19] he that was a stranger to thee before, shall be joined to thee.[20]

16. Behold, I have created the smith that bloweth the coals in the fire, and bringeth forth an instrument for his work: and I have created the killer to destroy.[21]

17. No weapon that is formed against thee shall prosper:[22] and every tongue that resisteth thee in judgment,[23] thou shalt condemn. This is the inheritance of the servants of the Lord, and their justice with Me,[24] saith the Lord.

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## CHAPTER LV.

GOD PROMISES ABUNDANCE OF SPIRITUAL GRACES TO THE FAITHFUL, THAT SHALL BELIEVE IN CHRIST OUT OF ALL NATIONS, AND SINCERELY SERVE HIM.

1. ALL ye that thirst, come to the waters: and ye that have no money,[1] make haste, buy, and eat: come ye, buy wine and milk[2] without money, and without any price.

2. Why do ye spend[3] money for that which is not bread, and your labor for that which doth not satisfy you? Hearken to Me, and eat that which is good, and your soul shall be delighted in fatness.

3. Incline your ear, and come to Me: hear, and your soul shall live, and I will make an everlasting covenant with you, the sure[4] mercies of David.

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[19] P. "They shall surely gather, but not by Me." Al. "Not at my sign (signal)." This is conformable to the received reading; but many MSS. have: "By Me." The meaning is, that they are not moved or sanctioned by God.

[20] The enemies of the Church become her supporters: they are often brought under her influence.

[21] God has created the material of which a weapon is made, and the workman who makes it, and the soldier who uses it. He can control all in a way to protect His Church. St. Jerome explains the text of the devil, "the author of all evils, not by the necessity of his nature, but by his free will. Elimas, Simon Magus, and other wicked men, are his instruments and agents; but God has created and raised up a man to destroy him, and defeat his efforts." St. Jerome.

[22] Prove effectual. [23] In judicial process.

[24] From Me. "When the Church shall have silenced every voice raised against her, then the servants of the Lord, who obey Him, will have their inheritance, an everlasting possession." St. Jerome.

[1] *Supra* 12 : 3; Eccli. 51 : 53; John 4 : 13; 7 : 37; Apoc. 22 : 17. The blessings of Christianity are represented under the figures of various drinks and meats. The gratuitous nature of the gifts is strongly expressed by inviting those to buy that have no money.

[2] Milk is an image of doctrinal nourishment given to such as are infants in Christ. 1 Cor. 3 : 2; 1 Peter 2 : 2.

[3] Lit. "Weigh." Money was weighed at that time.

[4] Al. admits this translation. Acts 13 : 34.

4. Behold, I have given Him for a witness[5] to the peoples, for a leader and a master to the nations.

5. Behold, Thou shalt call a nation, which Thou knewest not;[6] and the nations that knew not Thee shall run to Thee, because of the Lord Thy God, and for the Holy One of Israel, for He hath glorified Thee.[7]

6. Seek ye the Lord, while He may be found: call upon Him, while He is near.[8]

7. Let the wicked man forsake his way, and the unjust man his thoughts,[9] and let him return to the Lord, and He will have mercy on him, and to our God, for He is bountiful to forgive.[10]

8. For My thoughts are not your thoughts: nor your ways My ways, saith the Lord.

9. For as the heavens are high above the earth, so are My ways exalted above your ways, and my thoughts above your thoughts.[11]

10. And as the rain and the snow come down from heaven, and return no more thither, but soak the earth, and water it, and make it spring,[12] and give seed to the sower, and bread to the eater:

11. So shall My word be, which goeth forth from My mouth: it shall not return to Me void, but it shall do whatsoever I please, and it shall prosper in the things for which I sent it.[13]

12. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall sing praise before you, and all the trees of the country shall clap their hands.[14]

13. Instead of the shrub shall come up the fir-tree, and instead of

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[5] Christ was witness to men of the truths communicated to Him by His Father for their instruction. "For this I was born, and for this came I into the world, that I should give testimony to the truth." John 18 : 37.

[6] This may be understood of the Church, but more properly of Christ Himself. He is said not to have known a nation, which did not own and worship Him.

[7] John 17 : 15; Acts 3 : 13.

[8] Although God is everywhere, He is said to be near, when He is ready to bestow favors. There are limits to the dispensation of His favors and mercies.

[9] His designs and evil practices.

[10] Nothing is more admirable than the encouragement to repentance held forth to sinners. God will abundantly forgive the penitent.

[11] Men seek to avenge wrongs: God delights in pardoning.

[12] P. "Bring forth, and bud."

[13] The gracious promises of God are not made in vain. The Divine word is accompanied with a blessing, which makes it productive of good works. Individuals, however, defeat its influence by their perversity, since it is only designed to produce good actions with their free concurrence.

[14] The language of the prophet suits the people returning from captivity: but it serves to express the joy of Christian converts on abandoning idolatry and vice, which interpretation accords better with the context.

the nettle, shall come up the myrtle-tree:[15] and the Lord shall be named for an everlasting sign,[16] that shall not be taken away.

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## CHAPTER LVI.

GOD INVITES ALL TO KEEP HIS COMMANDMENTS: THE GENTILES THAT KEEP THEM SHALL BE THE PEOPLE OF GOD: THE JEWISH PASTORS ARE REPROVED.

1. THUS saith the Lord: Keep ye judgment,[1] and do justice; for My salvation is near to come, and My justice to be revealed.

2. Happy is the man that doeth this, and the son of man that layeth hold on this: that keepeth the sabbath from profaning it,[2] that keepeth his hands[3] from doing any evil.[4]

3. And let not the son of the stranger,[5] that joineth himself to the Lord,[6] speak, saying: The Lord will divide and separate[7] me from His people. And let not the eunuch[8] say: Behold I am a dry tree.[9]

4. For thus saith the Lord concerning the eunuchs: They that shall keep My sabbaths, and shall choose the things that please Me, and shall hold fast my covenant:

5. I will give to them in My house, and within My walls, a place,

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[15] The cultivation of the soil and general improvement of the country are types of spiritual prosperity. "Whatever be the force of each term, the substance is, that evils are to be exchanged for good, and virtues are to spring up in the place of vices, namely, justice instead of iniquity, fortitude instead of rashness, temperance instead of luxury, prudence in place of folly." St. Jerome. The troubles and evils of life shall be succeeded by consolations and blessings, since Christian grace changes sufferings into a source of joy.

[16] The happy change shall redound to the glory of the Divine Name. It shall be as a sign or work of Divine power ever to be remembered. The standard of Christ is the Cross, by which He triumphed over hell. "For those who shall be changed from evil to good, the Lord shall be a name, and everlasting sign, so that they shall be called Christians from His name, and be marked with the sign of the cross." St. Jerome.

[1] Wisdom 1 : 1. What is right and just.

[2] "Keeping the Sabbath, and not profaning it." The observance of the Sabbath was a necessary duty of the Mosaic dispensation. It may be here spoken of as one of the many positive precepts. The Christian people should worship in spirit at all times, but especially on the Lord's day. St. Jerome thinks that the spiritual Sabbath, which consists in abstaining from sin, is especially had in view, as he infers from the following clause.

[3] H. P. "Hand." [4] From acts of violence. [5] Al. "The foreigner."

[6] Proselytes from heathenism enjoy the full privileges of the Church, in common with the Jewish converts.

[7] The same verb is repeated in two forms according to the Hebrew idiom.

[8] This class of men, although unfavorably regarded, was the type of those who, by voluntary continence, become such for the sake of the heavenly kingdom. St. Jerome is of opinion, that these are specially meant: "Chastity consists not in the weakness of the body, but in the disposition of the will."

[9] A proverbial expression for childlessness.

and a name better than sons and daughters: I will give them an everlasting name, which shall never perish.

6. And the children of the stranger that join themselves to the Lord, to worship Him, and to love His name, to be His servants; every one that keepeth the sabbath from profaning it, and that holdeth fast My covenant:

7. I will bring them into My holy mount,[10] and make them joyful in my house of prayer; their holocausts, and their victims shall please Me upon My altar: for My house[11] shall be called a house of prayer for all nations.

8. The Lord God, who gathered the scattered of Israel, saith: I will still gather unto him[12] his congregation.

9. All ye beasts of the field come to devour, all ye beasts of the forest.[13]

10. His watchmen[14] are all blind, they are all ignorant: dumb dogs not able to bark,[15] seeing vain things, sleeping and loving dreams.

11. And most impudent[16] dogs, they never have enough: the shepherds[17] themselves know no understanding: all turn aside into their own way,[18] every one after his own gain, from the first even to the last.[19]

12. Come, let us take wine,[20] and be filled with drunkenness: and it shall be as to-day, so also to-morrow, and much more.

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## CHAPTER LVII.

THE INFIDELITY OF THE JEWS: THEIR IDOLATRY. PROMISES TO HUMBLE PENITENTS.

1. THE just man perisheth, and no one layeth it to heart, and men

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[10] The Church.

[11] Jer. 7 : 11; Matt. 21 : 13; Mark 11 : 17; Luke 19 : 46. The universal character of the Church is clearly stated. Prayer is her essential worship, the offering of sacrifice being its sublimest form.

[12] Israel. The Church was foreshadowed by the ancient people of God. Proselytes were associated with the Israelites. Converts from Jews and Gentiles constituted the Christian Church.

[13] This is an intimation of great slaughter. St. Jerome takes it to be an invitation to heathen nations to punish the Jews for rejecting Christ. He says also that it may be understood as an invitation to those nations, "to come to the Church, and eat of the heavenly food, and sate their hunger with the flesh of the Lamb."

[14] The scribes and priests of the synagogue appear to be meant. Blindness is directly opposed to their office as sentinels.

[15] As dogs are prevented from barking by throwing meat to them, so leaders of the people are reduced to silence by bribes.

[16] P. "Greedy." [17] Teachers, rulers. [18] Jer. 6 : 13; 8 : 10.

[19] P. "From his quarter." R. observes that St. Jerome gives the force of the phrase. Gen. 19 : 4; 47 : 2; Ezek. 33 : 2.

[20] This is the language of licentious guides. They expect the enjoyments to continue and improve.

of mercy[1] are taken away, because there is none that understandeth, for the just man is taken away from evil.[2]

2. Let peace come, let him rest in his bed that hath walked in his uprightness.[3]

3. But draw near hither, ye sons of the sorceress, the seed of the adulterer, and of the harlot.

4. Over whom have ye jested? on whom have ye opened your mouth wide, and put out your tongue? are not ye wicked children, a false seed:[4]

5. Who seek your comfort[5] in idols under every green tree, sacrificing children in the brooks, under the high rocks?[6]

6. In the parts of the torrent is thy portion, this is thy lot:[7] and thou hast poured out libations to them, thou hast offered sacrifice.[8] Shall I not be angry at these things?[9]

7. Upon a high and lofty mountain[10] thou hast laid thy bed, and hast gone up thither to offer victims.

8. And behind the door, and behind the post thou hast set up thy remembrance:[11] for thou hast uncovered thyself near Me,[12] and hast received an adulterer: thou hast enlarged thy bed, and made a covenant with them: thou hast loved their bed with open hand.[13]

9. And thou hast adorned thyself for the king with ointment,[14] and hast multiplied thy perfumes. Thou hast sent thy messengers far off,[15] and thou wast debased even to hell.[16]

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[1] Good men. H. implies men of tender feeling, manifested in piety and in kindness towards others.

[2] God sometimes by a timely death rescues the just from calamities that impend. Wisdom 4 : 11.

[3] P. "He shall enter into peace: they shall rest in their beds, each one walking in his uprightness." The meaning is, that the just man snatched out of life is in peace. All the departed just are in a state of security, which implies rest from their labors. Each one who walked uprightly is thus rewarded. St. Jerome applies the text to Christ especially: "He whose gift is peace, and whose Apostles rest on their beds, walks in His uprightness, ascending straightforward triumphant to His Father."

[4] The wicked devoted to superstition are so styled. They are likened to children of an adulterous father and an abandoned woman.

[5] P. "Inflaming yourselves:" by licentious practices. St. Jerome understands the verb of taking delight.

[6] These are given as instances of superstition and corruption.

[7] The Israelites imitated the heathen by various acts of worship in the valleys and near the brooks, choosing their portion and inheritance there, rather than in the place assigned them by the Almighty.

[8] A flour offering. [9] This translation is supported by R.

[10] The offering of victims in high places was common. It is represented under the usual figure of adultery.

[11] Some give this an obscene meaning, referring it to Priapus, or such like idol. St. Jerome explains it of household gods, objects of domestic worship.

[12] In the very temple, as if an adulteress should sin at the side of her husband. 4 Kings 16 : 10; 21 : 4.

[13] Without restraint. The freedom of indulgence is signified. P. "Where thou sawest." L. "Hast selected a fitting place."

[14] Moloch means king. Idolatry is represented under the image of a maid prepared by perfumery for the royal chamber.

[15] To import, as it were, the worship of Egyptian and Assyrian idols.

[16] By every perverse practice.

10. Thou hast been wearied by the length[17] of thy way: thou saidst not: I will rest:[18] thou hast found life of thy hand,[19] therefore thou hast not asked.[20]

11. For whom hast thou been solicitous and afraid, that thou hast lied;[21] and hast not been mindful of Me, nor thought in thy heart? for I am silent, and as one that seeth not, and thou hast forgotten Me.[22]

12. I will declare thy justice,[23] and thy works shall not profit thee.

13. When thou shalt cry, let thy companies[24] deliver thee, but the winds shall carry them all off, a breeze shall take them away: but he that putteth his trust in Me, shall inherit the land, and shall possess My holy mount.

14. And I will say: Make a way:[25] give free passage, turn[26] out of the path, take away the stumbling-blocks out of the way of My people.

15. For thus saith the High and the Eminent that inhabiteth eternity: and His name is Holy, who dwelleth in the high and holy place, and with a contrite and humble spirit: to revive the spirit of the humble, and to revive the heart of the contrite.

16. For I will not contend forever, neither will I be angry unto the end: because the spirit goeth forth from My face,[27] and souls I create.[28]

17. For the iniquity of his covetousness[29] I was angry, and I struck him: I hid my face from thee, and was angry: and[30] he went away wandering in his own heart.[31]

18. I saw his ways, and I healed him, and brought him back, and restored comforts to him, and to them that mourn for him.

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[17] The many devices of idolatry are compared to a long journey.

[18] P. "There is no hope." H. expresses despair. L. "It is useless." V. may be translated: "I will desist." Israel is reproached with unwearied efforts to promote idolatry.

[19] This means strength and support. "Thou hast abounded and overflowed with delights: therefore thou hast neglected the Lord." St. Jerome.

[20] P. "Thou wast not grieved." L. "Thou hadst found enough for thy hand: therefore didst thou feel no care." Being strong, he did not mourn over his misery, or seek relief. The idolater, who is confident of his strength, is the subject of this reproach.

[21] The sinner falsely alleges his fear of God, whom he offends wantonly.

[22] The forbearance of God emboldened him.

[23] Expose its emptiness. St. Jerome takes it as said ironically.

[24] Supporters of every kind. Some understand by it the idols gathered from various nations.

[25] *Infra* 62: 10.

[26] Remove the obstruction.

[27] L. "When the spirit from before Me is overwhelmed." P. "Should fail." Al. "Faint." The Hebrew verb means to cover, as one shrouds the head in affliction. God saddens the sinner, in order to reclaim him.

[28] Martini. "*Io creo le anime.*" P. "The souls which I have made."

[29] For his evil desires. The sinner is spoken of in general terms. The vice of covetousness is particularly specified.

[30] For.

[31] P. "He went on frowardly."

19. I created the fruit of the lips,[32] peace, peace to him that is far off, and to him that is near,[33] said the Lord, and I healed him.

20. But the wicked are like the raging sea, which cannot rest, and the waves thereof cast up dirt and mire.

21. There is no peace for the wicked, saith the Lord God.[34]

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## CHAPTER LVIII.

GOD REJECTS THE HYPOCRITICAL FASTS OF THE JEWS: RECOMMENDS WORKS OF MERCY, AND SINCERE GODLINESS.

1. CRY,[1] cease not, lift up thy voice[2] like a trumpet, and show My people their wicked doings,[3] and the house of Jacob their sins.

2. For they seek Me from day to day, and desire to know My ways, as a nation that hath done justice, and hath not forsaken the judgment of their God: they ask of Me the judgments of justice: they desire[4] to approach to God.

3. Why have we fasted, and Thou hast not regarded; why have we humbled our souls[5] and Thou hast not taken notice? Behold, in the day of your fast your own will[6] is found: and ye exact of all your debtors.[7]

4. Behold, ye fast for debates and strife, and strike with the fist wickedly. Do not fast as until[8] this day, to make your cry to be heard on high.[9]

5. Is this such a fast as I have chosen;[10] for a man to afflict his soul for a day? is this it, to wind his head about like a circle,[11] and to

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[32] Words are meant. God fulfils the wishes and prayers of the just.

[33] Gentile and Jew.

[34] *Supra* 48 : 22. H. P. "My God." St. Jerome remarks: "He compares the wicked to the sea which cannot rest, but even when most calm it rolls forward its waves, and dashes them against the shore, so that in the end it throws up dirt, which is trodden under foot."

[1] Al. "With the throat." L. "With a full throat." St. Jerome remarks, that the prophet is directed to make, as it were, a trumpet of his throat.

[2] To rebuke the people for their sins. [3] H. P. "Transgression."

[4] According to Ges., this is the force of the Hebrew term as here employed. With the confidence of a faithful and devoted people, they inquire into the motives of the Divine judgments, which are apparently severe towards them. St. Jerome applies it to the Jews, who serve God in their synagogues, whilst they reject His Divine Son. [5] Ourselves by fasting.

[6] P. "Ye find pleasure:" the indulgence of a perverse will is meant. The prophet, in the name of God, points to their sins, which make their humiliations and prayers unavailing.

[7] Rashi agrees with V. L. "All your acquired gains." P. "Labors."

[8] At. [9] Acceptably. [10] Zach. 7 : 5.

[11] P. "To bow his head as a bulrush." The bending of the head, through grief, is likened to a reed bent by the wind.

spread sackcloth and ashes? wilt thou call this a fast, and a day acceptable to the Lord?

6. Is not this rather the fast that I have chosen? loose the bands of wickedness; undo the burdens[12] that oppress;[13] let them that are broken[14] go free; and break asunder every burden.

7. Deal thy bread to the hungry;[15] and bring the needy and the harborless into thy house: when thou shalt see one naked, cover him, and despise not thy own flesh.[16]

8. Then shall thy light break forth as the morning; and thy health shall speedily arise; and thy justice[17] shall go before thy face; and the glory of the Lord shall be thy rearward.[18]

9. Then shalt thou call, and the Lord will hear: thou shalt cry, and He will say: Here I am: if thou wilt take away the chain[19] out of the midst of thee, and cease to stretch out the finger,[20] and to speak that which profiteth not.[21]

10. When thou shalt pour out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise up in darkness, and thy darkness shall be as the noonday.[22]

11. And the Lord will give thee rest[23] continually, and will fill thy soul with brightness,[24] and deliver[25] thy bones; and thou shalt be like a watered garden, and like a fountain of water, whose waters shall not fail.

12. And the places that have been desolate for ages, shall be built in thee:[26] thou shalt raise up the foundations of generation and generation: and thou shalt be called the repairer of the fences, turning the paths into rest.[27]

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[12] Unjust restraints put on others.

[13] P. "Heavy." L. "The bands of the yoke." All oppressive exaction is to be relaxed. St. Jerome understands the text of bonds, or pecuniary obligations.

[14] Crushed by hard treatment. P. "The oppressed."

[15] Ezek. 18 : 7, 16; Matt. 25 : 35.

[16] P. "Hide not thyself from thy own flesh"—deny him not relief.

[17] Almsgiving.

[18] P. "Bring up thy rear."

[19] H. P. "The yoke"—all oppression. Sept. understood H. of unjust obligations or securities.

[20] In scorn.

[21] L. "Speaking wickedly." V. has this force; the milder negation being equivalent to a strong affirmation of the contrary.

[22] The image of light in meridian fulness is often employed to express excellence and glory. "As the morning light dissipates darkness, so the light of knowledge and truth dissipates all errors." St. Jerome.

[23] P. "Guide thee."

[24] P. "Satisfy thy soul in drought." L. "In times of famine."

[25] P. "Make fat." L. "Strengthen." H. implies making ready soldiers for action. St. Jerome explains it of the resurrection of the body, and likewise of the virtues of the soul, which are sometimes accompanied with bodily vigor.

[26] *Infra* 61 : 4. H. "From thee." Her children shall build up places long desolate. This is fully accomplished in the Church.

[27] St. Jerome understood the text as regarding the security of the paths from hostile attacks. P. "The restorer of paths to dwell in:" opening the way to places in which people may dwell securely.

13. If thou turn away thy foot from the sabbath, and from doing thy own will in My holy day, and call the sabbath delightful, and the holy of the Lord glorious,[28] and glorify Him, while thou dost not thy own ways, and thy own[29] will is not found, to speak a word:[30]

14. Then shalt thou be delighted in the Lord; and I will lift thee up above[31] the high places of the earth, and will feed thee with the inheritance of Jacob thy father: for the mouth of the Lord hath spoken it.

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## CHAPTER LIX.

THE DREADFUL EVIL OF SIN IS DISPLAYED, AS THE GREAT OBSTACLE TO ALL GOOD FROM GOD: YET HE WILL SEND A REDEEMER, AND MAKE AN EVERLASTING COVENANT WITH HIS CHURCH.

1. BEHOLD, the hand of the Lord is not shortened,[1] that it cannot save; neither is His ear heavy, that it cannot hear.[2]

2. But your iniquities have divided[3] between you and your God; and your sins have hid His face from you, that He should not hear.

3. For your hands are defiled with blood,[4] and your fingers[5] with iniquity: your lips have spoken lies, and your tongue uttereth iniquity.

4. There is none who calleth for justice;[6] neither is there any one who judgeth truly:[7] but they trust in a mere nothing, and speak vanities: they have conceived mischief,[8] and brought forth iniquity.

5. They have broken the eggs of asps,[9] and have woven the webs

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[28] These various epithets signify deep reverence for the day; but are referred, by St. Jerome, to the spiritual Sabbath: "He that thus rests on the Sabbath, and washes his hands among the innocent, and moves not his feet to do his own will, celebrates the pleasing Sabbaths of the Lord."

[29] Perverse.

[30] To utter anything rashly and profanely.

[31] H. P. "Make thee ride upon." The Church extends her control over those in high places by defining their duties and rebuking their vices.

[1] Numb. 11 : 23. *Supra* 50 : 2. His power suffers no diminution.

[2] He is ready to receive the supplications of His people.

[3] L. "Made a separation."

[4] *Supra* 1 : 15. St. Jerome understands it of the Jews, who were guilty of shedding the blood of Christ, by calling for His crucifixion.

[5] Theft may be specially pointed to.

[6] None seek its exercise properly. It is referred, by St. Jerome, to the Jews, who refused to embrace the truth and justice proclaimed by Christ.

[7] Pleads and examines correctly.

[8] Job 15 : 35.

[9] P. "They hatch." Their malignant efforts are compared to the hatching of asps' eggs.

of spiders:[10] he who shall eat of their eggs shall die: and that which is brought out shall be hatched into a basilisk.

6. Their webs shall not be for clothing; neither shall they cover themselves with their works: their works are unprofitable[11] works, and the work of iniquity[12] is in their hands.

7. Their feet run to evil,[13] and make haste to shed innocent blood: their thoughts are unprofitable[14] thoughts: wasting and destruction are in their ways.

8. They know not the way of peace, and there is no judgment in their steps:[15] their paths are become crooked to them: every one that treadeth in them, knoweth no peace.

9. Therefore is judgment far from us, and justice shall not overtake us:[16] we looked for light, and behold, darkness; for brightness, and we walk in the dark.

10. We grope for the wall: and like the blind we grope as if we had no eyes: we stumble at noonday as in darkness: *we are* in dark places as dead *men*.[17]

11. We roar all of us like bears, and moan as mournful doves: we look for judgment, and there is none; for salvation, and it is far from us.

12. For our iniquities are multiplied before Thee; and our sins testify against us: for our wicked doings are with us, and we know our iniquities,

13. In sinning and lying against the Lord: and we have turned away, so that we went not after our God, but spake calumny[18] and transgression: we conceived, and uttered from the heart, words of falsehood.

14. And judgment is turned away backward, and justice hath stood far off: because truth hath fallen down[19] in the street,[20] and equity could not come in.

15. And truth hath been forgotten: and he that departed from

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[10] Waste their efforts to no purpose.

[11] Wicked.

[12] P. "Violence."

[13] Prov. 1 : 16; Rom. 3 : 15.

[14] Wicked.

[15] No regard to right or justice.

[16] The prophet introduces the Jews as avowing their guilt, in reply to the reproaches addressed to them. St. Jerome writes: "Judgment is removed far from the Jews, and is announced to the Gentiles: justice, which is laid hold of by the nations, shall not overtake the Jews."

[17] Spiritual blindness—the want of a practical perception of duty—is complained of. "They read the Holy Scriptures as blind men grope for the wall, regarding the words and leaves, rather than the meaning and fruit." St. Jerome.

[18] H. P. "Oppression"—violent language, calculated to draw punishment on others.

[19] This is a forcible image of entire disregard of it. St. Jerome observes, that "it is repeatedly mentioned, in order to direct attention to the person of Christ, who is the truth."

[20] No justice in the established tribunals. The street is taken for the place of assemblies, and trials at the city gates.

evil, lay open to be a prey:[21] and the Lord saw, and it appeared evil in His eyes, because there is no judgment.[22]

16. And He saw that there is not a man:[23] and He stood astonished,[24] because there is none to interpose:[25] and His own arm brought salvation to Him, and His own justice supported Him.[26]

17. He put on justice as a breast-plate,[27] and a helmet of salvation upon His head:[28] He put on the garments of vengeance, and was clad with zeal as with a cloak.

18. As unto revenge, as it were to repay wrath[29] to His adversaries, and a reward to His enemies: He will repay the like to the islands.

19. And they from the west shall fear the name of the Lord; and they from the rising of the sun, His glory: when He shall come as a violent[30] stream, which the spirit of the Lord driveth on:[31]

20. And there shall come a Redeemer[32] for Sion, and for them that return from iniquity[33] in Jacob, saith the Lord.

21. This is My covenant with them, saith the Lord; My spirit that is in thee, and My words that I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever.[34]

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[21] This interpretation is supported by R.

[22] No respect for right.

[23] No faithful and good man to relieve and defend the others.

[24] Astonishment cannot be strictly ascribed to God, to whom nothing is new or strange.

[25] No intercessor—none to plead for the people.

[26] By His power and mercy God protected the people.

[27] A coat of mail.

[28] Eph. 6 : 17; 1 Thess. 5 : 8.

[29] P. "According to *their* deeds, accordingly He will repay." Salvation is proffered to all men; but vengeance falls on those who resist the reign of Christ.

[30] P. "The enemy." L. "Distress." St. Jerome took צר for an epithet of the river, denoting "narrow;" whence he inferred that the stream was *violent*, the waters rushing impetuously through the narrow channel.

[31] As in a valley a stream, impelled by a strong wind, rushes forward, so our Lord is represented as coming in wrath against His adversaries. St. Jerome understood the text in this way. Luther, Lowth, and many German critics, support this view. The Rabbins are followed by P.: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

[32] Rom. 11 : 26. Sept. has: "Out of Sion;" but the Hebrew prefix marks the dative. St. Paul, nevertheless, adopts the meaning given by Sept.

[33] Al. "Converts of apostacy." L. "Who return from transgression." The H. phrase is unusual.

[34] This is a complete guarantee of the permanence of truth in the Church, which not only preserves it, but proclaims it without adulteration or diminution. St. Jerome, on these last words, remarks: "This agrees with the sentence, 'Heaven and earth shall pass away, but My words shall not pass away.'"

## CHAPTER LX.

THE LIGHT OF TRUE FAITH SHALL SHINE FORTH IN THE CHURCH OF CHRIST, AND SHALL BE SPREAD THROUGH ALL NATIONS, AND CONTINUE FOR ALL AGES.

1. ARISE, be enlightened,[1] O Jerusalem:[2] for thy light is come, and the glory of the Lord is risen upon thee.

2. For behold darkness shall cover the earth, and a mist[3] the peoples: but the Lord shall arise upon thee, and His glory shall be seen on thee.

3. And the Gentiles shall walk in thy light, and kings in the brightness of thy rising.

4. Lift up thy eyes[4] round about, and see: all these are gathered together, they are come to thee: thy sons shall come from afar, and thy daughters shall rise[5] up at thy side.

5. Then shalt thou see, and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea[6] shall be converted to thee, the strength of the Gentiles shall come to thee.

6. The multitude of camels shall cover thee, the dromedaries of Madian[7] and Epha:[8] all they from Saba[9] shall come, bringing gold and frankincense, and showing forth praise to the Lord.

7. All the flocks of Cedar[10] shall be gathered together unto thee; the rams of Nabaioth[11] shall minister to thee: they shall be offered upon My acceptable altar,[12] and I will glorify the house of My majesty.

8. Who are these, that fly as clouds, and as doves to their windows?[13]

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[1] P. "Shine." The Church is addressed as radiant with the light of God. Christ is the light of the world, shining in the Church, and shedding light all around.

[2] This is not in the text, but is in the Sept. It may have been added as understood.

[3] H. P. "Gross darkness." The darkness shall be dissipated by her life.

[4] *Supra* 49 : 18.

[5] H. P. "Be nursed." St. Jerome translates it to the same effect. The infancy and weakness of some converts are thereby signified. 1 Peter 2 : 2.

[6] Multitudes from beyond the seas.

[7] A country to the east of the Arabian gulf.

[8] Not far from Madian.

[9] In Arabia Felix.

[10] A country so called from a descendant of Ismael. St. Jerome states, that it is the country of the Saracens, who in Scripture are called Ismaelites.

[11] The chief people of Arabia Petræa. The rams themselves are spoken of as if offering themselves for victims. The country was chiefly used for sheepwalks. St. Jerome says, that the nations bordering on the Israelites are named by way of example, to intimate the conversion of the whole world.

[12] The meaning is: "Offered upon My altar acceptably."

[13] The prophet contemplates numbers coming towards the Church, like clouds darkening the air, and as doves at the opening of their dove-cotes.

9. For, the islands[14] wait for me, and the ships of the sea in the beginning; that I may bring thy sons from afar; their silver, and their gold with them,[15] to the name of the Lord thy God, and to the Holy One of Israel, because He hath glorified thee.

10. And the children of strangers[16] shall build up thy walls; and their kings shall minister to thee:[17] for in My wrath have I struck thee, and in My reconciliation[18] have I had mercy on thee.

11. And thy gates shall be open continually:[19] they shall not be shut day nor night, that the strength of the Gentiles may be brought to thee, and their kings may be led.

12. For the nation and the kingdom that will not serve thee, shall perish:[20] and the Gentiles shall be wasted with desolation.[21]

13. The glory of Libanus shall come to thee, the fir-tree, and the box-tree, and the pine-tree together, to beautify the place of My sanctuary:[22] and I will glorify the place of My feet.[23]

14. And the children of them that afflict thee,[24] shall come bowing down to thee, and all that slandered thee, shall worship the steps[25] of thy feet, and shall call thee the city of the Lord, the Sion of the Holy One of Israel.

15. Because thou wast forsaken, and hated, and there was none that passed through thee,[26] I will make thee to be an everlasting glory, a joy unto generation and generation:

16. And thou shalt suck the milk[27] of the Gentiles, and thou shalt be nursed with the breast of kings: and thou shalt know that I am the Lord thy Savior, and thy Redeemer, the Mighty One of Jacob.

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[14] The countries beyond the seas.

[15] Every most precious offering is to be devoted to God.

[16] Foreigners—converts from every class of men.

[17] "We see the Roman Cæsars bend their necks to the yoke of Christ, build churches at the public expense, and enact laws against the persecutions of the heathen and the insidious attempts of heretics." St. Jerome.

[18] P. "Favor."

[19] This denotes prosperity and security. Apoc. 21: 25. "The gates are always open for those who desire to be saved, entrance not being denied to those who are willing to believe, in joy and in tribulation." St. Jerome.

[20] This is practically exhibited in history. The rejection of the authority of the Church is followed by many social disorders: it tends to anarchy and barbarism. St. Jerome observes: "The nations and their rulers, who refuse the excellent and useful service of the Church, by which they are made partakers of the Apostolic dignity, shall fall into that perdition which is prepared for the wicked, and whatever they have shall become desolate, since they would not have God for their guest."

[21] The material prosperity of some Gentile governments for a time does not disprove this prophecy, since they bore in themselves the elements of destruction.

[22] These various woods were employed in the construction of the tabernacle.

[23] The Mercy-seat. God was conceived to be seated between the cherubim.

[24] "Some, who at first were persecutors, afterwards believed, such as the Apostle Paul, who once persecuted the Church of God, and afterwards became a vessel of election." St. Jerome.

[25] Prostrating themselves at thy feet.

[26] She was as a desolate city, which all had abandoned.

[27] She was to receive the choicest portion of them among her children.

17. For brass I will bring gold, and for iron I will bring silver; and for wood brass, and for stones iron:[28] and I will make thy visitation[29] peace, and thy overseers[30] justice.

18. Iniquity[31] shall no more be heard in thy land, wasting nor destruction in thy borders; and salvation shall possess thy walls, and praise thy gates.[32]

19. Thou shalt no more have the sun for thy light by day, neither shall the brightness of the moon enlighten thee: but the Lord shall be to thee for an everlasting light, and thy God for thy glory.[33]

20. Thy sun shall go down no more, and thy moon shall not decrease: for the Lord shall be to thee for an everlasting light, and the days of thy mournings shall be ended.[34]

21. And thy people *shall be* all just;[35] they shall inherit the land forever, the branch of My planting, the work of My hand to glorify *Me*.

22. The least shall become a thousand,[36] and a little one a most strong nation: I the Lord will suddenly do this thing in its time.

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## CHAPTER LXI.

THE OFFICE OF CHRIST: THE MISSION OF THE APOSTLES: THE HAPPINESS OF THEIR CONVERTS.

1. THE Spirit of the Lord[1] is upon Me, because the Lord[2] hath

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[28] An improvement in every respect was to take place under the Divine influence.

[29] פקדתך. The office is put for those who exercise it: "visitors," "inspectors," "governors." Sept. ἄρχοντάς. God promises peace, by which He signifies that their rulers will seek the happiness and prosperity of the people.

[30] נגשיך. "Exactors," "task-masters." Instead of arbitrary exactions and oppression, justice will animate their rulers. Sept. ἐπισκόπους. St. Jerome observes: "In this we should admire the majesty of the Holy Scriptures, which styled 'bishops' the future princes of the Church, whose whole authority is in peace, and the name of whose dignity is justice: so that they should not have respect to persons in judgment, and nothing unjust should be done in the territory of the Church, from whose borders oppression and misery should be banished."

[31] Violence.

[32] The walls of this city afford security: the gates which protect her give occasion to her to praise God. The former term in II. is the name of our Lord Jesus, "who is the strength of the walls of the Church." St. Jerome.

[33] The prophet rises to the description of the Church in her glorious state. Apoc. 21 : 23; 22 : 5. "We are obliged to refer all these things, as well as what is about to be said, to the end of time, when heaven and earth shall pass away, and the service of the sun and moon shall cease." St. Jerome.

[34] No affliction can reach the Church in glory.

[35] In this life this cannot be said: but nothing defiled can enter heaven.

[36] The glory of the elect will be great, inasmuch as each one will have drawn others to the service of God, and thus become multiplied in the persons of his pious associates and followers. This is particularly manifest in Apostolic men and the founders of religious institutes.

[1] H. P. "Lord God." One MS. has only one appellative.

[2] Luke 4 : 18. Our Lord applied this passage to Himself. "According to the dispensation of the flesh assumed, He says things which are lowly." St. Jerome.

anointed Me: He hath sent Me to announce good tidings[3] to the meek, to heal the contrite of heart, and to proclaim a release to the captives, and deliverance to them that are in prison:[4]

2. To proclaim the acceptable year[5] of the Lord, and the day of vengeance of our God;[6] to comfort all that mourn:

3. To appoint[7] to the mourners of Sion, and to give them a crown for ashes, the oil of joy for mourning, a garment of praise for the spirit of grief:[8] and they shall be called in it the mighty ones[9] of justice, the planting of the Lord to glorify *him*.

4. And they shall build the places that have been waste from of old, and shall raise up ancient ruins, and shall repair the desolate cities, that were destroyed for generation and generation.[10]

5. And strangers shall stand and shall feed your flocks: and the sons of strangers shall be your husbandmen, and the dressers of your vines.[11]

6. But ye shall be called the priests of the Lord:[12] to you it shall be said: Ye ministers of our God: ye shall eat the riches of the Gentiles,[13] and ye shall pride yourselves in their glory.[14]

7. For your double confusion and shame, they shall praise their part:[15] therefore shall they receive double in their land, everlasting joy shall be to them.

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[3] H. P. "Good tidings."

[4] Lit. "Shut up."

[5] The year of jubilee was a type of the Christian dispensation, 2 Cor. 6 : 2, and especially of the public ministry of our Lord, which lasted three years.

[6] Mercy towards the faithful is contrasted with the exercise of Divine justice towards those who resist grace. "It is to be understood of the Jewish people, on whom the wrath of God fell soon after the death of our Savior." St. Jerome.

[7] L. "To grant unto."

[8] Consolation and joy are imparted to the penitent and afflicted: "Many of the Jews believed, and exchanged the mourning garment for a spotless robe." St. Jerome.

[9] P. "Trees." L. "Oaks of righteousness"—trees planted by the Lord for His own glory.

[10] Al. The building up and restoration of desolate and ruined cities serve as images of the general renovation of all things by the preaching of the Gospel. "Those who before served idols, and being strangers to the covenant of God, and to His promises, without hope and without God in this world, now preside over the churches, and with the ploughshare of faith break the hardness of heart of the Gentiles, and prepare hearts that before were rebellious for bearing fruits." St. Jerome.

[11] The converted heathens shall unite with the Israelites in the performance of the duties, as well as in the enjoyment of the privileges of the Church.

[12] This should be understood of Christian priests. "Doubtless he means the princes of the churches." St. Jerome.

[13] The Christian inheritance may be properly so styled, because bestowed on them. Priests partake of it abundantly. "The strength of the Gentiles is the triumph of the martyrs." St. Jerome.

[14] The priests rejoice in the privileges divinely accorded to the Christian people. "We are proud of their glory, not with a vicious pride, which God resists, but with a pride which is identified with power and glory." St. Jerome.

[15] In return for the great confusion and humiliation which they had borne, when oppressed, the Israelites, restored to their native land, praised their portion as the chosen ministers of God. The blessings which they enjoyed seemed to outweigh their sufferings. The term "double" is equivalent to liberal, or abundant. *Supra* 40 : 2. The converts to Christianity enjoy these blessings in a stricter sense.

8. For I am the Lord that love judgment, and hate robbery in a holocaust:[16] and I will make their work in truth, and I will make a perpetual covenant with them.

9. And they shall know their seed[17] among the Gentiles, and their offspring in the midst of peoples: all that shall see them, shall know them, that these are the seed which the Lord hath blessed.

10. I will[18] greatly rejoice in the Lord, and my soul shall be joyful in my God: for He hath clothed me with the garments of salvation: and with the robe of justice He hath covered me, as a bridegroom decked with a crown, and as a bride adorned with her jewels.

11. For as the earth bringeth forth her bud, and as the garden causeth her seed to shoot forth; so will the Lord God make justice spring forth, and praise before all the nations.

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## CHAPTER LXII.

THE PROPHET WILL NOT CEASE FROM PREACHING CHRIST: TO WHOM ALL NATIONS SHALL BE CONVERTED: AND WHOSE CHURCH SHALL CONTINUE FOREVER.

1. For Sion's sake, I will not hold my peace,[1] and for the sake of Jerusalem, I will not rest, till her Just One[2] come forth as brightness, and her Savior[3] be lighted as a lamp.

2. And the Gentiles shall see thy Just One, and all kings thy Glorious One;[4] and thou shalt be called by a new name,[5] which the mouth of the Lord shall name.

3. And thou shalt be a crown of glory in the hand of[6] the Lord, and a royal diadem in the hand of thy God.

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[16] God wishes perfect sacrifices to be offered. Any faithlessness in religious acts is specially displeasing. St. Jerome says: "The meaning is, that God loves the poverty of the just, rather than the gifts of the rich, which are the fruits of rapine and iniquity."

[17] The race of faithful worshippers.

[18] The Church answers, being grateful for the privileges bestowed on her.

[1] The prophet is determined to pray for Sion, until she recover her lost splendor.

[2] P. "Righteousness."

[3] H. P. "The salvation." V. gives the concrete nouns in this and the following verses.

[4] "All kings, O Jerusalem and Sion, shall see thy Glorious One, who was born of thy race, who being lifted up on the cross, in the midst of thee, drew all to Himself, so that the Gentiles see His justice, whereby He, the Creator of all, took pity on the nations; and the kings see His glory, wherewith He was glorified on the cross, and He subjected all things to His empire." St. Jerome.

[5] This new name denotes an improved condition.

[6] The crown, although an ornament of the head, is said to be in the hand of God, to denote Divine favor and protection. St. Jerome says, that "the imperial crown is adorned with the merits of the martyrs, as with a variety of precious stones, and is in the hand of God, who crowns His Son by their victories."

4. Thou shalt no more be called Forsaken:[7] and thy land shall no more be called Desolate:[8] but thou shalt be called My pleasure in her,[9] and thy land inhabited:[10] because the Lord hath been well pleased with thee: and thy land shall be inhabited.

5. For the young man dwelleth with the virgin, and thy children shall dwell in thee. And the bridegroom rejoiceth over the bride, and thy God will rejoice over thee.

6. Upon thy walls, O Jerusalem, I have appointed watchmen[11] all the day, and all the night, they shall never hold their peace.[12] Ye that are mindful of the Lord, hold not your peace,

7. And give Him no silence till He establish, and till he make Jerusalem a praise[13] in the earth.

8. The Lord hath sworn by His right hand, and by the arm of His strength: surely I will no more give thy corn to be food for thy[14] enemies: and the sons of the strangers shall not drink thy wine, for which thou hast labored.

9. For they that gather it shall eat it, and shall praise the Lord: and they that bring it together, shall drink it in My holy courts.

10. Go through, go through the gates,[15] prepare the way for the people, make the road plain, pick out the stones, and lift up the standard[16] to the peoples.

11. Behold, the Lord hath made it to be heard in the ends of the earth, tell ye the daughter of Sion: Behold, thy Savior[17] cometh: behold His reward is with Him, and His work before Him.

12. And they shall call them: The holy people, the redeemed of the Lord. But thou shalt be called: A city sought after, and not forsaken.[18]

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[7] Azubah. [8] Shemamah. [9] Hephzibah.

[10] *Beulah:* "Married." The land received this appellation, as being protected by God like a favored bride. St. Jerome refers it to the Church, which being desolate, whilst the Gentiles were engaged in idolatry, is now the favored spouse of Christ.

[11] The prophets assumed this character, inasmuch as they warned the people of impending dangers, and excited them to praise God. In the Church the angels, the Apostles, and all her teachers, discharge this office.

[12] P. "No rest"—cease not invoking Him.

[13] A subject of praise and admiration: "Till Jerusalem, which fell in the Jews, and was made an example and an object of execration, become the subject of the praise of the whole world." St. Jerome.

[14] God promises not to let their provisions fall under the power of their enemies. St. Jerome interprets it of the Eucharist: "The wheat of which the heavenly bread is made, is that of which our Lord says: 'My Flesh is meat indeed:' and again of the wine: 'My Blood is drink indeed.'"

[15] This may be understood as addressed to the surrounding nations, who are called on to go forth and welcome the Israelites returning from exile. *Supra* 57 : 14. St. Jerome applies it to the Apostles and their successors, who are to prepare the way for the entrance of the nations into the Church.

[16] Raise aloft a standard, around which they may rally, "that the whole world may hear of the suffering of the Creator of all." St. Jerome.

[17] H. P. "Salvation." Zach. 9 : 9; Matt. 21 : 5.

[18] The Church is sought out from among the nations, and shall never be forsaken. "The city shall never be called 'forsaken,' as it was previously called, either among the Jews, on account of their denial,

## CHAPTER LXIII.

CHRIST'S VICTORY OVER HIS ENEMIES; HIS MERCIES TO HIS PEOPLE: THEIR COMPLAINT.

1. WHO is this that cometh from Edom,[1] with dyed[2] garments from Bosra,[3] this Beautiful One[4] in His robe, walking in the greatness of His strength?[5] I, that speak justice, and am a defender to save.[6]

2. Why then is Thy apparel red, and Thy garments like theirs that tread in the wine-press?

3. I have trodden the wine-press alone,[7] and of the Gentiles there is not a man with Me: I have trampled on them in My indignation, and have trodden them down in My wrath, and their blood is sprinkled upon My garments, and I have stained all My apparel.

4. For the day of vengeance[8] is in My heart: the year of My redemption[9] is come.

5. I looked about, and there was none to help: I sought,[10] and there was none to give aid: and My own arm hath saved Me,[11] and My indignation[12] itself helped Me.

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or among the Gentiles, on account of their idolatry: but it shall be called 'sought after,' in Hebrew, דרושה, so that in consequence of the increase and variety of virtues, it shall receive new names." St. Jerome.

[1] A conqueror returning from Idumea seems to be contemplated by the prophet: but our Lord, with the marks of His sufferings, is the great object presented to the angels, as St. Jerome observes.

[2] Bloodstained, v. 3.

[3] A chief city of Idumea was so called, although a city of the same name in the territory of Moab is also mentioned. It is thought to be the same city, which, at different periods, was subject to the Moabites and Idumeans.

[4] P. "Glorious"—exulting in his bloodstained robe, the evidence of victory.

[5] Displaying by his proud gait his success.

[6] He answers and claims the praise of just sentiments, and of the successful defence of the good cause. Christ, our Lord, is described. St. Jerome thus paraphrases it: "I speak justice, inflicting evils on the wicked, and bestowing rewards on the good: I came to oppose the adverse powers, and to proclaim release to the captives, and to set the prisoners free, that the enemy may be punished, and the captives set at liberty."

[7] He compares himself to a man who treads out the grapes in a wine-vat, and stains his clothes with the juice. This denotes the crushing and punishing of unbelievers in the Divine visitation. "He alone trod this wine-press, in which torments are prepared by the Savior for the wicked, and rewards for the good, and He had no helper; for neither angel, nor archangel, thrones, dominations, or any heavenly powers assumed a human body, and suffered for us, and trampled under foot the adverse powers." St. Jerome.

[8] The day on which the conqueror took vengeance of the enemies of his country: the day on which Christ crushed the enemies of mankind. Human redemption is the result of His triumph over them by the cross.

[9] P. "Of my redeemed:" the time in which Christ gave freely to man the benefits of redemption.

[10] H. P. "I wondered that there was none to uphold."

[11] Wrought victory for me. P. "Brought salvation to me." Al. "Saves for me." L. "Aided me." Christ, by His own strength, as God incarnate, brought salvation to His followers.

[12] *Supra* 59:16. "Justice" is there mentioned.

6. And I have trodden down peoples in My wrath, and have made them drunk[13] in My indignation, and have brought down their strength to the earth.

7. I will remember the tender mercies of the Lord,[14] the praise[15] of the Lord for[16] all the things that the Lord hath bestowed on us, and for the multitude of His good things to the house of Israel, which He hath given them according to His kindness, and according to the multitude of His mercies.

8. And He said: Surely they are My people, children that will not lie:[17] so He became their Savior.[18]

9. In all their affliction He was not troubled,[19] and the angel of His presence[20] saved them: in His love and in His mercy, He redeemed them, and He carried them and lifted them up,[21] all the days of old.

10. But they provoked to wrath, and afflicted the Spirit of His Holy One:[22] and He was turned to be their enemy, and he fought against them.[23]

11. And He[24] remembered the days of old Moses, and His people: Where is He[25] that brought them up out of the sea, with the shepherds[26] of his flock? where is he that put in the midst of them[27] the Spirit of His Holy One?[28]

12. He that brought out Moses by the right hand, by the arm of His majesty:[29] that divided the waters before them, to make Himself an everlasting name.[30]

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[13] With blood.

[14] This appears to be the language of the prophet himself, who, having stated, in the person of Christ, His triumph over the wicked, commemorates His mercies to His people.

[15] H. P. "Praises."

[16] According to.

[17] H. P. "Lie"—prove false.

[18] "The intelligent reader may silently consider why many are not saved, if He saved them, and loved them, and spared His children, and redeemed them by His blood, and received and exalted them after having received them. The manifest reason is subjoined: they did not believe; but they exasperated His Holy Spirit." St. Jerome.

[19] Many take the negative לא for the pronoun לו. P. "He was afflicted."

[20] The angel who represented Him, as the people journeyed through the desert.

[21] These expressions denote His fatherly care of the people on their journey.

[22] P. "His Holy Spirit." Eph. 4 : 30.

[23] The Divine displeasure, occasioned by the unbelief and prevarications of the people, is expressed after a human manner.

[24] St. Jerome explains this of God, who is said to remember what is ever present to His Divine mind. He renewed, in the minds of the Israelites, the remembrance of the ancient times, when Moses was at the head of the people.

[25] God.

[26] Moses and Aaron. Ps. 76 : 21. R. approves V. rendering in the plural. P. "Shepherd."

[27] P. "Within him." It means in the midst of the people. St. Jerome says, that we should understand by the spirit the angel who was the leader of the Israelites.

[28] P. "His Holy Spirit."

[29] God, by His power, led forth Moses, supporting him, being, as it were, ever at his right hand.

[30] This was the result of the Divine action, rather than the end proposed to Himself by Almighty God, whose acts, however, necessarily tend to His own greater glory.

13. He that led them out through the deep, as a horse in the wilderness[31] that stumbleth not.

14. As a beast that goeth down[32] in the field,[33] the Spirit of the Lord was their leader:[34] so didst thou lead Thy people to make Thyself a glorious name.

15. Look down from heaven, and behold from Thy holy habitation and the place of Thy glory: where is Thy zeal,[35] and Thy strength, the greatness of Thy tenderness,[36] and of thy mercies? they have held back themselves from me.[37]

16. For Thou art our father, and Abraham knoweth not us,[38] and Israel is ignorant of us: Thou, O Lord, art our Father, our Redeemer, from everlasting is Thy name.

17. Why hast Thou made us stray,[39] O Lord, from Thy ways? why hast Thou hardened our heart,[40] that we should not fear Thee? return[41] for the sake of Thy servants, the tribes of Thy inheritance.

18. They have possessed Thy holy people as nothing:[42] our enemies have trodden down Thy sanctuary.

19. We are become as in the beginning, when Thou didst not rule over us,[43] and when we were not called by Thy name.

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[31] On a plain. The name of wilderness was given to a vast tract of country not well inhabited. The course of the people through the sea is likened to the easy and rapid course of a horse in an open and level country.

[32] That moves rapidly.

[33] P. "Into the valley."

[34] P. "Caused him to rest." The repose of the people in the promised land is likened to that of a beast in a valley.

[35] In behalf of Thy people.

[36] Thy great tenderness.

[37] P. "Are they restrained?" The people complain that they no longer experience the tenderness of Divine mercy. St. Jerome observes: "The affection of His paternal heart is overcome, whilst the incredible clemency of God is defeated by the greatness of sins, so that He withholds His assistance, who was not wont to look on the oppressed with indifference."

[38] Abraham appears to ignore them; Israel acts as if he knew them not. Although both were long since departed, their interest in their posterity was expected to continue; but "they do acknowledge their children, who, they see, are no longer loved by God." St. Jerome. These appeal directly to God Himself, and implore Him to show Himself their Father and Redeemer. Calvin admits that this passage does not prove that the departed saints have no care for us.

[39] This is a bold, but usual way of expressing the Divine control over the evil actions of men, and the Divine economy in permitting them. God does not cause errors or sin, but, by a just counsel, He sometimes withholds the light and grace which might have prevented them: "Not that God is the cause of error and obduracy, but inasmuch as His patience, whilst He awaits our salvation, by not chastising offenders, may seem to be the cause." St. Jerome.

[40] By communicating grace, whereby it might be softened and healed, and by continuing indulgence: "for, whilst Thou promisest me clemency, and, as a merciful Father, dissemblest my obstinacy, and, as a skilful physician, concealest the sharp instrument, in order not to terrify the patient before the operation, Thou hast made me neglectful." St. Jerome.

[41] Turn to us: be once more merciful.

[42] P. "But a little while." R. and Kocher approach the meaning of V. It was a small matter for them to have had Thy people under their control. Thy enemies have trodden down Thy sanctuary itself. "No doubt he means the temple, which the victorious Romans trampled under foot." St. Jerome.

[43] Symmachus, whose translation R. approves, renders it: "We have become as those whom Thou hast not ruled over of old, and on whom Thy name has not been invoked." St. Jerome observes: "All these things were fulfilled after the passion of our Lord, and continue to be fulfilled down to this day."

# CHAPTER LXIV.

THE PROPHET PRAYS FOR THE RELEASE OF HIS PEOPLE, AND FOR THE REMISSION OF THEIR SINS.

1. O THAT Thou wouldst rend the heavens, and wouldst come down:[1] the mountains would melt away at Thy presence.[2]

2. They would melt as at the burning of fire, the waters would boil with fire, that Thy name might be made known to Thy enemies; that the nations might tremble at Thy presence.

3. When Thou shalt do wonderful things, we shall not bear them:[3] Thou didst come down, and at Thy presence the mountains melted away.

4. From the beginning of the world they have not heard, nor perceived with the ears: the eye hath not seen, O God, besides Thee, what things Thou hast prepared for them that wait for Thee.[4]

5. Thou hast met[5] him that rejoiceth, and doeth justice: in Thy ways they shall remember Thee:[6] behold, Thou art angry, and[7] we have sinned: in them[8] we have been always, and we shall be saved.

6. And we are all become as one unclean, and all our just works[9]

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[1] This is a bold expression of desire for a Divine manifestation. It is understood by St. Jerome as a prayer for the Incarnation. "We beseech Thee, and say: 'O! that Thou wouldst rend the heavens, and wouldst come down;' that, as Thou art always promised, Thou wouldst at length fulfil the promises. This was said at a time when the Savior had not yet come, and had not assumed our nature and substance from the Virginal womb to save man." St. Jerome.

[2] The mountains would melt, as fire kindles brush, or boils water, that is, speedily and easily. All obstacles would vanish at His presence.

[3] The text states that God had done "terrible things we looked not for." St. Jerome observes: "When He shall have done wonders, and shown signs in the Gospel, as formerly in Egypt and the desert, they shall acknowledge that they cannot bear the glory of His coming."

[4] The mysteries revealed by Christ, the Incarnation and Redemption especially, were beyond all the events of former ages, and beyond the expectation of men; few of whom had even a faint anticipation of them. The Apostle quotes this passage freely, 1 Cor. 2 : 9: "Not rendering it word for word, which he cares not to do, but expressing the true meaning, and employing it to prove what he has in view." St. Jerome.

[5] With approval and with rewards. Dathe thinks that this verse depends on the interjection לוא of the first verse. The prophet desires that God would meet favorably the man who rejoices in virtuous actions, and who is mindful of the Divine Name.

[6] In the observance of the Divine commandment.

[7] The conjunction here is equivalent to "for." P. "Because we sinned, Thou wert angry." St. Jerome.

[8] In the ways of God. They acknowledged His authority, although they often transgressed. St. Jerome explains H. as meaning: We have always been in sin, but we shall be saved through Thy mercy only.

[9] Works in themselves good are often imperfect, or sinful, for want of proper dispositions. St. Jerome refers the text to the ceremonies of the law: "If any one, after the Gospel of Christ, and the coming of the Son of God, observe the ceremonies of the law, which was introductory, let him hearken to the people, who acknowledge that all such justice is compared to a filthy rag."

as the rag of a menstruous woman: and we have all fallen as a leaf, and our iniquities, like the wind, have taken us away.

7. There is none that calleth on thy name; that riseth up, and taketh hold of Thee:[10] Thou hast hid Thy face from us, and hast crushed us because[11] of our iniquity.

8. And now, O Lord, Thou art our father, and we are clay: and Thou art our Maker, and we all are the works of Thy hands.

9. Be not very angry, O Lord, and remember no longer our iniquity: behold, see, we are all Thy people.

10. The city of Thy sanctuary[12] is become a desert; Sion is made a desert; Jerusalem is desolate.

11. The house of our holiness, and of our glory,[13] where our fathers praised Thee, is burnt with fire, and all our lovely things are turned into ruins.[14]

12. Wilt Thou refrain Thyself, O Lord, upon these things? wilt Thou hold Thy peace, and afflict us vehemently?[15]

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## CHAPTER LXV.

THE GENTILES SHALL SEEK AND FIND CHRIST: BUT THE JEWS WILL PERSECUTE HIM, AND BE REJECTED: ONLY A REMNANT SHALL BE RESERVED. THE CHURCH SHALL MULTIPLY, AND ABOUND WITH GRACES.

1. THEY have sought[1] Me that before asked not *for Me*, they have found *Me*, that sought Me not. I said: Behold Me, behold Me, to a nation that did not call upon My name.[2]

2. I have spread forth My hands all the day to an unbelieving

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[10] By earnest supplication and true devotedness.

[11] Lit. "In the hand."

[12] P. "Thy holy cities." Vitringa and R. understand Jerusalem, which was as two cities, the upper and the lower.

[13] P. "Our holy and our beautiful house."

[14] The destruction of the temple by the Romans is referred to, as St. Jerome observes: "It is superfluous to dwell on what is manifest, since all their lovely places are in ruins; and the temple, which was celebrated throughout the world, has become the purlieu of a new city, which is named Ælia, from its founder."

[15] Suffer us to be afflicted.

[1] H. P. "I am sought of."

[2] The call of the Gentiles to faith in Christ is plainly meant. Rom. 10: 20. St. Jerome says: "The Lord and Savior answers: Far from being rigid and cruel, I desire that the sinner repent rather than die, and I reject not the penitent children who preserve the dignity of their name: yea, I wish to save even those who are strangers."

people,[3] who walk in a way that is not good, after their own thoughts;

3. A people that continually provoke Me to anger before My face; that immolate in gardens,[4] and sacrifice[5] upon bricks;

4. That dwell in sepulchres,[6] and sleep in the temple of idols;[7] that eat swine's flesh,[8] and profane[9] broth is in their vessels;

5. That say: Depart from me,[10] come not near me, because thou art unclean:[11] these shall be smoke in My anger,[12] a fire burning all the day.

6. Behold, it is written before Me: I will not be silent, but I will render and repay into their bosom,

7. Your iniquities, and the iniquities of your fathers together, saith the Lord, who have sacrificed[13] upon the mountains, and have reproached Me[14] upon the hills; and I will measure back their first work into their bosom.[15]

8. Thus saith the Lord: As if a grain[16] be found in a cluster, and it be said: Destroy it not, because it is a blessing: so will I do for the sake of My servants, that I may not destroy the whole.

9. And I will bring forth a seed out of Jacob, and out of Juda a possessor of My mountains:[17] and My elect shall inherit it, and My servants shall dwell there.

10. And the plains[18] shall be turned to folds of flocks, and the

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[3] The Israelites. Rom. 10 : 21. [4] Groves.

[5] P. "Burneth incense." R. thinks that a superstitious rite is pointed out, by which incense was burnt on bricks marked with certain letters or magical signs in honor of an idol. "They united luxury with idolatry, pleasure with sacrifice, and instead of one altar of rough stones erected according to the law of God, they stained with the blood of victims burnt bricks, and mounds of earth." St. Jerome.

[6] Those who professed necromancy sometimes passed the night in tombs, with a view to wake the dead, or receive communications in dreams.

[7] It was customary to sleep there, with the same hope of obtaining knowledge in dreams. P. "Lodge in the monuments." R. supports V. The Jews often fell into the superstitions practised by the heathen.

[8] This was used by the heathen in sacrifices on occasion of marriages and treaties, and at other times.

[9] Broth of swine's flesh was used in their rites. [10] "Keep to thyself." Lowth.

[11] P. "I am holier than thou." They regarded themselves as holy on account of their superstitions.

[12] P. "In my nose." Anger is conceived as manifesting itself by the breathing of the nostrils. It is ascribed to God, as St. Jerome remarks, not that He is subject to those passions, which he allays in us by the gift of His grace, but that we may understand His disposition in our regard.

[13] H. P. "Burned incense." [14] H. P. "Blasphemed."

[15] As things given were generally received in the girdle, whose ample folds formed a purse, or place of deposit, the phrase of repaying into their bosom is equivalent to bestowing recompense. It is also used to signify punishing.

[16] H. P. "The new wine." When by some accident the vine fails to bring its fruit to maturity, if a good cluster be discovered on it, it is preserved as a token of blessing. God, likewise, preserves such of His people as shun superstition and vice, whilst prevailing around them. "Amidst the great multitude of Jews who offend God, if I find a few just men, I will deliver them, He says, from the destruction which awaits the many." St. Jerome.

[17] This may be understood of the return of a remnant of the Jews to the mountains of Judea; but it suits better the elect, the members of the Church, who inherit the promises.

[18] P. "Sharon," a level country near Lydda and Joppe, and northward to Cesarea, or Mount Carmel, remarkable for its fertility, and well adapted for sheepwalks.

valley of Achor[19] into a place for the herds to lie down in, for My people that have sought Me.

11. And ye that have forsaken the Lord, that have forgotten My holy mount, that set a table for fortune, and offer libations upon it:[20]

12. I will number you for the sword,[21] and ye shall fall by slaughter: because I called, and ye did not answer: I spake, and ye did not hear:[22] and ye did evil in My eyes, and ye have chosen the things that displease Me.

13. Therefore thus saith the Lord God: Behold, My servants shall eat, and ye shall be hungry:[23] behold My servants shall drink, and ye shall be thirsty.

14. Behold, My servants shall rejoice, and ye shall be confounded: behold My servants shall praise for joyfulness of heart, and ye shall cry for sorrow of heart, and shall wail for grief of spirit.

15. And ye shall leave your name for an execration to My elect:[24] and the Lord God will slay thee,[25] and call His servants by another name:[26]

16. In which[27] he that is blessed[28] upon the earth, shall be blessed in God, amen:[29] and he that sweareth on the earth, shall swear by God, amen:[30] because the former distresses[31] are forgotten, and because they are hidden from My eyes.

17. For behold, I create new heavens, and a new earth:[32] and the

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[19] To the north of Jericho, near the town of Ai. These countries with numerous flocks are used as images of a great body of faithful worshippers.

[20] P. "For that troop." Ges. understands by the term the star of good fortune, which several Eastern nations worshipped. St. Jerome observes: "There is in all cities, and especially in Egypt and in Alexandria, an old custom appertaining to idolatry, that on the last day of the year, they set a table laden with meats of various kinds, and on it a cup of wine with various ingredients, in token of the fertility of the past or future year. Even the Israelites practised this, being engaged in all the extravagances of idolatry, and instead of sacrificing victims on an altar, they poured out libations on a table of this sort."

[21] Destine you to a violent death. This threat was fulfilled in the punishments which from time to time fell on the idolatrous Israelites, and on those who rejected the Messiah.

[22] Prov. 1 : 24–31; *Infra* 66 : 4; Jer. 7 : 13.

[23] The blessings of Christianity are contrasted with the desolate condition of unbelievers.

[24] The servants of God should desire for the wicked an end like theirs. See Jer. 29 : 22. No heavier imprecation could be pronounced.

[25] The pronoun is taken collectively for the people.

[26] The Church assembled from various nations, including Jewish converts, was to be known as Christian. "The new name is no other than that which is derived from the name of Christ, so that the people of God be no longer called Jacob, and Juda, and Israel, and Ephraim, and Joseph, but Christian." St. Jerome.

[27] This were better omitted in the translation, serving as a mere conjunction.

[28] He that gives praise, or who implores the Divine blessing. P. "He that blesseth himself."

[29] This means in the God of truth—the true God: which St. Jerome explains of Christ, as well as of His Father.

[30] Swearing being an appeal to God is an act of homage to His truth. The prophet foretells that His worship shall be universal, so that all acts of worship shall be referred to Him.

[31] The occasions given for Divine displeasure—the chastisements which they provoked.

[32] This may be understood of the Christian dispensation, which is a new order of things: but it is more properly referred to a future state. *Infra* 66 : 22; 2 Pet. 3 : 13; Apoc. 21 : 1. St. Jerome understands that the same heaven and earth shall continue, but in an improved condition.

former things shall not be in remembrance, and they shall not come to mind.[33]

18. But ye shall be glad and rejoice forever in these things, which I create: for behold, I create Jerusalem[34] a rejoicing, and the people thereof joy.

19. And I will rejoice in Jerusalem, and joy in My people; and the voice of weeping shall no more be heard in her, nor the voice of crying.

20. There shall no more be an infant of days there,[35] nor an old man that shall not fill up his days: for the child shall die a hundred years old, and the sinner being a hundred years old shall be accursed.

21. And they shall build houses, and inhabit them: and they shall plant vineyards, and eat the fruits of them.[36]

22. They shall not build and another inhabit: they shall not plant and another eat: for as the days of a tree,[37] so shall be the days of My people, and the works of their hands shall be of long continuance.[38]

23. My elect shall not labor in vain, nor bring forth in trouble:[39] for they are the seed of the blessed of the Lord, and their posterity with them.[40]

24. And it shall come to pass, that before they call, I will hear: as they are yet speaking, I will hear:[41]

25. The wolf and the lamb shall feed together: the lion and[42] the ox shall eat straw: and dust shall be the serpent's food:[43] they shall not hurt, nor kill in all My holy mountain, saith the Lord.[44]

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[33] Lit. "Upon the heart." [34] The Church, especially in her triumphant state.

[35] No one shall be prematurely taken out of life. A man dying at the age of a hundred years shall be deemed a child in regard to the general longevity, and his death shall be considered a punishment which his sins provoked. This seems to refer to a state of great longevity; but it may be understood of the Church, in which the regenerated infant has the privileges of mature virtue, and the aged man may possess the innocence of childhood. Age, however, does not shelter the sinner. St. Jerome explains it of the resurrection: "At that time, when all shall be of the same age, and the saint and the sinner shall be perfected by a like resurrection, they shall not differ one from the other in time, but the one shall receive rewards, the other shall be dragged to punishment. The sinner shall be accursed, inasmuch as he shall suffer eternal punishment, his body remaining undissolved."

[36] This is understood by St. Jerome of each one, who "is filled with the sweetness of the Holy Spirit, and with His fruits, charity, joy, peace, faith, continence, patience."

[37] A tree vigorous and strong presents an apt image of great age. The enjoyment of earthly possessions is a type of better goods.

[38] The text signifies that their works shall grow old in their lifetime.

[39] P. "For trouble"—their children shall not cause them distress.

[40] Sharing the blessings, which they are afterwards to inherit. St. Jerome explains it of the rapid diffusion of the Gospel: "All nations could not have been induced to believe in so short a time, had not the faith been forced in a measure on them by miraculous evidences."

[41] The Divine favor is thus marked. God delights in anticipating the wants of His servants. Ps. 31 : 5, Matt. 6 : 8. [42] H. P. "Like."

[43] The serpent is said to feed on dust, because he creeps on the earth, and eats insects which are found in the dust. The prediction of Genesis 3 : 14 is referred to.

[44] *Supra* 14 : 6. This is a description of the influence of Christian grace in bringing men into harmony and preserving peace. Such is its power: but men often resist it, following their own evil propensities.

## CHAPTER LXVI.

MORE OF THE REPROBATION OF THE JEWS, AND OF THE CALL OF THE GENTILES.

1. THUS saith the Lord: Heaven is My throne, and the earth My footstool: what is this house that ye will build to Me? and what is this place of My rest?[1]

2. My hand made all these things, and all these things were made, saith the Lord. But to whom shall I have regard, but to him that is poor and little, and of a contrite spirit, and that trembleth at My words?[2]

3. He that sacrificeth an ox, is as if he slew a man:[3] he that killeth a sheep in sacrifice, as if he should brain a dog:[4] he that offereth an oblation,[5] as if he should offer swine's blood: he that remembereth[6] incense, as if he should bless[7] an idol. All these things have they chosen in their ways, and their soul is delighted in their abominations.

4. Wherefore I also will choose their mockeries;[8] and will bring upon them the things they feared: because I called, and there was none that would answer:[9] I have spoken, and they heard not: and they have done evil in My eyes, and have chosen the things that displease Me.

5. Hear the word of the Lord, ye that tremble at His word: Your brethren that hate you, and cast you out for My name's sake,[10] have

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[1] The immensity of God precludes the idea of His presence being confined to a material temple. Acts 7 : 49; 17 : 24. One temple had been erected for His worship by His order: but in the New dispensation He was to be adored throughout the world.

[2] God must be worshipped in spirit and truth, with humility and compunction. "He that dwells in heaven, the Creator of all things, who denies that He has a temple on earth, willingly chooses as His temple the humble and quiet man, who trembles at His words." St. Jerome.

[3] The sacrifice of an ox, under the Christian dispensation, is a crime, since God no longer wishes to be worshipped after this fashion. Under the Mosaic law persons offering sacrifice might incur the Divine anger on account of their perverse dispositions, so that the act of sacrifice might prove offensive to God, like the crime of murder.

[4] To kill a sheep with a view of offering it in sacrifice, is as offensive to God as if one should cut off the head of a dog; which animal was rejected as unclean.

[5] מנחה. Flour and oil with incense. This oblation, which was prescribed in the law, is now offensive, like the pouring out of swine's blood as a libation. A pure offering is everywhere presented. Mal. 1 : 11.

[6] P. "Burneth." See Lev. 2 : 2; 24 : 7.

[7] Honor by presenting a gift which is styled a blessing. Gen. 33 : 11; 1 Kings 25 : 27.

[8] As the Israelites chose to walk in their own ways, God chooses the vain objects of their pursuits as instruments of their punishment.

[9] Prov. 1 : 24; *Supra* 65 : 12; Jer. 7 : 13.

[10] According to the accents and punctuation, this is connected with what follows. The self-complacent man fancies that he is the cause of glory being given to God.

said: Let the Lord be glorified, and we shall see[11] your joy: but they shall be confounded.

6. A voice of the people[12] from the city, a voice from the temple,[13] the voice of the Lord that rendereth recompense to his enemies.

7. Before she was in labor,[14] she brought forth: before her time came to be delivered, she brought forth a man-child.

8. Who hath ever heard such a thing? and who hath seen the like to this? shall the earth bring forth in one day? or shall a nation be brought forth at once, because Sion hath been in labor, and hath brought forth her children?

9. Shall not I that make others bring forth children, Myself bring forth,[15] saith the Lord? shall I, that give generation to others, be barren,[16] saith the Lord thy God?

10. Rejoice with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her,[17]

11. That ye may suck, and be filled with the breasts of her consolation: that ye may milk out, and flow with delights from the abundance of her glory.

12. For thus saith the Lord: Behold, I will bring upon her as it were a river of peace, and as an overflowing torrent the glory of the Gentiles, which ye shall suck: ye shall be carried at the breasts, and upon the knees they shall caress you.[18]

13. As one whom the mother caresseth, so will I comfort you, and ye shall be comforted in Jerusalem.

14. Ye shall see, and your hearts shall rejoice, and your bones

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[11] The preposition ב after the verb to see, means to see with pleasure. It need not be translated.

[12] Matt. 5 : 2. "Doubtless he intimates that Jerusalem shall be surrounded by the Roman army, and divided by sedition into three parties within, when one man got possession of the temple and all the holy places, fighting abroad against the enemies, within against the citizens. At that time in the city and in the temple the cry of priests and Levites, and of the common mass of both women and children, was heard, when the Lord repaid His enemies, fulfilling His threat: 'Your house shall be left to you desolate:' and the prophecy: 'I have forsaken My house:' when the presiding angels of the temple said solemnly: 'Let us go hence.'" St. Jerome.

[13] H. P. "A voice of tumult."

[14] The speedy conversion of the Gentiles is likened to unexpected parturition, without the pains of childbirth.

[15] H. P. "Shall I bring to the birth, and not cause to bring forth?" God signifies that he is not wont to leave His works imperfect. St. Jerome translates it as if God Himself claimed to bring forth, which might be said figuratively, inasmuch as He gives fecundity to the Church. "He who created all things from nothing, makes from all nations the Church of the faithful." St. Jerome.

[16] H. P. "Shall I cause to bring forth and shut *the womb*." God intimates that He is not going to withhold blessings of which He has given the pledge in favors already bestowed.

[17] Consolation is offered to those who mourn for the afflictions of the Church. "The command is given to the Apostles and apostolic men, who love both cities of Jerusalem, weeping and mourning for that which has fallen, and with anxious desire awaiting for that which is to arise, that they may rejoice with it and in it." St. Jerome.

[18] Spiritual delights are meant.

shall flourish like an herb; and the hand[19] of the Lord shall be known to His servants: and He shall be angry with His enemies.

15. For behold, the Lord will come with fire,[20] and His chariots are like a whirlwind, to render His wrath in indignation, and His rebuke with flames of fire.

16. For the Lord will judge by fire, and by His sword unto all flesh: and the slain of the Lord shall be many.

17. They that were sanctified, and thought themselves clean in the gardens behind the gate within, they that did eat swine's flesh, and the abomination, and the mouse:[21] they shall be consumed together, saith the Lord.

18. But I *know* their works, and their thoughts: I come that I may gather them together with all nations and tongues: and they shall come, and shall see My glory.[22]

19. And I will set a sign[23] among them, and I will send of them, that shall be saved,[24] to the Gentiles into the sea,[25] into Africa, and Lydia, them that draw the bow; into Italy, and Greece,[26] to the islands afar off, to them that have not heard of Me, and have not seen My glory. And they shall declare My glory to the Gentiles:

20. And they shall bring all your brethren out of all nations for a gift to the Lord, upon horses, and in chariots, and in litters, and on mules, and in coaches,[27] to My holy mountain Jerusalem, saith the Lord, as if the children of Israel should bring an offering in a clean vessel into the house of the Lord.

21. And I will take of them to be priests and Levites,[28] saith the Lord.

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[19] His power aiding and protecting them.

[20] At the end of time. "These things are said, not that God has chariots, or is borne forward by fleet horses, of whom it is elsewhere written, that 'He walketh on the wings of the wind:' but as He is said to sit on a throne, when He is in judgment, so He is presented as victorious, when He comes to exercise vengeance." St. Jerome.

[21] It is not known in what way mice were objects of superstition.

[22] The conversion of the nations is again announced. The text is of difficult construction. St. Jerome says, that their works and thoughts are gathered together to prove the justice of the Judge. The nations are called to witness the glory of Christ, as revealed in the Church, and to adore His justice in rejecting the Jews, whose prevarications and unbelief provoked His displeasure.

[23] The term signifies a wonder. Exod. 10: 2. God promises to give extraordinary evidence of His favor to the converts.

[24] H. P. "Those that escape." The Apostles and other Israelites coming to Christ escaped the calamities which fell on the nation.

[25] H. P. "Tharshish, Pul, and Lud." Paulus defends the opinion of St. Jerome, who takes the first term for the sea: whilst others understand by it a part of Spain, or Africa. Pul is taken for a people of Ethiopia, dwelling in an island near the Nile. Lud is the name of Ethiopians who were famous archers.

[26] H. P. "Thubal and Javan." The former noun is understood of the Tibarenes in Asia Minor: the latter of Greece, which is called Ionia.

[27] P. "Upon swift beasts." Female camels are now understood by the term. St. Jerome explains it of the ministry of angels. The whole description regards our introduction to Jerusalem, the Church.

[28] The Gentiles shall not only be made partakers of the privileges of the Church, but be admitted to its priesthood.

22. For as the new heavens, and the new earth,[29] which I make stand before Me, saith the Lord; so shall your seed stand,[30] and your name.

23. And there shall be month after month, and sabbath after sabbath:[31] all flesh shall come to adore before My face, saith the Lord.

24. And they shall go out, and see the carcasses of the men that have transgressed against Me: their worm shall not die, and their fire shall not be quenched:[32] and they shall be a loathsome sight to all flesh.

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[29] Apoc. 21 : 1.

[30] L. "Have permanency."

[31] The perpetuity of the Christian solemnities is signified.

[32] The destruction of the enemies of God by the arms of other nations gives but a faint idea of eternal punishments, which, in the New Testament, are represented under the images of an ever-gnawing worm and an inextinguishable fire. Mark 9 : 45. "The worm that dieth not, and the fire which is not extinguished, are understood by many to mean remorse of conscience, which torments the sufferers, as having lost the happiness of the elect through their own fault and sin—so, however, as not to deny the eternal punishment of prevaricators, and of those who deny the Lord." St. Jerome. Even professors of the faith who die in mortal sin, are eternally punished. Although it be not of faith that material fire is employed to punish them, the language of Scripture leads to this conclusion.

# JEREMIAH.

# INTRODUCTION.

THIS prophet was a son of Helciah, a priest of Anathoth, a village in the tribe of Benjamin, about three miles from Jerusalem. He prophesied in Judea, from the thirteenth year of the reign of Josiah, about 629 years before Christ, until the eleventh year of Sedekiah, during a period of forty years. Subsequently, also, he prophesied both in Judea and in Egypt, where he is believed to have died, although the circumstances of his death are not ascertained. St. Epiphanius states, that he was stoned by the people of Taphne. The first forty chapters of this book regard the Jews, whose crimes he describes, warning them of the chastisements which impended. The latter ten chapters are addressed to other nations. An historical review of the whole closes the book.

The style of this prophet is not so elevated as that of Isaiah, although he is by no means destitute of feeling and expression. His lamentations are exquisitely tender and affecting. The order of time is not preserved in his prophecies, which seemed to St. Jerome to be thrown together in strange confusion. The similitude of the subject-matter may have led to the connecting together of predictions pronounced in different circumstances. I do not, however, attempt to assign to each its proper place, as this can only be conjectural. The work has been always acknowledged, both by Jews and Christians, to have been composed under Divine inspiration.

Although the calamities of Jerusalem were the chief subjects of the prophecies of Jeremiah, he has left on record many predictions which regard Christ and the Church. Him we must understand as the germ of David, the just and wise king, in whose reign it may be truly said that God is our justice.[1] The new covenant, which was engraven, not on tables of stone, but in the minds and hearts of believers by the Spirit of God, was clearly foretold by Jeremiah.[2]

[1] Jer. 23 : 6.

[2] *Idem* 31 : 33.

The call of the Gentiles, and their union with a remnant of Israelites in the Church, were prefigured by the return of the exiles from captivity; and the blessings of the new dispensation were celebrated in language, that cannot strictly be applied to the temporal state of the Jews. The prophet himself was, in several respects, a type of our Redeemer, of whose wonderful conception, life, and sufferings, striking predictions and figures are found in this Divine book. The Church borrows his lamentations to express her anguish and desolation in contemplating the passion and death of her Divine Spouse.

# THE

# PROPHECY OF JEREMIAH.

## CHAPTER I.

THE TIME, AND THE CALLING, OF JEREMIAH; HIS PROPHETICAL VISIONS. GOD ENCOURAGES HIM.

1. THE words of Jeremiah, the son of Helciah, of the priests that were in Anathoth, in the land of Benjamin.

2. The word of the Lord which came to him in the days of Josiah, the son of Amon, king of Juda, in the thirteenth year of his reign.[1]

3. And which came *to him* in the days of Joakim, the son of Josiah, king of Juda, unto the end of the eleventh year of Sedekiah, the son of Josiah, king of Juda, even unto the carrying away of Jerusalem[2] captive, in the fifth month.

4. And the word of the Lord came to me, saying:

5. Before I formed thee in the body of thy mother, I knew thee,[3] and before thou camest forth out of the womb, I sanctified[4] thee, and I made thee a prophet unto the nations.[5]

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[1] About the year 629 before Christ.

[2] The city is put for its inhabitants. The time here assigned is not the final close of his predictions, since he continued to prophesy long after.

[3] God foreknows all things from eternity. Individuals and events are present to His contemplation before they exist. He is said specially to know what is the subject of His special decree.

[4] Set thee apart for the prophetic office. Eccl. 49 : 9; Rom. 1 : 1; Gal. 1 : 15. St. Augustin thinks that the prophet was sanctified by the gift of grace before his birth; but the phrase does not necessarily imply it, since St. Paul says of himself, that God set him apart from his mother's womb, which in his regard can imply no actual sanctification at that time. The language of Ecclesiasticus, that "he was sanctified a prophet in the womb," is, however, very emphatic.

[5] To the nations around. In this respect Jeremiah was a type of Christ, whose Gospel was designed for the Gentiles especially, although His own mission was to the Jews.

6. And I said: A, a, a,[6] Lord God: behold, I cannot speak, for I am a child.[7]

7. And the Lord said to me: Say not: I am a child: for to all that I shall send thee, thou shalt go: and whatsoever I shall command thee, thou shalt speak.

8. Be not afraid at their presence: for I am with thee to deliver thee, saith the Lord.

9. And the Lord put forth His hand, and touched my mouth: and the Lord said to me: Behold, I have given My words in thy mouth:

10. Lo, I have set thee this day over the nations, and over the kingdoms, to root up, and to pull down, and to waste, and to destroy, and to build, and to plant.[8]

11. And the word of the Lord came to me, saying: What seest thou, Jeremiah? And I said: I see a rod watching.[9]

12. And the Lord said to me: Thou hast seen well: for I watch over My word to perform it.

13. And the word of the Lord came to me a second time, saying: What seest thou? And I said: I see a boiling caldron,[10] and the face thereof from the face of the north.

14. And the Lord said to me: From the north[11] shall break forth the evil upon all the inhabitants of the land.

15. For behold, I will call together all the families of the kingdoms of the north,[12] saith the Lord: and they shall come, and shall

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[6] P. "Alas!" The interjection is not repeated. The Clementine edition of V., as well as the actual edition made in the Propaganda press, has simply a a a without points of any kind, which may here represent a first effort to speak on the part of the prophet overwhelmed with the Divine manifestation. It is, however, elsewhere taken for an interjection. Judges 6 : 22; *Infra* 4 : 10.

[7] He is thought to have been then about fifteen years of age. "Consider not thy age, he says, for thou hast learned from another prophet, that the gray hairs of man are his wisdom." St. Jerome thus quotes the words of the book of Wisdom 8, as of a prophet.

[8] He is said to do what he predicts shall be done. In announcing the siege and destruction of Jerusalem, he roots up, after the manner of a gardener, pulls down, and wastes: in foretelling the return of the people, and the restoration of the kingdom, he builds up, and plants. *Infra* 18 : 7. The Apostles and their successors, by preaching the word, and by exercising the power of binding and loosing, root up errors and vice, and plant in their stead truth and virtue. St. Jerome remarks: "The building not founded on the rock, but erected on sand, is overthrown and destroyed by the word of God. The Lord Jesus will destroy forever, with the breath of His mouth, and by His presence, all sacrilegious and perverse doctrine."

[9] P. "A rod of an almond tree." H. means "to watch," as St. Jerome, after Aquila and Symmachus, translates it. The almond-tree blossoms and produces fruit earlier than other trees, and is therefore taken as an emblem of vigilance. A traveller's staff made of it is used, according to R., to represent God's watchfulness to execute His judgments. St. Jerome explains it of a rod. "The rod watches in regard to all the sins of the people, to strike and correct delinquents."

[10] This boiling caldron is used to represent the elements of excitement on the part of the Babylonians and Chaldeans who were about to invade Judea.

[11] *Infra* 4 : 6. Chaldea lay to the northeast of Judea; but the invading army came from the north, this course being necessary to avoid a vast wilderness, which lay between the two countries.

[12] "No doubt," says St. Jerome, "many nations and their kings, who were subject to the king of Babylon, when Jerusalem was besieged, placed their thrones and tents around, and at the entrance of the gates, that the besieged might not escape."

set every one his throne in the entrance of the gates of Jerusalem, and upon[13] all the walls thereof round about, and upon all the cities of Juda.

16. And I will pronounce My judgments against them, touching all their wickedness, who have forsaken Me, and have sacrificed to[14] strange gods, and have adored the work[15] of their own hands.

17. Thou therefore gird up thy loins,[16] and arise, and speak to them all that I command thee. Be not afraid at their presence: for I will make thee not fear their countenance.[17]

18. For behold, I have made thee this day[18] a fortified city, and a pillar of iron, and a wall of brass, and over all[19] the land, to the kings of Juda, to the princes thereof, and to the priests, and to the people of the land.

19. And they shall fight against thee, and shall not prevail:[20] for I am with thee, saith the Lord, to deliver thee.

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## CHAPTER II.

GOD EXPOSTULATES WITH THE JEWS FOR THEIR INGRATITUDE AND INFIDELITY.

1. And the word of the Lord came to me, saying:

2. Go, and cry in the ears of Jerusalem, saying: Thus saith the Lord: I remember thee, pitying[1] thy youth, and the love of thy espousals, when thou followedst Me in the desert, in a land that is not sown.

3. Israel is holy to the Lord,[2] the first fruits of His increase:[3] all

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[13] P. "Against."

[14] Offered incense.

[15] P. "Works." "More than a hundred MSS. of Kennicott, De Rossi, with many editions, have למעשה le-maâseh, *the work*." Adam Clarke.

[16] After the manner of a man entering on duty.

[17] P. "Lest I confound thee before them." The prophet is commanded not to fear that he will be humbled before them. It is an assurance of support, rather than a threat.

[18] *Infra* 6 : 27.

[19] P. "Against." L. V. These are highly expressive figures. The prophet was to announce the Divine judgments without fear of any class of persons.

[20] P. "Against thee." H. has the dative case.

[1] P. "The kindness of thy youth." St. Jerome says: "He refers all this not to the merit of Israel, but to His own mercy, through which Israel obtained favor." Dathe observes that history does not allow us to understand it of the good will of the Israelites, who were all along refractory.

[2] L. "A holy thing is Israel unto the Lord." P. "Israel was holiness." The special consecration of the people to the Divine service is thus expressed.

[3] Of the increase to be devoted to Him. The people is regarded as consecrated to God. Allusion is made to the consecration of the first fruits. Lev. 23 : 10, 16.

they that devour him offend:[4] evils shall come upon them, saith the Lord.

4. Hear ye the word of the Lord, O house of Jacob, and all ye families of the house of Israel:

5. Thus saith the Lord: What iniquity have your fathers found in Me, that they are gone far from Me,[5] and have walked after vanity,[6] and are become vain?[7]

6. And they have not said: Where is the Lord, that made us come up out of the land of Egypt? that led us through the desert, through a land uninhabited and unpassable, through a land of drought, and the image of death, through a land wherein no man walked, nor any man dwelt?[8]

7. And I brought you into the land of plenty,[9] to eat the fruit thereof, and the best things thereof: and when ye entered in, ye defiled My land, and made My inheritance an abomination.

8. The priests did not say: Where is the Lord? and they that handle the law[10] knew Me not, and the shepherds[11] transgressed against Me: and the prophets prophesied by Baal, and followed idols.

9. Therefore will I yet contend in judgment with you, saith the Lord, and I will plead with your children.[12]

10. Pass over to the isles of Cethim;[13] and see: and send into Cedar,[14] and consider diligently: and see if there hath been done anything like this.

11. If a nation hath changed their gods, and indeed they are not gods: but My people have changed their glory into an idol.[15]

12. Be astonished, O ye heavens, at this: and ye gates thereof, be very desolate,[16] saith the Lord.

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[4] As persons unauthorized to eat of holy things, incurred guilt and penalties by eating them, so those who maltreated the people of God, lay exposed to Divine vengeance. "To devour" is a strong figure for extreme oppression. "Offend" here means sin grievously. יאשמו.

[5] Mich. 6 : 3. God calls on the people to state why they have forsaken His worship.

[6] Vain idols—imaginary gods. [7] Idolaters.

[8] They paid no attention to these evidences of Divine power and mercy. The description here given was not applicable to the land generally, but to a considerable portion of it.

[9] P. "A plentiful country." "After the fatigue of an extremely hard journey, I gave them abundance of all things, for this is meant by Carmel." St. Jerome.

[10] The priests familiar with the law, which they expounded, neglected to worship and obey God. "Notwithstanding the favors bestowed, they abused the privileges of their dignity to dishonor God." *Idem.*

[11] This may be understood of civil rulers.

[12] H. P. "Children's children." MS. 151 K. supports V.

[13] St. Jerome writes: "We should understand this of Italy, or of the Western countries, since the isle of Cyprus, in which there is a city of this name, is near Judea."

[14] In Arabia. The Eastern countries generally are meant.

[15] Nations blindly adhered to their false deities, whilst Israel often forsook the worship of the true God. St. Paul describes idolatry as a change of the glory of the incorruptible God into the likeness of a corruptible man, Rom. 1 : 23.

[16] V. after Aquila, Symmachus, and Syr., read with different points. P. "Be ye horribly afraid." This apostrophe to the heavens, to witness the enormity of the sin of Israel, is very solemn.

13. For My people have done two evils. They have forsaken Me, the fountain of living water, and have digged to themselves cisterns, broken cisterns, that can hold no water.

14. Is Israel a bondman,[17] or a home-born slave? why then is he become a prey?[18]

15. The lions[19] have roared upon him, and have made a noise: they have made his land a wilderness: his cities are burnt down, and there is none to dwell in them.

16. The children also of Memphis and of Taphnes[20] have defloured thee,[21] even to the crown of the head.

17. Hath not this been done to thee, because thou hast forsaken the Lord thy God at that time, when He led thee by the way?

18. And now what hast thou to do in the way of Egypt, to drink the troubled water?[22] And what hast thou to do with the way of the Assyrians, to drink the water of the river?[23]

19. Thy own wickedness shall reprove thee; and thy apostacy shall rebuke thee. Know thou, and see, that it is an evil and a bitter thing for thee, to have left the Lord thy God, and that My fear is not with thee, saith the Lord the God of hosts.

20. Of old thou hast[24] broken My yoke, thou hast burst My bands, and thou saidst: I will not serve.[25] For on every high hill, and under every green tree thou didst prostitute thyself.[26]

21. Yet I planted thee a chosen vineyard,[27] all true seed: how then art thou turned unto Me into that which is good for nothing, O strange vineyard?

22. Though thou wash thyself with *natron*[28] and multiply to thyself the herb borith,[29] thou art stained in thy iniquity before Me, saith the Lord God.

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[17] A purchased slave.

[18] God would have protected him as a child, if he had been obedient.

[19] "The princes of Babylon." St. Jerome.

[20] Cities of Egypt.

[21] P. "Have broken the crown of thy head." R. thinks that it means: "Have made thy head bald."

[22] P. "The water of Sichor." The Nile. Isaiah 23 : 3. The Israelites are reproached for relying on Egyptian aid.

[23] The Euphrates. The aid of the Assyrians was also sought by them.

[24] P. "I have broken." H. is understood by many to be in the second person singular. See R. God reproaches Israel with frequent violations of duty.

[25] P. "I will not transgress." H., Sept., Syr. support V. R. assents.

[26] *Infra* 3 : 6.

[27] "A vine of Sorek," which was excellent. Isaiah 5 : 1; Matt. 21 : 33.

[28] A mineral alkali, found especially in Egypt, and used for washing. It is different from saltpetre.

[29] Potash, or some similar substance, used for cleansing. No plea, or effort, could clear her of guilt. "He that is defiled by a slight stain of sin is cleansed by gentle admonition: but grievous sins, which lead to death, cannot be cancelled by natron, or the herb borith, since they deserve greater punishment." St. Jerome.

23. How canst thou say: I am not polluted, I have not walked after Baalim? see the ways in the valley, know what thou hast done: *as* a swift runner pursuing his course.[30]

24. A wild ass accustomed to the wilderness, in the desire of his heart, snuffed up the wind of his love:[31] none shall turn her away: all that seek her shall not fail:[32] in her month[33] they shall find her.

25. Keep thy foot from being bare,[34] and thy throat from thirst. But thou saidst: I have lost all hope,[35] I will not do it: for I have loved strangers,[36] and I will walk after them.

26. As the thief is confounded when he is taken, so is the house of Israel confounded, they and their kings, their princes and their priests, and their prophets,

27. Saying to a stock: Thou art my father: and to a stone: Thou hast begotten me: they have turned their back to Me,[37] and not their face: and in the time of their affliction they will say: Arise, and deliver us.

28. Where are thy gods, whom thou hast made thee? let them arise and deliver thee in the time of thy affliction: for according to the number of thy cities[38] were thy gods, O Juda.

29. Why will ye contend with Me in judgment? ye have all forsaken Me, saith the Lord.

30. In vain have I struck your children, they have not accepted correction:[39] your sword hath devoured your prophets, your generation is like a ravaging lion.[40]

31. See ye the word of the Lord: Am I become a wilderness to Israel, or a lateward springing land?[41] why then do My people say: We are revolted,[42] we will come to Thee no more?

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[30] St. Jerome explains it of a deer: "Caprea levis." P. "A swift dromedary traversing her ways"—running to and fro. The many idolatrous acts of the people are likened to the rapid movements of a fleet animal.

[31] "Of his love." These words may be a second translation of those already rendered: "In the desire of his heart;" or may be intended to express what P. renders: "In her occasion." L. "Her lust." When this is excited, none can turn her away. H. though masculine, is used for the female.

[32] The male easily discovers her. [33] H. P. "In the season of copulation."

[34] This is an euphemism, implying a warning against idolatry, under the image of adultery. Gen. 49: 10; Deut. 28: 57; Ezek. 16: 25.

[35] It is hopeless to change my course. The idolatrous Israelites manifest their determination to continue their evil practices. [36] Strange gods.

[37] Neglecting to worship God. *Infra* 32: 33. Yet they call on Him in their distress.

[38] *Infra* 11: 13.

[39] When defeated by their enemies, they were wont to complain that God had forsaken them. "Human perversity is ready to offer excuses, so that, what men suffer justly, they seem to themselves to suffer without cause, and they transfer their own fault to the judgment of God." St. Jerome.

[40] Michaelis approves V. R. L. adhere to the received distinction of verses. P. "Your own sword hath devoured your prophets like a destroying lion. O generation, see ye the word of the Lord?"

[41] P. "A land of darkness." God asks, has He been as a wilderness to His people, and not rather as a fruitful land, a bountiful provider? Has He been as a land of terror, a desolate and dreary region, and not rather as a delightful land, cheering and supporting them?

[42] P. "We are lords." R. prefers: "We wander freely:" according to the meaning of a cognate term

32. Will a virgin forget her ornament, or a bride her stomacher? but My people hath forgotten Me[43] days without number.

33. Why dost thou endeavor to show thy way good[44] to seek *my* love, thou who hast also to malice formed[45] thy ways,

34. And in thy skirts[46] is found the blood of the souls of the poor and innocent? not in ditches[47] have I found them, but in all places, which I mentioned before.[48]

35. And thou hast said: I am without sin, and am innocent:[49] and therefore let Thy anger be turned away from me. Behold, I will contend with thee in judgment, because thou hast said: I have not sinned.

36. How exceeding base art thou become,[50] going the same ways over again! and thou shalt be ashamed of Egypt, as thou wast ashamed of Assyria.

37. For from thence thou shalt go, and thy hand shall be upon thy head:[51] for the Lord hath destroyed thy trust, and thou shalt have nothing prosperous therein.

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in Arabic. The liberty to roam at large, which wild beasts enjoy, is claimed by the Israelites, who care no more to worship God.

[43] Their ornament and protector. "From this we learn that Christ is the Spouse of the Virgin Church, which has neither spot nor wrinkle." St. Jerome.

[44] P. "Why trimmest thou thy way?" L. "Why ornamentest thou thy way?" H. is thought to signify to adorn. The prophet questions the nation, why she seeks to make good her claims to Divine favor, whilst otherwise neglecting to please God, and even provoking Him by evil practices.

[45] P. "Therefore hast thou also taught the wicked ones thy ways." L. "Truly even to the worst hast thou used thyself as thy ways." Philippson: "Even on bad acts thou hast accustomed thy ways." V. "Quæ insuper malitias tuas docuisti vias tuas." Teaching seems here to mean practising.

[46] On thy garments. Blood unjustly shed, even under legal forms, may be said to stain those who pass unjust sentence.

[47] L. "Not while breaking in (thy house) didst thou find them." The law justified the death of the night burglar. Exod. 22 : 2. P. "I have not found it by secret search."

[48] H. P. "But upon all these." L. "But for all these things." The prophet reproaches Israel as having put to death those who admonished them on all these points, in which they were delinquent. St. Jerome explains it as meaning: "I have not found the corpses of these poor and innocent men in ditches, as when persons fall by the hands of robbers,—but in all places, whether under the oak tree, or the terebinth, under whose shade thou wert wont to indulge thy idolatrous propensities, in pleasant situations."

[49] Two translations are given of H., which is sufficiently expressed by the latter. Men claim the praise of innocence, whilst they are laden with sin.

[50] P. "Why gaddest thou about so much to change thy way?" Jarchi gives the verb the same meaning as St. Jerome; but others more generally think that it means to go about. The Israelites, turning from the Babylonians, sought help from the Egyptians, who disappointed their hopes.

[51] In the attitude of a female mourning, as Thamar, after her humiliation by Amnon. 2 Kings 13 : 19.

## CHAPTER III.

GOD INVITES THE REBEL JEWS TO RETURN TO HIM, WITH A PROMISE TO RECEIVE THEM: HE FORETELLS THE CONVERSION OF THE GENTILES.

1. It is[1] said: If a man put away his wife, and she go from him, and marry another man, shall he return to her any more? shall not that woman[2] be polluted, and defiled? but thou hast prostituted thyself to many lovers: nevertheless return to Me, saith the Lord, and I will receive thee.

2. Lift up thy eyes on high: and see where thou hast not prostituted thyself: thou didst sit in the ways, waiting for them as a robber[3] in the wilderness: and thou hast polluted the land with thy fornications,[4] and with thy wickedness.

3. Therefore the showers were withholden, and there was no lateward[5] rain: thou hadst a harlot's forehead, thou wouldst not blush.

4. Therefore at the least from this time call to Me: Thou art my father, the guide of my virginity:[6]

5. Wilt Thou[7] be angry forever, or wilt Thou continue unto the end? Behold, thou hast spoken, and hast done evil things, and hast been able.[8]

6. And the Lord said to me in the days of king Josiah: Hast thou seen what rebellious Israel hath done? she hath gone of herself upon every high mountain,[9] and under every green tree, and hath played the harlot there.

7. And when she had done all these things, I said: Return to Me: and she did not return. And her treacherous sister Juda saw,[10]

8. [11]That because the rebellious Israel had played the harlot, I had

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[1] The adverb is not in the text, which is in the infinitive with the prefix. The meaning is: I might say. L. "One could say." P. "They say."

[2] The text has "land:" the woman being taken as the image of the country which has forsaken God. "He manifestly speaks of the land of Israel, which is compared to an adulteress." St. Jerome. A man does not receive again a woman who had taken another husband: yet God receives His people penitent for idolatry.

[3] H. P. "As the Arabian." The Arabians were notorious robbers. They lay in wait to plunder the caravans.

[4] Idolatrous acts.

[5] The April rain was so styled.

[6] P. "The guide of my youth."

[7] P. "Will He reserve His anger forever?"

[8] P. "As thou couldst:" to the utmost of thy power. "Instead of penitential expressions, thou hast blasphemed with proud words, and hast executed thy evil design, and showed thy strength against thy husband, by doing what thou hadst purposed." St. Jerome.

[9] *Supra* 2 : 20.

[10] P. "*It.*" The sentence here closes.

[11] H. P. "And I saw." This is not referred to the Divine act, but to the conduct of Juda, when Israel had been put away."

put her away, and given her a bill of divorce: yet her treacherous sister Juda was not afraid, but went and played the harlot also herself.

9. And by the facility of her fornication she defiled the land, and played the harlot with stones and with stocks.

10. And after all this, her treacherous sister Juda hath not returned to Me with her whole heart, but with falsehood,[12] saith the Lord.

11. And the Lord said to me: The rebellious Israel hath justified[13] her soul, in comparison of the treacherous Juda.

12. Go, and proclaim these words towards the north,[14] and thou shalt say: Return, O rebellious Israel, saith the Lord, and I will not turn away My face from you:[15] for I am holy,[16] saith the Lord, and I will not be angry forever.

13. Only acknowledge thy iniquity, that thou hast transgressed against the Lord thy God: and thou hast scattered thy ways[17] to strangers under every green tree, and hast not heard My voice, saith the Lord.

14. Return, O ye revolting children, saith the Lord: for I am your husband: and I will take you, one of a city, and two of a kindred,[18] and will bring you into Sion.

15. And I will give you shepherds[19] according to My own heart, and they shall feed you with knowledge and doctrine.

16. And when ye shall be multiplied, and increased in the land in those days, saith the Lord, they shall say no more: The ark of the covenant of the Lord; neither shall it come to mind,[20] neither shall they remember it, neither shall it be visited,[21] neither shall that be done any more.

17. At that time Jerusalem shall be called the throne of the Lord:

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[12] P. "Feignedly."

[13] Appeared less guilty.

[14] Towards Babylon, and parts where the Israelites were in exile.

[15] H. P. "I will not cause Mine anger to fall upon you."

[16] H. P. "Merciful." חסיד.

[17] She yielded readily to every solicitation, and went in various directions in quest of lovers.

[18] If only one Israelite be found in a city, or two in a tribe, God promises not to overlook them. The Jews understand the text of the return from Babylon; but St. Jerome explains it "of the coming of Christ, when the remnant was saved, the Apostle affirming and expounding the text: 'Unless the Lord of hosts had left seed to us, we should have been like Sodom and like Gomorra.'"

[19] This is verified under the Christian dispensation: "Then they were introduced into Sion, of which it is written, 'Glorious things are said of thee, O city of God.' And pastors according to His heart were given, namely, the Apostles, and apostolic men, who fed the multitude of the faithful, not with Jewish ceremonies, but with the knowledge and doctrine of Christ." St. Jerome.

[20] Lit. "On the heart."

[21] The ark was not in the temple after the return from the captivity. "They shall not confide in the ark, which contained the Mosaic law, but they themselves shall be the temple of the Lord." St. Jerome.

and all the nations shall be gathered together to it,[22] in the name of the Lord to Jerusalem, and they shall not walk after the perversity of their most wicked heart.

18. In those days the house of Juda shall go to the house of Israel, and they shall come together[23] out of the land of the north to the land which I gave to your fathers.

19. But I said: How shall I put thee[24] among the children, and give thee a lovely land, the goodly inheritance of the armies of the Gentiles? And I said: Thou shalt call Me father, and shalt not cease to walk after Me.

20. But as a woman that despiseth her lover, so hath the house of Israel despised Me, saith the Lord.

21. A voice was heard in the highways, weeping and howling of the children of Israel: because they have made their way wicked, they have forgotten the Lord their God.

22. Return, ye rebellious children, and I will heal your rebellions.[25] Behold, we come to Thee: for Thou art the Lord our God.

23. In very deed the hills were deceitful,[26] and the multitude of the mountains: truly in the Lord our God *is* the salvation of Israel.

24. Confusion[27] hath devoured the labor of our fathers from our youth,[28] their flocks and their herds, their sons and their daughters.

25. We shall sleep in our confusion,[29] and our shame shall cover us, because we have sinned against the Lord our God, we and our fathers from our youth even to this day: and we have not hearkened to the voice of the Lord our God.

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[22] "The Church, in which all nations are gathered, and which is the vision of peace." *Idem.*

[23] The return of the tribes is an image of the union of Jews and Gentiles in the Church.

[24] This is rather by way of exclamation: "How I shall put thee!" God had designed to treat them as favorite children. He expected them to address Him as Father, and to obey Him. These Divine counsels and sentiments are expressed after a human fashion. St. Jerome explains the text of the Gentiles, who, by faith, are made sons of God.

[25] "Although we return to the Lord of our own will, nevertheless, unless He draw us, and strengthen our desire by His support, we cannot be saved." St. Jerome.

[26] Delusive occasions of reliance. The Israelites hoped that the mountains would prove barriers against the attacks of their enemies, who, however, easily crossed them, and rushed forward. The false gods, worshipped on the high places, disappointed the hopes placed in them. "Let the penitent say this, and abandoning all pride, and the many mountains and hills, by means of which he rose up against God; let him humbly prostrate himself, and say: Truly in the Lord, our God, is the salvation of Israel." St. Jerome.

[27] This may mean here the idol worshipped by them.

[28] In consequence of their idolatry their labors had not prospered: chastisements had overtaken them.

[29] They expect further humiliations should they continue in their course.

# CHAPTER IV.

AN ADMONITION TO SINCERE REPENTANCE, AND CIRCUMCISION OF THE HEART, WITH THREATS OF GRIEVOUS PUNISHMENT TO THOSE THAT PERSIST IN SIN.

1. If thou wilt return,[1] O Israel, saith the Lord, return to Me: if thou wilt take away thy stumbling-blocks[2] out of My sight, thou shalt not be moved.[3]

2. And[4] thou shalt swear: As the Lord liveth,[5] in truth, and in judgment, and in justice:[6] and the Gentiles shall bless Him, and shall praise Him.[7]

3. For thus saith the Lord to the men of Juda, and Jerusalem: Break up anew your fallow ground, and sow not upon thorns:[8]

4. Be circumcised to the Lord, and take away the foreskins of your hearts,[9] ye men of Juda, and ye inhabitants of Jerusalem: lest My indignation come forth like fire, and burn, and there be none that can quench it: because of the wickedness of your thoughts.

5. Declare ye in Juda, and make it heard in Jerusalem: speak, and sound with the trumpet in the land; cry aloud, and say: Assemble yourselves, and let us go into strong cities.[10]

6. Set up the standard in Sion.[11] Strengthen yourselves,[12] stay not; for I bring evil from the north[13] and great destruction.

7. The lion[14] is come up out of his den, and the robber of nations

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[1] To the true worship. [2] H. P. "Abominations"—idols.

[3] Disturbed. The term means to go about as a wanderer. Thou shalt not go into captivity.

[4] "If" is understood from the preceding verse.

[5] The form of oath in the Old Testament is: The Lord liveth: which "implies the condemnation of the dead, by whom the idolater swears." St. Jerome.

[6] The conditions of a lawful oath are, that it be true, necessary, and just. Truth is the most essential quality. It should be taken for a necessary or useful end; and it should imply no sinful engagement.

[7] P. "Shall bless themselves in him, and in him shall they glory." The force of the text, as interpreted by Vatable, is, that the Gentiles, seeing the happy state of the Israelites, shall desire to be blessed like them.

[8] Osee 10: 12. The care used by husbandmen to prepare the ground for seed by breaking it up, and extirpating the thorns, is referred to, in order to excite men to diligence in preparing their hearts for Divine influence. Although grace is necessary for the first movement of the heart towards God, yet further aids depend on the free concurrence of the will.

[9] Mortify and cut off evil inclinations. From this it is manifest that spiritual circumcision, which consists in self-denial, and the retrenchment of all excess, was inculcated even under the law. See Rom. 2: 28.

[10] Places of defence for those who have been defeated in battle, or who apprehend an attack.

[11] To invite all to take refuge there. [12] P. "Retire."

[13] *Supra* 1: 14.

[14] The king of the Chaldeans, Nabuchodonosor. St. Jerome explains it of the devil. "As a roaring lion he goes about." 1 Pet. 5: 8.

hath roused himself: he is come forth out of his place, to make thy land desolate: thy cities shall be laid waste, remaining without an inhabitant.

8. For this gird yourselves with hair-cloth, lament and wail: for the fierce anger of the Lord is not turned away from us.[15]

9. And it shall come to pass in that day, saith the Lord, the heart of the king shall perish,[16] and the heart of the princes: and the priests shall be astonished, and the prophets[17] shall be amazed.

10. And I said: Alas, alas, alas,[18] O Lord God, hast Thou then deceived[19] this people and Jerusalem, saying: Ye shall have peace: and behold the sword reacheth even to the soul?[20]

11. At that time it shall be said to this people, and to Jerusalem: A burning wind is in the ways that are in the desert of the way of the daughter of My people,[21] not to fan, or to cleanse.

12. A full wind from these *places* shall come to Me:[22] and now I will speak[23] My judgments with them.

13. Behold, he[24] shall come up as clouds, and his chariot as a tempest: his horses *are* swifter than eagles:[25] woe unto us, for we are laid waste.

14. Wash thy heart from wickedness, O Jerusalem, that thou mayest be saved:[26] how long shall hurtful thoughts abide in thee?

15. For a voice[27] of one declaring from Dan,[28] and giving notice of the idol[29] from mount Ephraim.

16. Say ye to[30] the nations: Behold, it is heard in Jerusalem, that

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[15] "We cannot escape the lion, that most fierce beast, unless we do penance, and be converted to the Lord, not only in mind, but in work." St. Jerome.

[16] Be stricken with terror.

[17] Those who made favorable predictions to flatter the people.

[18] The interjection is only once in the text, as above, 1 : 6.

[19] The result is ascribed to God, because it took place by His providential permission.

[20] Deep anguish of heart and actual death are signified by this phrase.

[21] The burning wind in the desert reaches also the people of God on their journey, and serves not to fan, or cleanse the barn floor, but to scourge the people.

[22] This strong wind was to come at God's bidding, to do His will.

[23] Execute.

[24] The hostile king.

[25] These are exaggerated expressions of great speed.

[26] True conversion is pointed out as the sole means to escape the impending calamity. The abandonment of idolatry was particularly necessary.

[27] Is heard.

[28] A town in the northern extremity of Palestine, at the foot of mount Libanus, called afterwards Paneas, where the enemy would first enter the country. It was styled, by Philip the Tetrarch, Cæsarea Philippi, in honor of Tiberius Cæsar.

[29] P. "Affliction." The hostile invasion. Mount Ephraim was near the limits of Judea. The news of the advance of the enemy became more and more alarming.

[30] Kimchi thinks that it may be rendered "of." The approach is the subject of the announcement.

guards[31] are coming from a far country, and give out their voice against the cities of Juda.

17. They are set round about her, as keepers of fields: because she hath provoked Me to wrath, saith the Lord.

18. Thy ways, and thy devices have brought these things upon thee:[32] this is thy wickedness, because it is bitter, because it hath touched[33] thy heart.

19. My bowels, my bowels are in pain, the senses of my heart are troubled within me,[34] I will not hold my peace, for my soul hath heard the sound of the trumpet, the cry of battle.

20. Destruction upon destruction is called for, and all the earth is laid waste: my tents are destroyed on a sudden, and my pavilions in a moment.

21. How long shall I see men fleeing away,[35] how long shall I hear the sound of the trumpet?

22. For My foolish people do not know Me: they are foolish and senseless children: they are wise to do evils, but to do good they have no knowledge.

23. I beheld the earth, and lo it was void, and waste:[36] and the heavens, and there was no light in them.

24. I looked upon the mountains, and behold they trembled: and all the hills were troubled.[37]

25. I beheld, and lo there was no man: and all the birds of the air were gone.[38]

26. I looked, and behold the fruitful country[39] was a wilderness: and all its cities were destroyed at the presence of the Lord, and at the presence of the wrath of His indignation.

27. For thus saith the Lord: All the land shall be desolate, but yet I will not utterly destroy.

28. The earth shall mourn, and the heavens shall lament from

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[31] H. means watchmen. The following verse intimates that these troops were so styled because, in besieging the city, they appeared to keep watch, like men charged with watching lands or vineyards, which, in Palestine, were often without inclosure.

[32] Wisdom 1: 3, 5. St. Jerome remarks: "Whatever evil happens to us comes through our own fault, who change the sweetness of our Lord to bitterness, and force Him to be severe against His will."

[33] Reached.

[34] The consternation arising from the report of the advance of the enemy is described. Physical suffering is often caused by fright and mental affliction. The same language may be applied, as St. Jerome observes, when discord and strife prevail in the Church. It is peculiarly tender and expressive.

[35] Sept., Syr. read with other points. P. "The standard." The prophet, contemplating the continuance of hostilities, asks himself, how long shall he see the standard erected?

[36] The terms are the same as Moses employs to describe the original chaos. תהו ובהו. All appeared gloomy and confused to the prophet, contemplating the ravages of the enemy.

[37] P. "Moved lightly." R. V. It agrees with cognate words in Ar. and Ethiopic.

[38] They are known to flee from places without inhabitants.

[39] הכרמל. V. *Carmelus.* It is used in this sense. *Supra* 2: 7; Isa. 32: 15.

above: because I have spoken, I have purposed, and I have not repented, neither am I turned away from it.

29. At the voice of the horseman, and the archer, all the city is fled away: they have entered into thickets, and have climbed up the rocks: all the cities are forsaken, and there dwelleth not a man in them.

30. But thou, O! wasted one,[40] what wilt thou do? though thou clothe thyself with scarlet, though thou deck thee with ornaments of gold, and encircle[41] with paint thy eyes, thou shalt dress thyself out in vain: thy lovers despise thee, they will seek thy life.

31. For I have heard the voice as of a woman in travail, anguish as of a woman in labor of her first child.[42] The voice of the daughter of Sion, dying away, spreading her hands: Woe is me! for my soul hath fainted because of them that are slain.

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## CHAPTER V.

THE JUDGMENTS OF GOD SHALL FALL UPON THE JEWS FOR THEIR MANIFOLD SINS.

1. Go about through the streets of Jerusalem, and see, and consider, and seek in the broad places thereof, if ye can find a man that executeth judgment, and seeketh truth:[1] and I will be merciful to it.[2]

2. And though they say: The Lord liveth; this also they swear falsely.[3]

3. O Lord, Thy eyes are on truth:[4] Thou hast struck them, and they have not grieved: Thou hast bruised them, and they have refused to receive correction: they have made their faces harder than the rock, and they have refused to return.

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[40] L. The participle in the masculine gender is united with the feminine pronoun, which is not altogether without precedent.

[41] L. The text means to rend, and alludes to the custom of pricking the skin with the point of a needle to insert antimony, that it may stick. Women were accustomed to darken their eyebrows in this way. Thus Jesabel painted her face to win the favor of Jehu. 4 Kings 9 : 30. The prophet shows that Jerusalem can gain favor by no effort, when God shall have abandoned her.

[42] כמכבירה. V. "*Puerperæ* must be so understood in this place.

[1] V. *Fidem:* fidelity. H. means truth. In order to manifest the general prevalence of corruption, God is represented as sending messengers to seek after a just man. Gen. 18 : 26.

[2] The small number of good men is signified by this mode of expression, which, however, need not be taken rigorously. One man, of eminent virtue, might appease God by his supplications.

[3] The messengers report the result of their inquiries.

[4] God regards truth and justice with special favor. The text expresses it by way of interrogation: "O Lord, *are* not Thine eyes upon the truth?" H. P.

4. But I said: Perhaps these are poor[5] and foolish, that know not the way of the Lord, the judgment of their God.

5. I will go, therefore, to the great men, and will speak to them: for they know the way of the Lord, and the judgment of their God: and behold these have altogether broken the yoke more, have burst the bonds.[6]

6. Wherefore a lion out of the wood hath slain them, a wolf in the evening hath spoiled them, a leopard[7] watcheth for their cities: every one that shall go thence shall be taken,[8] because their transgressions are multiplied, their rebellions are strengthened.

7. How can I be merciful to thee? thy children have forsaken Me, and swear by them that are not gods: I fed them to the full,[9] and they committed adultery, and rioted[10] in the harlot's house.

8. They are become as amorous horses, and stallions:[11] every one neighed after his neighbor's wife.[12]

9. Shall I not punish[13] these things, saith the Lord? and shall not My soul[14] take revenge on such a nation?

10. Scale the walls thereof, and throw them down, but do not utterly destroy: take away the branches[15] thereof, because they are not the Lord's.

11. For the house of Israel and the house of Juda have greatly transgressed against Me, saith the Lord.

12. They have denied[16] the Lord, and said: It is not He:[17] and evil shall not come upon us: we shall not see the sword and famine.

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[5] The prophet conjectures that only the poor, through ignorance, transgress the law.

[6] He finds the rich to be greater delinquents. St. Jerome understands the mass of the people by the poor, and their leaders, the priests especially, by the rich. He takes the doubt raised to be directed to show the freedom of the human will.

[7] Nabuchodonosor is represented by the lion. The wolf, according to St. Jerome, signifies the Medes and Persians: "The leopard, watching at their cities, prefigures the violence of Alexander, and his rapid devastation from the West, even unto India. He is called a leopard on account of the variety of his troops, and because he fought against the Medes and Persians, with the aid of the many nations subject to him."

[8] H. P. "Torn in pieces."

[9] The received reading of H., which means, "I adjured them," or "I made them swear," is here abandoned by the Rabbis Jarchi and Kimchi, as also by P. and L. Many MSS., as also Syr., Sept., support V. The difference of the readings consists in the placing of a point at either side of the letter ש.

[10] P. "Assembled themselves by troops."

[11] P. "Fed horses in the morning."

[12] Ezek. 22 : 11.

[13] Lit. "Visit."

[14] This phrase serves to express more strongly the Divine act. This sentence is repeated, *infra*, v. 29; 9 : 9.

[15] P. "Her battlements." L. "Remove her young shoots." The citizens are spoken of under this image.

[16] P. "They have belied the Lord." L. "Denied."

[17] It is not He who protects and blesses. They deny His existence, or His providence.

13. The prophets have spoken in the wind,[18] and there was no word[19] in them: these things, therefore, shall befall them.[20]

14. Thus saith the Lord the God of hosts: Because ye have spoken this word: behold, I will make My words in thy[21] mouth as fire, and this people as wood, and it shall devour them.[22]

15. Behold, I will bring upon you a nation from afar, O house of Israel, saith the Lord: a strong nation, an ancient nation, a nation whose language thou wilt not know, nor wilt thou understand what they say.

16. Their quiver is as an open sepulchre,[23] they are all valiant.

17. And they shall eat up thy corn, and thy bread: they shall devour thy sons, and thy daughters:[24] they shall eat up thy flocks, and thy herds: they shall eat thy vines, and thy figs: and with the sword they shall destroy thy strong cities, wherein thou trustest.

18. Nevertheless, in those days, saith the Lord, I will not bring you to utter destruction.

19. And if ye shall say: Why hath the Lord our God done all these things to us?[25] thou shalt say to them: As ye have forsaken Me, and served a strange god in your own land, so shall ye serve strangers in a land that is not your own.[26]

20. Declare ye this to the house of Jacob, and publish it in Juda, saying:

21. Hear, O foolish people, who have no heart:[27] who have eyes, and see not: and ears, and hear not.

22. Will not ye then fear Me, saith the Lord: and will ye not grieve[28] at My presence? I have set the sand a bound for the sea, an everlasting ordinance, which it shall not pass over: and the waves

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[18] R. remarks that St. Jerome gives the true meaning: "We shall not suffer famine in consequence of the siege; and, whatever the prophets have said, they have spoken to the wind: all things have passed without any result." P. "Shall become wind."

[19] No Divine word. The wicked made light of the announcements of the prophets, not recognizing in them any Divine inspiration.

[20] They desire that the evils which the prophets announce may fall on themselves.

[21] The mouth of the prophet.

[22] The certainty of the threats made is represented by a devouring fire.

[23] Their quiver is fatal to many, as an open sepulchre receives many corpses. "Doubtless he speaks of the kingdom of the Babylonians, Assyrians, Medes, and Persians, nations famous for their archers. At the same time he describes the desolation of the land of Judea, and the slaughter of many, the driving off of their cattle, the overthrow of their cities and walls, since all things fall by the sword of the enemy; and yet, notwithstanding these great evils, He does not utterly destroy them, but saves a remnant either of those who were led captives, and thence set at liberty, to cultivate the land of Judea, or of those who, after the heat of persecution, preserved the faith of the Lord, either by flight, or by confessing it." St. Jerome.

[24] Dishonor and slay them.

[25] *Infra* 16 : 10.

[26] Their abandonment of the Divine service is punished with servitude.

[27] L. "Mind"—understanding. Osee 7 : 11.

[28] P. "Tremble." H. expresses the pains of parturition.

thereof shall toss themselves, and shall not prevail: they shall swell, and shall not pass over it.

23. But the heart of this people is become rebellious[29] and provoking, they are revolted and gone away.

24. And they have not said in their heart: Let us fear the Lord our God, who giveth us the early and the latter rain in due season: who preserveth for us the fulness[30] of the yearly harvest.

25. Your iniquities have turned these things away, and your sins have withholden good things from you.

26. For among My people are found wicked men, that lie in wait as fowlers, setting snares and traps to catch men.

27. As a net is full of birds, so their houses are full of deceit: therefore are they become great and enriched.

28. They are grown gross and fat: and have most wickedly transgressed My words.[31] They judge not the cause of the widow,[32] they manage not the cause of the fatherless,[33] and they judge not the judgment of the poor.

29. Shall I not punish these things, saith the Lord? or shall not My soul take revenge on such a nation?

30. Astonishing and wonderful[34] things have been done in the land.

31. The prophets prophesy falsehood, and the priests clap their hands:[35] and My people love such things: what then shall be done in the end thereof?

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## CHAPTER VI.

THE EVILS THAT THREATEN JERUSALEM. SHE IS INVITED TO RETURN, AND WALK IN THE GOOD WAY, AND NOT TO RELY ON SACRIFICES WITHOUT OBEDIENCE.

1. STRENGTHEN[1] yourselves, ye sons of Benjamin, in[2] the midst of

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[29] V. "Incredulum." Sept. ἀνήκοος. H. סורה. It implies rebellion against authority.

[30] H. P. "The appointed weeks." The different position of a point varies the meaning.

[31] H. P. "They overpass the deeds of the wicked."

[32] The widow is not mentioned in the text, yet, as cause is expressed twice, the other term may have been overlooked.

[33] H. P. "Yet they prosper." This clause is wanting in a MS. K. ex c. The prosperity of the wicked is a moral mystery in the Divine government.

[34] P. "Horrible."

[35] P. "Bear rule by their means." ירדו על-ידיהם. "Rule after them," or in harmony with them.

P. "Gather yourselves to flee." *Supra* 4 : 6. The tribe of Benjamin is addressed, Jerusalem being within its limits, although belonging also to the tribe of Juda.

[2] H. P. "From." The enemy being powerful, the Israelites, hitherto secure in Jerusalem, are advised to flee for safety.

Jerusalem, and sound the trumpet in Thecua,[3] and set up the standard over Bethacarem: for evil is seen out of the north, and a great destruction.

2. I have likened[4] the daughter of Sion to a beautiful and delicate woman.

3. The shepherds shall come to her with their flocks:[5] they have pitched *their* tents against her round about: every one shall feed them that are under his hand.

4. Prepare[6] ye war against her: arise, and let us go up at mid-day: woe to us, for the day declineth,[7] for the shadows of the evening are grown longer.

5. Arise, and let us go up in the night, and destroy her houses.[8]

6. For thus saith the Lord of hosts: Hew down her[9] trees, cast up a trench about Jerusalem: this is the city to be punished,[10] all[11] oppression is in the midst of her.

7. As a cistern maketh its water cold, so hath she made her wickedness cold:[12] violence and spoil shall be heard in her, infirmity and stripes[13] are continually before Me.

8. Be thou instructed,[14] O Jerusalem, lest My soul[15] depart from thee, lest I make thee desolate, a land uninhabited.

9. Thus saith the Lord of hosts: they shall gather the remains of Israel, as of a vine, even to one cluster:[16] turn back thy hand, as a grape-gatherer into the basket.[17]

10. To whom shall I speak? and to whom shall I testify,[18] that he may hear? Behold, their ears are uncircumcised, and they cannot[19]

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[3] This village, as also Bethacarem, was to the south of Jerusalem. It was one of the cities of defence built by Roboam. 2 Par. 11 : 6.

[4] L. "The comely and the delicate, the daughter of Zion do I destroy." P. agrees with V. H., in *Pihel*, means to liken; but, when it bears this meaning, it is followed by ל or אל, which is not found here.

[5] "The princes and troops of the Chaldeans." St. Jerome.

[6] Lit. "Sanctify." Religious rites were employed in preparing for war. The invaders encourage one another to the attack.

[7] So eager were they for the destruction of the city that they complained of the least delay. In the heat of midday they rushed to the attack; and, when the day was waning, they expressed regret. They were ready to follow up the attack by night.

[8] P. "Palaces."

[9] The trees of the surrounding country. They were to be employed in making engines of war.

[10] Lit. "Visited."

[11] Great.

[12] P. "As a fountain casteth out her waters, so she casteth out her wickedness." The frequency and facility of her crimes are likened to streams from a fountain.

[13] Arising from a wound.

[14] Receive correction.

[15] "I." The kind affection of God for His people is intimated.

[16] "Even to one cluster." This is not expressed in the text.

[17] H. P. "Baskets." As the grape-gatherer continues to put his hand full of grapes in the basket, as long as any remain to be gathered in, so the enemy will continue to take spoils and captives as long as any remain to be seized.

[18] Warn in the presence of witnesses.

[19] On account of their perverse disposition. "This impossibility does not secure impunity, since it proceeds from contempt and unbelief." St. Jerome.

hear; behold, the word of the Lord is become unto them a reproach:[20] and they will not receive it.[21]

11. Therefore am I[22] full of the fury of the Lord, I am weary with holding in: pour it out upon the child abroad, and upon the council of the young men together: for the husband with his wife shall be taken, the ancient with him that is full of days.[23]

12. And their houses shall be turned over to others, with their lands and wives together: for I will stretch forth My hand upon the inhabitants of the land, saith the Lord.

13. For from the least of them, even to the greatest, all are given to covetousness:[24] and from the prophet even to the priest, all are guilty of deceit.

14. And they healed the breach of the daughter[25] of My people disgracefully,[26] saying: Peace, peace: and there was no peace.

15. They were confounded,[27] because they committed abomination: yea, rather they felt not confusion, and they knew not how to blush: wherefore they shall fall among them that fall: in the time of their visitation[28] they shall fall down, saith the Lord.

16. Thus saith the Lord:[29] Stand ye on the ways, and see, and ask for the old paths,[30] which is the good way,[31] and walk ye in it: and ye shall find refreshment for your souls.[32] And they said: We will not walk.

17. And I appointed watchmen[33] over you, saying: Hearken ye to the sound of the trumpet. And they said: We will not hearken.

18. Therefore hear, ye nations, and know, O congregation, what great things I will do to them.[34]

19. Hear, O earth: Behold, I will bring evils upon this people,

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[20] A matter of scorn. "That we receive not the word of God is the act of our will, on which account it turns to our detriment, so that what was given for our salvation, becomes through our fault an occasion of punishment." *Idem.*

[21] P. "They have no delight in it."

[22] The prophet, contemplating the anger of the Lord, invokes Divine justice against the obstinate delinquents.

[23] Extremely old. There is no antithesis.

[24] Isai. 56 : 11; *Infra* 8 : 10.

[25] "Of the daughter" is not in the received H., but is in many MSS. K. R.

[26] P. "Slightly." They applied palliatives, which effected no cure. "This is specially to be understood of priests and doctors, who promise prosperity to the rich and those in high station, and proclaim the clemency of God, thereby disposing them rather to be objects of His anger, and subjects of punishment." St. Jerome.

[27] They should have felt confusion.

[28] P. "At the time that I visit them." "It is great impiety not only to commit sin, but to ignore what sin is, and to make no distinction between good and evil actions." St. Jerome.

[29] This was the usual warning which God gave them by His prophets.

[30] Wherein the patriarchs walked.

[31] The way of goodness and happiness.

[32] Matt. 11 : 29.

[33] Prophets like sentinels.

[34] P. "What is among them." R. V.

the fruit of their own thoughts: because they have not heard My words, and they have cast away My law.

20. To what purpose do ye bring Me frankincense from Saba,[35] and the sweet-smelling cane from a far country? your holocausts are not acceptable, nor are your sacrifices pleasing to Me.

21. Therefore thus saith the Lord: Behold, I will bring destruction upon this people, by which fathers and sons together shall fall, neighbor and kinsman shall perish.

22. Thus saith the Lord: Behold, a people cometh from the land of the north, and a great nation shall rise up from the ends of the earth.

23. They shall lay hold on arrow and shield: they are cruel and have no mercy: their voice roareth like the sea; and they shall mount upon horses, prepared as men for war, against thee, O daughter of Sion.

24. We have heard the fame thereof, our hands grow feeble: anguish hath taken hold of us, as pains of a woman in labor.

25. Go not out into the fields, nor walk in the highway: for the sword of the enemy, *and* fear is on every side.

26. Gird thee with sackcloth, O daughter of My people, and sprinkle thee[36] with ashes: make thee mourning as for an only son, a bitter lamentation, because the destroyer shall suddenly come upon us.

27. I have set thee for a strong assayer[37] among My people: and thou shalt know, and prove their way.

28. All these princes go out of the way, they walk deceitfully, *they are* brass and iron;[38] they are all corrupted.

29. The bellows have failed, the lead[39] is consumed in the fire, the founder hath melted in vain: for their wicked deeds are not consumed.

30. Call them reprobate silver, for the Lord hath rejected them.

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[35] Isai. 1 : 11.

[36] P. "Wallow thyself." L. "Roll thyself." R. V. *Infra* 25 : 34.

[37] R. shows that the term means one who tries metals, as the sequel proves. St. Jerome says: "The prophet is given to the incredulous people as a strong examiner, like a well-fortified city, that he may fear no devices of the people."

[38] Inferior metals are used as images of their worthless character.

[39] It was used in the process of purifying metals, to draw off the alloy, with which in a state of fusion it combines, and is absorbed by the cupel.

# CHAPTER VII.

THE TEMPLE OF GOD SHALL NOT PROTECT A SINFUL PEOPLE, WITHOUT A SINCERE CONVERSION. THE LORD WILL NOT RECEIVE THE PRAYERS OF THE PROPHET FOR THEM; BECAUSE THEY ARE OBSTINATE IN THEIR SINS.

1. THE word that came to Jeremiah from the Lord,[1] saying:
2. Stand in the gate of the house of the Lord, and proclaim there this word, and say: Hear ye the word of the Lord, all ye men of Juda, that enter in at these gates, to adore the Lord.
3. Thus saith the Lord of hosts the God of Israel: Make your ways and your doings good:[2] and I will dwell with you[3] in this place.
4. Trust not in lying words, saying: The temple of the Lord, the temple of the Lord, it is the temple of the Lord.[4]
5. For if ye order well your ways and your doings; if ye execute judgment[5] between a man and his neighbor;
6. If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, and walk not after strange gods to your own hurt;
7. I will dwell with you in this place: in the land, which I gave to your fathers from the beginning and for evermore.
8. Behold, ye put your trust in lying words, which shall not profit you:
9. To steal, to murder, to commit adultery, to swear falsely, to offer[6] to Baalim, and to go after strange gods, which ye know not.
10. And ye have come and stood before Me in this house, in which My name is called upon, and have said: We are delivered, because[7] we have done all these abominations.
11. Is this house then, in which My name hath been called upon, become a den of robbers[8] in your eyes? I, I am He: I have seen *it*, saith the Lord.

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[1] This is thought to have happened in the time of Joakim. [2] *Infra* 26 : 13.

[3] H. P. "I will cause you to dwell." Also v. 7. V. is supported by a MS. The difference of the readings consists in the points. St. Jerome writes: "Since it is natural for every one to love his native soil, and to cherish tender affection for his country, He promises this reward to those who obey Him."

[4] The Israelites commonly gloried in the temple, without caring to become worthy of its blessings. Their boasting, therefore, although founded in truth, was delusive. "Their sins show that their confidence in the temple was vain." St. Jerome.

[5] If you do justice. [6] H. P. "To burn incense."

[7] P. "To do." They declare their escape from calamities, notwithstanding the crimes of which they were guilty. Cornelius a Lapide and Grotius explain it: "Although."

[8] Matt. 21 : 13; Mark 11 : 17; Luke 19 : 46.

12. Go ye to My place in Silo, where My name dwelt from the beginning;[9] and see what I did to it for the wickedness of My people Israel:

13. And now, because ye have done all these works, saith the Lord: and I have spoken to you rising up early,[10] and speaking, and ye have not heard: and I have called you, and ye have not answered:

14. I will do to this house, in which My name is called upon,[11] and in which ye trust, and to the place which I have given you and your fathers, as I did to Silo.[12]

15. And I will cast you away from My presence, as I have cast away all your brethren, the whole seed of Ephraim.[13]

16. Therefore do not thou pray for this people, nor take to thee praise and supplication for them, and do not withstand Me,[14] for I will not hear thee.

17. Seest thou not what they do in the cities of Juda, and in the streets of Jerusalem?

18. The children gather wood, and the fathers kindle the fire, and the women knead the dough, to make cakes for the queen of heaven,[15] and to offer libations to strange gods, and to provoke Me to anger.

19. Do they provoke Me to anger, saith the Lord? is it not themselves[16] to the confusion of their own countenance?

20. Therefore thus saith the Lord God: Behold, My wrath, and My indignation is enkindled against this place, upon men and upon

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[9] Where the ark was set up, when the Israelites first dwelt in Palestine. Josue 18 : 1. The name of God is said to have dwelt there, because He was specially present, and graciously heard those who invoked Him.

[10] This signifies the diligence used by the prophets in warning them.

[11] P. "Which is called by My name."

[12] All vestiges of the worship, which was formerly practised there, seem to have been destroyed, on the invasion of the Assyrians.

[13] Silo was in that tribe.

[14] *Infra* 11 : 14; 14 : 11. This caution addressed to the prophet shows that ordinarily his prayers for the people were effectual, although in the present instance God would not accept them. "Lest the prophet might appear not to obtain what he asks, God commands him not to pray in behalf of the sinful and impenitent people. By saying: 'Do not withstand Me,' He shows that the prayers of the saints can withstand the wrath of God." St. Jerome.

[15] This title appears to have been given to the moon, to which various offerings were made. St. Jerome, however, remarks that it may have been ascribed to the heavenly host, that is, the whole body of luminaries, the heavenly system and framework. P. in the margin so understands it. The title of Queen of Heaven is given in the Easter Anthem to the Blessed Virgin, and "Queen of Angels" in the Litany of Loretto, on account of her high dignity as Mother of God. Sacrifice, however, is given to God alone: wherefore the Collyridians, that is, cake-offerers, a sect of the fourth century, in which women as priestesses offered cakes to the Virgin, were condemned by the Church, as St. Epiphanius testifies, who adds: "Let Mary be honored: let God be adored." *In hær. Collyrid.* The piety of the faithful, nevertheless, leads them to make offerings and vows to God under her patronage.

[16] The verb is understood to be repeated. Their idolatry displeased God, but did not disturb His happiness, which is wholly independent of creatures, whilst it brought shame on them. "Whatever we do, we cannot hurt God, who is incapable of suffering, but we thereby prepare for ourselves destruction, treasuring up for ourselves wrath for the day of wrath." St. Jerome.

beasts, and upon the trees of the field, and upon the fruits of the land, and it shall burn, and shall not be quenched.

21. Thus saith the Lord of hosts the God of Israel: Add your burnt-offerings to your sacrifices, and eat ye the flesh.

22. For I spake not to your fathers, and I commanded them not, in the day that I brought them out of the land of Egypt, concerning[17] burnt-offerings and sacrifices.

23. But this thing I commanded them, saying: Hearken to My voice, and I will be your God, and ye shall be My people: and walk ye in all the way, that I have commanded you, that it may be well with you.

24. But they hearkened not, nor inclined their ear: but walked in their own will, and in the perversity of their wicked heart; and went backward and not forward,

25. From the day that their fathers came out of the land of Egypt, even to this day. And I have sent to you all My servants the prophets from day to day, rising up early, and sending.

26. And they hearkened not to Me, nor inclined their ear: but have hardened their neck, and have done worse than their fathers.

27. And thou shalt speak to them all these words, but they will not hearken to thee: and thou shalt call them, but they will not answer thee.

28. And thou shalt say to them: This is a nation which hath not hearkened to the voice of the Lord their God, nor received correction:[18] truth[19] is lost, and is taken away out of their mouth.

29. Cut off thy hair,[20] and cast it away: and take up a lamentation on high:[21] for the Lord hath rejected, and forsaken the generation of His wrath.[22]

30. Because the children of Juda have done evil in My eyes, saith the Lord. They have set their abominations in the house in which My name is called upon, to pollute it:

31. And they have built the high places of Tophet, which is in the valley of the son of Ennom, to burn their sons, and their daughters in the fire: which I commanded not, nor thought on in My heart.[23]

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[17] H. signifies "words of."

[18] P. "Correction."

[19] P. This includes faith and religion, as R. remarks. St. Jerome refers it specially to the time of Christ, when faith was lost, being taken from the people who blasphemed the Lord.

[20] The cutting off the hair was a sign of mourning. The people is addressed under the familiar image of a female, who is directed to cut off and cast away her beautiful head of hair, the crown which she proudly wore.

[21] P. "On high places." L. "On mountain tops."

[22] The race that provoked His displeasure.

[23] This expresses, after a human manner, that it was entirely foreign to the Divine mind.

32. Therefore behold the days shall come, saith the Lord, and it shall no more be called Tophet,[24] nor the valley of the son of Ennom: but the Valley of slaughter: and they shall bury in Tophet, because there is no place.[25]

33. And the carcasses of this people shall be meat for the fowls of the air, and for the beasts of the earth, and there shall be none to drive them away.

34. And I will cause to cease out of the cities of Juda, and out of the streets of Jerusalem, the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate.

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## CHAPTER VIII.

OTHER EVILS THAT SHALL FALL UPON THE JEWS FOR THEIR IMPENITENCE.

1. At that time, saith the Lord, they shall cast out the bones[1] of the kings of Juda, and the bones of the princes thereof, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves.

2. And they shall spread them abroad to the sun, and the moon, and all the host of heaven, which they have loved, and which they have served, and after which they have walked, and which they have sought and adored: they shall not be gathered, and they shall not be buried: they shall be as dung upon the face of the earth.

3. And death shall be chosen rather than life, by all that shall remain of this wicked kindred in all places which are left, whither I have cast them out, saith the Lord of hosts.

4. And thou shalt say to them: Thus saith the Lord: Shall not he that falleth, rise again? and he that is turned away,[2] will he not turn again?

5. Why then is this people in Jerusalem turned away with a stub-

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[24] St. Jerome explains it of an open space. G. thinks it means burning.

[25] The valley being filled up. *Infra* 19 : 6, 13.

[1] This outrage to the dead may have been prompted by avarice, as St. Jerome suggests, it being then customary to leave some costly ornaments and vases in the tombs of the great; or it may have proceeded from a barbarous feeling of triumph.

[2] From the right path. A man who falls, immediately endeavors to rise, and a man who has missed the road, hastens to return to the right path; but the people cared not to rise, or to return.

born revolting? they have laid hold on lying,[3] and they refuse to return.

6. I attended and hearkened: no man speaketh what is good, there is none that repenteth of[4] his sin, saying: What have I done? They are all turned to their own course, as a horse rushing to the battle.

7. The kite in the air knoweth her time: the turtle, and the swallow, and the stork observe the time of their coming: but My people know not the judgment of the Lord.[5]

8. How do ye say: We are wise, and the law of the Lord is with us? Indeed, the lying pen of the scribes hath wrought falsehood.[6]

9. The wise men are confounded, they are dismayed, and caught: for they have cast away the word of the Lord, and there is no wisdom in them.[7]

10. Therefore will I give their women to strangers, their fields to others for an inheritance: because from the least even to the greatest all follow covetousness: from the prophet even to the priest all deal deceitfully.

11. And they have healed the breach of the daughter of My people disgracefully,[8] saying: Peace, peace; when there was no peace.

12. They are confounded, because they have committed abomination: yea rather they feel not confusion, and they know not how to blush: therefore shall they fall among them that fall, in the time of their visitation they shall fall, saith the Lord.

13. Gathering I will gather them together,[9] saith the Lord, there is no grape on the vines, and there are no figs on the fig-tree, the leaf is fallen: and I have given them the things that are passed away.[10]

14. Why do we sit still? assemble yourselves, and let us enter into the fenced city, and let us be silent there,[11] for the Lord our God hath

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[3] Clung to false deities with pertinacity.

[4] H. expresses tenderness of feeling.

[5] Birds know, from the state of the atmosphere, when to migrate to other climes; yet the Israelites knew not the time of the Divine visitation: they perceive not the Divine judgments in the events of which they were witnesses.

[6] R. V.

[7] H. P. "What wisdom is in them?"

[8] *Supra* 6 : 14. St. Jerome adds: "To the disgrace either of those who are deceived, or of others who deceive them, saying to men burdened with every crime: 'Peace, peace; when there is no peace.'"

[9] אסף אסיפם. V. takes both verbs as modifications of the one אסף. P. "I will surely consume them." L. "Make an end of them." Two cognate roots are united, one of which signifies to gather, the other to remove what has been gathered together.

[10] They are left without support, everything being already consumed, or decayed. L. "The things that I have given them shall pass away from them." R. explains it to this effect: I will give to them those who will pass over them: that is, invaders, who like a river that overflows its banks, will overspread the country.

[11] The people propose to seek refuge there.

put us to silence, and hath given us water of gall to drink: for we have sinned against the Lord.

15. We looked for peace, and no good came: *for* a time of healing, and behold fear.[12]

16. The snorting of his horses was heard from Dan,[13] all the land was moved at the sound of the neighing of his warriors: and they came and devoured the land, and all that was in it; the city and its inhabitants.

17. For behold I will send among you serpents, basilisks, against which there is no charm:[14] and they shall bite you, saith the Lord.

18. My sorrow is above sorrow, my heart mourneth within me.[15]

19. Behold the voice of the daughter of my people from a far country:[16] Is not the Lord in Sion, or is not her king in her? why then have they provoked Me to wrath with their idols and strange vanities?[17]

20. The harvest is past, the summer is ended,[18] and we are not saved.

21. For the affliction[19] of the daughter of my people I am afflicted,[20] and made sorrowful,[21] astonishment hath taken hold on me.

22. Is there no balm in Galaad? or is there no physician there? Why then is not the wound of the daughter of my people closed?[22]

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## CHAPTER IX.

THE PROPHET LAMENTS THE MISERIES OF HIS PEOPLE, AND THEIR SINS, WHICH ARE THE CAUSE OF THEM. HE EXHORTS THEM TO REPENTANCE.

1. WHO will give water to my head, and a fountain of tears to my

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[12] "Trouble." All their hopes were disappointed.

[13] The army of Nabuchodonosor approaching from the northern extremity of the land. The description of their advance is grand: the ground is represented as shaking at the very neighing of the horses.

[14] It was popularly believed, that charms rendered certain serpents innoxious. Those with which they are threatened cannot be enchanted. "In vain do they who disregard the Divine commandments, pray to God against the old serpent, the coiled snake." St. Jerome.

[15] P. "*When* I would comfort myself against sorrow, my heart *is* faint in me."

[16] The Israelites in exile are astonished, on hearing that Jerusalem was given over to enemies. They ask: is not God there? is He not her king and protector?

[17] God points to the cause.

[18] The people besieged here speak. Their hopes of relief had been disappointed. The siege lasted two years.

[19] Fracture, or hurt.

[20] St. Jerome says, that God here speaks after a human fashion. It may be also understood as the language of the prophet.

[21] Clad in mourning weeds.

[22] The prophet expresses his astonishment, that no remedy has been found for the evils which afflict the people. St. Jerome observes that balm is an image of penance.

eyes?[1] and I will weep day and night for the slain of the daughter of my people.

2. Who will give me in the wilderness a lodging-place of wayfaring men,[2] and I will leave my people, and depart from them? because they are all adulterers, an assembly of transgressors.

3. And they bend their tongue, as a bow, for lies, and not for truth:[3] they strengthen themselves in the land, for they proceed from evil to evil, and Me they know not, saith the Lord.

4. Let every man take heed of his neighbor, and let him not trust in any brother: for every brother will utterly supplant, and every friend will walk deceitfully.

5. And a man shall mock his brother, and they will not speak the truth: for they have taught their tongue to speak lies: they weary themselves to commit iniquity.

6. Thy habitation is in the midst of deceit: through deceit they refuse to know Me, saith the Lord.

7. Therefore thus saith the Lord of hosts: Behold I will melt, and try them:[4] for what else shall I do before[5] the daughter of My people?

8. Their tongue is a piercing arrow; it speaketh deceit: with his mouth one speaketh peace[6] with his friend, and secretly he lieth in wait for him.

9. Shall I not punish these things, saith the Lord? or shall not My soul be revenged on such a nation.[7]

10. For the mountains I will take up weeping and lamentation, and for the beautiful places of the desert, mourning: because they are burnt up, for that there is not a man that passeth through them: and they have not heard the voice of the owner:[8] from the fowl of the air to the beasts they are gone away and departed.

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[1] H. P. "O! that my head were waters, and my eyes a fountain of tears." The prophet intimates that he could not sufficiently deplore the calamities of the country—the number of the slain—were he to weep most abundantly.

[2] A temporary hut. He desires to withdraw from the company of wicked men. Our Lord expresses His wearisomeness of sinners in somewhat similar language: "How long shall I be with you? how long shall I suffer you?" Matt. 17 : 16.

[3] These words appear to be united with those which follow. The influence and power of those described were obtained by dishonorable and false means. "The cause of all calamities is their not knowing God, and their being a company of prevaricators, arming their tongue for blasphemy, like a bow stretched out." St. Jerome.

[4] As in a crucible: "Whenever we are afflicted, our sufferings are from God, who tries us by persecution, that whatever alloy is in us, may be burnt out by the fire of tribulation, and by calamities." St. Jerome.

[5] P. "For."

[6] He expresses kind wishes—greets him with apparent affection.

[7] *Supra* 5 : 9, 29.

[8] מקנה. Flocks. "The loneliness of the province is predicted, when the army of Babylon shall arrive and lay waste all things." St. Jerome.

11. And I will make Jerusalem to be heaps of sand, and dens of dragons: and I will make the cities of Juda desolate, for want of an inhabitant.

12. Who is the wise man, that may understand this, and to whom the word of the mouth of the Lord may come that he may declare this, why the land hath perished, and is burnt up like a wilderness, which none passeth through?

13. And the Lord said: Because they have forsaken My law, which I gave them, and have not heard My voice, and have not walked in it.

14. But they have gone after the perverseness of their own heart, and after Baalim, which their fathers taught them.[9]

15. Therefore thus saith the Lord of hosts the God of Israel: Behold, I will feed this people with wormwood, and give them water of gall to drink.

16. And I will scatter them among the nations, which they and their fathers have not known: and I will send the sword after them, till they be consumed.

17. Thus saith the Lord of hosts the God of Israel: Consider ye, and call for the mourning women, and let them come: and send to them that are wise women,[10] and let them make haste:

18. Let them hasten and take up a lamentation for us: let our eyes shed tears, and our eyelids run down with waters.

19. For a voice of wailing is heard out of Sion: How are we wasted and greatly confounded? because we have left the land, because our dwellings are cast down.

20. Hear therefore, ye women, the word of the Lord: and let your ears receive the word of His mouth: and teach your daughters wailing; and every one her neighbor mourning.

21. For death is come up through our windows:[11] it is entered into our houses, to destroy the children from without, the young men from the streets.

22. Speak: Thus saith the Lord: Even the carcass of man shall fall as dung upon the face of the country, and as grass behind the back of the mower, and there is none to gather it.

23. Thus saith the Lord: Let not the wise man glory in his wisdom,[12] and let not the strong man glory in his strength, and let not the rich man glory in his riches:

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[9] "We must not, therefore, follow the error of our parents, or predecessors, but the authority of the Scriptures, and the commandment of God." *Idem.*

[10] Professed weepers.

[11] The rage of pestilence is described.

[12] 1 Cor. 1 : 31; 2 Cor. 10 : 17. "All pride of men is set aside, whilst their wisdom, strength, and wealth are regarded as of no account, and the only subject of glory is, that each one may know and understand, that

24. But let him that glorieth glory in this, that he understandeth and knoweth Me, for I am the Lord that exercise mercy, and judgment, and justice in the earth: for these things please Me, saith the Lord.

25. Behold, the days come, saith the Lord, and I will punish every one that hath the foreskin circumcised,

26. Egypt, and Juda,[13] and Edom, and the children of Ammon, and Moab, and all that have their hair polled round,[14] that dwell in the desert: for all the nations are uncircumcised in the flesh:[15] but all the house of Israel are uncircumcised in the heart.[16]

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## CHAPTER X.

NEITHER STARS NOR IDOLS ARE TO BE FEARED, BUT THE GREAT CREATOR OF ALL THINGS. THE CHASTISEMENT OF JERUSALEM FOR HER SINS.

1. HEAR ye the word which the Lord speaketh[1] concerning you, O house of Israel.

2. Thus saith the Lord: Learn not according to the ways of the Gentiles: and be not afraid of the signs of heaven,[2] which the heathens fear:

3. For the laws[3] of the peoples are vain: for the work of the hand of the workman cutteth a tree out of the forest with an axe.[4]

4. He decketh it with silver and gold: he putteth it together with nails and hammers, that it may not fall asunder.

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God alone is Lord, who does mercy, judgment, and justice on earth, that all things are governed by His providence and justice, and that what appears to us unreasonable, is full of reason and justice." St. Jerome.

[13] Juda is not in a MS. K. It appears out of place.

[14] Adam Clarke observes: "The Targum, Septuagint, Syriac, and Arabic have understood it in the same way."

[15] Circumcision was practised by the Egyptians, at least by their priests, and by several other nations. The Idumeans practised it in later times, since Hircanus forced them to be circumcised under pain of expatriation, as Josephus relates. Antiq. 13 : 9. St. Jerome states that the Ammonites and Moabites were circumcised: which, however, other writers question.

[16] Neglecting to restrain their evil propensities.

[1] P.

[2] The heavenly bodies are meant, with extraordinary phenomena, such as the appearance of comets, eclipses, meteors, &c., which were thought to portend calamities. St. Jerome says: "He speaks against those who worship the heavenly bodies, and think that mankind are governed by them, and that earthly events are determined by them."

[3] Usages, idolatrous practices.

[4] Wisdom 13 : 11; 14 : 8. In order to show the vanity of idolatry, the process of making the idol is described.

5. They are framed after the likeness of a palm-tree,[5] and they speak not: they must be carried to be removed, because they cannot go:[6] therefore fear them not, for they can neither do evil nor good.

6. There is none like to Thee, O Lord:[7] Thou art great, and great is Thy name in might.

7. Who shall not fear Thee, O King of nations?[8] for Thine is the glory[9] among all the wise men of the nations, and in all their kingdoms there is none like to Thee.

8. They shall be all proved together[10] to be senseless and foolish: the doctrine of their vanity is wood.[11]

9. Silver spread into plates is brought from Tharsis, and gold from Ophaz:[12] the work of the artificer, and of the hand of the smith:[13] violet and purple is their clothing; all these things are the work of artificers.

10. But the Lord is the true God:[14] He is the living God, and the everlasting King: at His wrath the earth shall tremble, and the nations shall not be able to abide His threatening.

11. Thus then shall ye say to them: Let the gods that have not made heaven and earth, perish from the earth, and from among those places that are under heaven.[15]

12. He that maketh the earth by His power,[16] that prepareth the world by His wisdom, and stretcheth out the heavens by His knowledge.

13. At His voice He giveth a multitude of waters in the heaven, and lifteth up the clouds from the ends of the earth: He maketh lightnings for rain,[17] and bringeth forth the wind out of His treasures.

14. Every man is become a fool for knowledge,[18] every artist is confounded in his graven *idol:* for what he hath cast is false, and there is no spirit[19] in them.

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[5] The erect position of the idol resembles the stately palm tree. It is fashioned after the human form, but it is without speech.

[6] The idol cannot move of itself.

[7] Mich. 7 : 18.

[8] Apoc. 15 : 4.

[9] P. "To Thee doth it appertain."

[10] ובאחת. All without exception.

[11] Their vain system of worship centres in mere wood. H. means correction, discipline.

[12] Some take it to be the same as Ophir: some think it to be the isle Pazos, in India.

[13] H. צרף. V. "Ærarii." P. "Founder." See also v. 14.

[14] L. "The Lord God is the truth." Idols are falsehood.

[15] This verse is in the Chaldee language, probably in order that its very words might serve the exiles for an answer to the Chaldeans. Venema conjectures that it was added to the text during the captivity. Dahler admits it: but it is found in MSS. generally, one 526 K. excepted. It is also in all the ancient versions.

[16] Gen. 1 : 1. *Infra* 51 : 15.

[17] Ps. 134 : 7. *Infra* 51 : 16.

[18] He fails to understand what he studies to know, and he betrays folly.

[19] P. "Breath."

15. They are vain things, and a ridiculous work: in the time of their visitation[20] they shall perish.

16. The portion of Jacob is not like these: for it is He who formed all things: and Israel is the rod[21] of His inheritance: the Lord of hosts is His name.

17. Gather up thy shame[22] out of the land, thou that dwellest in a siege.

18. For thus saith the Lord: Behold, I will cast away[23] far off the inhabitants of the land at this time: and I will afflict them so, that they may be found.[24]

19. Woe is me for my destruction, my wound is very grievous. But I said: Truly this is my own evil, and I will bear it.[25]

20. My tent is laid waste, all my cords[26] are broken: my children are gone out from me, and they are not: there is none to stretch forth my tent any more, and to set up my curtains.

21. Because the shepherds[27] have done foolishly, and have not sought the Lord: therefore have they not understood,[28] and all their flock is scattered.

22. Behold, the sound of a noise cometh, and a great commotion out of the land of the north[29] to make the cities of Juda a desert, and a dwelling for dragons.

23. I know, O Lord, that the way of a man is not his: neither is it in a man to walk, and to direct his steps.[30]

24. Correct me, O Lord, but yet with judgment:[31] and not in Thy fury,[32] lest Thou bring me to nothing.

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[20] When God shall display His justice.

[21] A measuring staff employed in dividing lands. The meaning is: As regards Israel, the rod of his inheritance, Deut. 32: 9, the Lord of hosts is His name. This corresponds to the former member. God is the portion of Israel.

[22] P. "Thy wares." St. Jerome understands it of provisions. Syr., Sept. support him. The besieged citizens, in the time of Jechoniah, are exhorted to gather up their goods, and set out on their journey.

[23] P. "Sling out" L. "As with a sling."

[24] That the punishment may overtake them.

[25] "Jerusalem herself speaks: Whatever I suffer, I suffer through my own fault: I know the nature of the wound which I have received. I will bear with the anger of God against whom I have sinned." St. Jerome.

[26] Which fastened the covering to the stakes.

[27] Rulers. "Under the metaphors of shepherds and sheep, the fault of the princes and the dispersion of the people are described." St. Jerome.

[28] P. "Prospered." H. ordinarily means "understood," but is taken for "prosper" here and in Prov. 17: 8. St. Jerome, however, writes: "They did not perceive the impending evils, and they did not understand the Lord."

[29] The hostile army advancing.

[30] The most powerful armies cannot insure success. The issue of all things depends on the secret counsels of God. "What we suffer from the Babylonians is not the effect of their bravery, but the consequence of our deserts, and of Thy displeasure." St. Jerome.

[31] This implies moderation. "We, indeed, deserve all we suffer, and much more: but I beseech Thee to chastise me as a Father, not as an enemy; correcting me as a child, not punishing me as a foe." *Idem.*

[32] Ps. 6: 2.

25. Pour out thy indignation upon the nations that know not Thee,[33] and upon the provinces that call not upon Thy name: because they[34] have eaten up[35] Jacob, and devoured him, and consumed him, and have destroyed his glory.[36]

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## CHAPTER XI.

THE PROPHET PROCLAIMS THE COVENANT OF GOD; AND DENOUNCES EVILS TO THE OBSTINATE TRANSGRESSORS OF IT. THE CONSPIRACY OF THE JEWS AGAINST HIM, A FIGURE OF THEIR CONSPIRACY AGAINST CHRIST.

1. THE word that came from the Lord to Jeremiah, saying:
2. Hear ye the words of this covenant,[1] and speak to the men of Juda, and to the inhabitants of Jerusalem,
3. And thou shalt say to them: Thus saith the Lord the God of Israel: Cursed is the man that shall not hearken to the words of this covenant,
4. Which I commanded your fathers in the day that I brought them out of the land of Egypt, from the iron furnace,[2] saying: Hear ye My voice, and do all things that I command you: and ye shall be My people, and I will be your God:
5. That I may accomplish the oath which I sware to your fathers, to give them a land flowing with milk and honey, as it is this day. And I answered, and said: Amen,[3] O Lord.
6. And the Lord said to me: Proclaim aloud all these words in the cities of Juda, and in the streets of Jerusalem, saying: Hear ye the words of this covenant, and do them:
7. For protesting I conjured your fathers in the day that I brought them out of the land of Egypt even to this day: rising early I conjured them, and said: Hearken ye to My voice:
8. And they obeyed not, nor inclined their ear: but walked every one in the perverseness of his own wicked heart: and I brought upon them all the words[4] of this covenant, which I commanded them to do, but they did them not.

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[33] Ps. 78 : 6. [34] The heathen invaders are specially meant.

[35] To eat up and devour is a familiar image of oppression and destruction.

[36] P. "Have made his habitation desolate."

[1] This is thought to have reference to the discovery of the law in the time of Josiah. 4 Kings 22 : 8. Some, however, refer it to the first year of Sedekiah.

[2] A furnace, in which iron was wrought, is used as an image of great suffering.

[3] Truly. P. "So be it."

[4] The punishments decreed against transgressors.

9. And the Lord said to me: A conspiracy[5] is found among the men of Juda, and among the inhabitants of Jerusalem.

10. They are returned to the former iniquities of their fathers, who refused to hear My words: so these likewise have gone after strange gods, to serve them: the house of Israel, and the house of Juda have made void My covenant which I made with their fathers.

11. Wherefore thus saith the Lord: Behold, I will bring in evils upon them, which they shall not be able to escape: and they shall cry to Me, and I will not hearken to them.

12. And the cities of Juda, and the inhabitants of Jerusalem shall go, and cry to the gods to whom they offer sacrifice,[6] and they shall not save them in the time of their affliction.[7]

13. For according to the number of thy cities were thy gods, O Juda: and according to the number of the streets of Jerusalem thou hast set up altars of confusion, altars to offer sacrifice to Baalim.

14. Therefore do not thou pray for this people,[8] and do not take up praise and prayer for them; for I will not hear them in the time of their cry to Me, in the time of their affliction.[9]

15. What is the meaning that My beloved hath wrought much wickedness in My house?[10] shall the holy flesh take away from thee thy crimes[11] of which thou hast boasted?[12]

16. The Lord called thy name, a plentiful[13] olive-tree, fair, fruitful, and beautiful: at the noise of a word,[14] a great fire was kindled in it, and the branches thereof are burnt.

17. And the Lord of hosts that planted thee hath pronounced evil against thee: for the evils of the house of Israel, and of the house of Juda, which they have done to themselves, to provoke Me, offering sacrifice to Baalim.

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[5] They secretly plotted to restore idolatry, which Josiah had abolished.

[6] H. P. "Incense." Also v. 13, 17. V. frequently so renders it.

[7] *Supra* 2 : 28.

[8] *Supra* 7 : 16. *Infra* 14 : 11.

[9] בעד. P. "For their trouble." V. reads as in v. 12, בעת, which is supported by many MSS., as also by Syr., Chald., Ar. Eichhorn assents.

[10] P. "What hath My beloved to do in Mine house, *seeing* she hath wrought lewdness with many?" L. "While she executeth the evil counsel of so many." The acts of idolatry, which many practised even in the temple, profaned it. No sacrifices could propitiate God when accompanied by such acts.

[11] P. "And the holy flesh is passed from thee." The victims shall cease to be offered when the temple shall be destroyed. St. Jerome says: "He calls the people of Juda beloved and most loving, who placed and worshipped idols in the temple, and imagined that they could appease the wrath of God by offering many victims, and gloried in the multitude of sacrifices, which could not take away the malice of sin."

[12] P. "When thou doest evil, then thou rejoicest." R. "When thy punishment shall come on thee, thou wilt be seized with trembling." St. Jerome unites both meanings.

[13] H. P. "Green." She was verdant and flourishing by Divine favor, but was left to be burnt in consequence of prevarications.

[14] P. "A great tumult"—on the approach of the enemy. The sudden burning of a fair and fruitful tree is used as an image of the destruction of the city.

18. But Thou, O Lord, hast shown[15] me, and I have known: then Thou showedst me their doings.

19. And I *was* as a meek lamb,[16] that is carried to the slaughter: and I knew not that they had devised counsels against me, saying: Let us put wood[17] on his bread, and cut him off from the land of the living, and let his name be remembered no more.

20. But Thou, O Lord of Sabaoth, who judgest justly, and triest the reins and the hearts, let me see Thy vengeance[18] on them: for to Thee have I revealed my cause.

21. Therefore thus saith the Lord to the men of Anathoth, who seek thy life, and say: Prophesy not in the name of the Lord, and[19] thou shalt not die in our hands.

22. Therefore thus saith the Lord of hosts: Behold I will punish[20] them: their young men shall die by the sword, their sons and their daughters shall die by famine.

23. And there shall be no remains[21] of them: for I will bring in evil upon the men of Anathoth,[22] the year of their visitation.

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## CHAPTER XII.

THE PROSPERITY OF THE WICKED SHALL BE BUT FOR A SHORT TIME. THE DESOLATION OF THE JEWS FOR THEIR SINS. THEIR RETURN FROM THEIR CAPTIVITY.

1. THOU indeed, O Lord, art just, If I plead with Thee, but yet I

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[15] The text is in the third person, although the following member is in the second, such changes being frequent.

[16] P. "Or an ox." R. approves V., observing that all the ancients regarded it as an adjective, qualifying the preceding noun. St. Jerome says: "All the Churches agree that these things are said by Christ in the person of Jeremiah."

[17] Poisonous substance. P. "Let us destroy the tree, with the fruit thereof." According to Rabbi Kimchi, it was a proverbial expression for entire destruction. The passage may be understood of Jeremiah, against whom the machinations of the wicked were directed, in order to destroy him, and defeat his predictions. It is, however, eminently applicable to Christ, the Lamb of God, victim of the sins of mankind. St. Jerome understands the text of the cross, on which the body of our Savior was placed, and accordingly explains what follows of Him likewise, adding, however: "To free ourselves from every annoyance as to the interpretation, let us lay down this rule, that all the prophets, in most of their actions, present a type of the Lord, our Savior; and, what was fulfilled in Jeremiah at that time, was prophesied of the Lord for the time to come."

[18] *Infra* 17 : 10; 20 : 22. The exercise of Divine justice was lawfully desired by the prophet, who was free from any sentiment of private revenge.

[19] The conjunction here implies that the condition on which he should escape death is, that he shall not prophesy.

[20] Lit. "Visit."

[21] None shall escape—they shall have no posterity.

[22] The native place of Jeremiah.

will speak to Thee of judgments:[1] why doth the way of the wicked prosper? why is it well with all them that transgress, and do wickedly?

2. Thou hast planted them, and they have taken root: they prosper and bring forth fruit: Thou art near in their mouth and far from their reins.[2]

3. And thou, O Lord, hast known me, Thou hast seen me, and proved my heart with[3] Thee? gather them together as sheep for the slaughter, and prepare them for the day of slaughter.[4]

4. How long shall the land mourn, and the herb of every field wither for the wickedness of them that dwell therein? The beasts and the birds are consumed: because they[5] have said: He[6] will not see our last end.

5. If thou hast been wearied with running with footmen, how canst thou contend with horses?[7] and if thou hast been secure in a land of peace, what wilt thou do in the swelling[8] of the Jordan?

6. For even thy brethren, and the house of thy father, even they have fought against thee, and have cried after thee with full[9] voice: believe them not when they speak good things to thee.

7. I have forsaken My[10] house, I have left My inheritance: I have given My dear one[11] into the hand of her enemies.

8. My inheritance[12] is become to Me as a lion in the wood: it hath cried out against Me, therefore have I hated it.

9. Is My inheritance to Me as a speckled bird?[13] is it as a bird

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[1] The prophet intimates that, in addressing God, he is struck by the consideration of His essential justice, which silences all human objections: yet he ventures to inquire into the cause of the prosperity of the wicked. Job. 21 : 7; Heb. 1 : 13. He treats with God of His judgments, which he finds it difficult to fathom.

[2] From their affections. The reins were considered their seat.

[3] P. "Toward."

[4] He foresees that, notwithstanding their temporary success, they shall fall before the sword of Divine justice.

[5] The wicked. [6] God, they say, does not regard our affairs.

[7] This appears to be a proverbial expression, intimating that those who complain of light sufferings are ill qualified to meet the greater trials which await them, as a man who is outrun by another on foot, could not hope to beat in the race one on horseback.

[8] Pride, or beauty. H. understands the text of the bank or grove of the Jordan, which was beautiful, but was infested with wild beasts from the interior. The confidence enjoyed in a land where peace and prosperity prevailed, afforded no security for one exposed to wild beasts. St. Jerome says: "If thou hadst some confidence whilst in thy own country, what will thou have when thou shalt have passed the Jordan, and when thou shalt encounter its whirlpools?"

[9] P. "They have called a multitude after thee." The term rendered "multitude" is translated "full" by Raschi, as well as V., the same letters with different punctuation having a different meaning.

[10] God declares that He abandons His temple and people into the hands of Nabuchodonosor. Christ our Lord abandoned the Jews on account of their infidelity.

[11] P. "The dearly beloved of my soul"—the people whom I love.

[12] "The Jewish people, who were formerly the heritage of the Lord, became in His regard as a lion in the forest, when they shouted against Him in His passion, as with a lion's voice." St. Jerome.

[13] Rather the hyena. Sept.

dyed throughout?[14] come ye, assemble yourselves, all ye beasts of the earth,[15] make haste to devour.

10. Many shepherds[16] have destroyed My vineyard, they have trodden My portion under foot: they have changed My delightful portion into a desolate wilderness.

11. They have laid it waste, and it mourneth for Me. With desolation[17] is all the land made desolate: because there is none that considereth in his heart.[18]

12. The spoilers are come up on all the ways[19] of the wilderness, for the sword of the Lord shall devour from one end of the land to the other end thereof: there is no peace for all flesh.

13. They have sown wheat, and reaped thorns: they have received an inheritance,[20] and it shall not profit them: ye shall be ashamed of your fruits, because of the fierce wrath of the Lord.

14. Thus saith the Lord against all My wicked neighbors, that touch the inheritance that I have shared out to My people Israel: Behold, I will pluck them out of their land, and I will pluck the house of Juda out of the midst of them.

15. And when I shall have plucked them out, I will turn,[21] and have mercy on them; and I will bring them back, every man to his inheritance, and every man into his land.

16. And it shall come to pass, if they will be taught, and will learn the ways of My people, to swear by My name:[22] The Lord liveth, as they have taught My people to swear by Baal: that they shall be built up[23] in the midst of My people.

17. But if they will not hear, I will utterly pluck out and destroy that nation, saith the Lord.

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[14] A wild beast.

[15] H. P. "Of the field." Fierce nations are summoned to destroy the Israelites, who had proved like a wild beast in regard to God.

[16] Kings.

[17] According to H. accents, this is connected with the preceding phrase. P. "*Being* desolate it mourneth unto me."

[18] No one seems to advert to the widespread desolation. No one lays to heart the Divine warnings. "All Judea is desolate, because no one thinks of God; no one remains to escape." St. Jerome.

[19] P. "The high places." L. "Mountain peaks."

[20] P. "They have put themselves to pain." A different punctuation gives the other meaning.

[21] Again have mercy.

[22] To acknowledge Him as God.

[23] Maintained and rendered prosperous.

## CHAPTER XIII.

UNDER THE FIGURE OF A LINEN GIRDLE IS FORETOLD THE DESTRUCTION OF THE JEWS. THEIR OBSTINACY IN SIN BRINGS ALL MISERIES UPON THEM.

1. THUS saith the Lord to me: Go and get thee a linen girdle, and thou shalt put it about thy loins,[1] and shalt not put it in water.[2]
2. And I got a girdle according to the word of the Lord, and put it about my loins.
3. And the word of the Lord came to me the second time, saying:
4. Take the girdle which thou hast got, which is about thy loins, and arise, go to the Euphrates,[3] and hide it there in a hole of the rock.
5. And I went, and hid it by the Euphrates, as the Lord had commanded me.
6. And it came to pass after many days that the Lord said to me: Arise, go to the Euphrates, and take from thence the girdle which I commanded thee to hide there.
7. And I went to the Euphrates, and digged, and took the girdle out of the place where I had hid it: and behold the girdle was rotten so that it was fit for no use.
8. And the word of the Lord came to me, saying:
9. Thus saith the Lord: After this manner will I destroy the pride of Juda, and the great pride of Jerusalem.
10. This wicked people that will not hear My words, and that walk in the perverseness of their heart, and have gone after strange gods to serve them, and to adore them; and[4] they shall be as this girdle, which is fit for no use.
11. For as the girdle sticketh close to the loins of a man, so have I brought close to Me all the house of Israel, and all the house of Juda, saith the Lord: that they might be My people, and for a name, and for praise, and for glory: but they would not hear.
12. Thou shalt speak therefore to them this word: Thus saith the

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[1] This girdle was to be put immediately on the body, not outside the garments, as was usual.

This circumstance, according to St. Jerome, denoted that the people of Israel cleaved to God, not from any inherent disposition or quality, but of His mere mercy.

[3] This river was fifty miles distant from the place where the order was given: on which account some think that it was executed only mentally: but the text does not warrant this interpretation.

[4] H. V. "And" were better omitted.

Lord the God of Israel: Every bottle[5] shall be filled with wine. And they shall say to thee: Do we not know that every bottle shall be filled with wine?

13. And thou shalt say to them: Thus saith the Lord: Behold, I will fill all the inhabitants of this land, and the kings of the race of David that sit upon his throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness.

14. And I will scatter them every man from his brother, and fathers and sons in like manner, saith the Lord: I will not spare, and I will not pardon: nor will I have mercy, but destroy them.

15. Hear ye, and give ear. Be not proud, for the Lord hath spoken.

16. Give ye glory to the Lord your God,[6] before it be dark, and before your feet stumble upon the dark mountains: ye shall look for light, and He will turn it into the shadow of death, and[7] into darkness.

17. But if ye will not hear this, my soul[8] shall weep in secret for *your* pride: weeping it shall weep, and my eye shall run down with tears, because the flock of the Lord is carried away captive.

18. Say to the king, and to the queen:[9] Humble yourselves, sit down: for the crown of your glory is come down from your head.[10]

19. The cities of the south[11] are shut up, and there is none to open them: all Juda is carried away captive with an entire captivity.[12]

20. Lift up your eyes, and see, ye that come from the north: where is the flock that is given thee,[13] thy beautiful cattle?

21. What wilt thou say when He[14] shall punish thee? for thou hast

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[5] An abundant vintage may be signified, since H. is sometimes taken for mere hilarity: but it appears that distracted counsels, like the confused thoughts of a drunken man, are meant. "It may be understood simply, in conformity with history, that kings, priests, and prophets, and all the people of Israel are to be inebriated with the cup of Babylon, and overwhelmed with the evils of captivity." St. Jerome.

[6] Worship and obey Him. St. Jerome remarks: "He urges them to repentance, that they may give glory to God before they be led away to Babylon."

[7] H. P. "Make it."

[8] The prophet speaks. "Let us do penance before the time of judgment come, lest our feet stumble on the dark mountains, that is the adverse powers charged with the infliction of torments and tortures, lest looking for light we be involved in darkness." St. Jerome.

[9] Jechoniah and his mother. He being only eighteen years of age, was under her influence.

[10] P. "Your principalities shall come down, even the crown of your glory." The first H. term means "head dress," to which the glorious crown corresponds in the latter member. The prophet intimates that they shall lose their royal dignity, and be delivered over to the king of Babylon.

[11] Jerusalem and other southern cities were besieged as the invaders advanced.

[12] The body of the citizens were led away captive. St. Jerome takes the phrase to mean "deservedly," so that Juda got what her sins deserved.

[13] This appears to be addressed to Jerusalem. The persons change frequently. "Where is thy people which thou receivedst from God? where is that great and illustrious body of men, which appeared like a whole province gathered together?" St. Jerome.

[14] God. "What shalt thou say, when the Lord shall visit thee, and deliver thee over to thy Babylonian enemies, whom thou taughtest to thy own destruction, fleeing to their aid, and following their idols? who on occasion of their alliance, learned the road by which they might come to thee?" St. Jerome.

taught them[15] against thee, and instructed *them* against thy own head: shall not sorrows lay hold on thee, as a woman in labor?

22. And if thou shalt say in thy heart: Why are these things come upon me? For the greatness of thy iniquity, thy nakedness is exposed, the soles of thy feet are defiled.

23. If the Ethiopian can change his skin, or the leopard his spots; ye also may do well, when ye have learned evil.[16]

24. And I will scatter them as stubble, which is carried away by the wind in the desert.

25. This *is* thy lot, and the portion of thy measure[17] from Me, saith the Lord, because thou hast forgotten Me, and hast trusted in falsehood.

26. Wherefore I have also bared thy thighs against thy face,[18] and thy shame hath appeared.

27. I have seen thy adulteries, and thy neighing,[19] the wickedness of thy fornication, and thy abominations, upon the hills in the field. Woe to thee, Jerusalem, wilt thou not be made clean after Me?[20] how long yet?

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## CHAPTER XIV.

A GRIEVOUS FAMINE: AND THE PROPHET'S PRAYER ON THAT OCCASION. EVILS DENOUNCED TO FALSE PROPHETS. THE PROPHET MOURNS FOR HIS PEOPLE.

1. THE word of the Lord that came to Jeremiah concerning the drought.[1]

2. Judea mourneth and the gates thereof are fallen,[2] and are become obscure[3] on the ground, and the cry of Jerusalem is gone up.[4]

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[15] P. "To be captains, and as chief over thee." The alliances formed by various kings of Juda with the Assyrians, made these familiar with their resources.

[16] The correction of evil habits is extremely difficult, but not absolutely impossible: "For whatever is learned belongs not to nature, but to the act of our own will, which is in a measure changed into nature by inveterate habit, and by attachment to sin: but this which is impossible to men, is possible to God." St. Jerome.

[17] Portion measured out.

[18] As it were throwing the garment back on the head.

[19] Longing after sinful indulgence.

[20] Rather "hereafter." L. "Thou wilt not be made clean after ever so long a time."

[1] Lit. "Concerning the words of the drought." The time is uncertain.

[2] P. "Languish." By gates the people who were wont to assemble there are meant: they were no longer gathered there.

[3] P. "They are black." L. "They lie grieved." The position and appearance of persons suffering from drought are represented.

[4] St. Jerome testifies, that in his own time water was scarce in Jerusalem, which was chiefly supplied from the fountain Siloe (Siloam). This flowed irregularly.

3. The great ones sent their inferiors[5] for water: they came to draw, they found no water, they carried back their vessels empty: they were confounded and afflicted, and they covered their heads.[6]

4. For the destruction of the land,[7] because there came no rain upon the earth, the husbandmen were confounded, they covered their heads.

5. Yea the hind also brought forth in the field, and left it:[8] because there was no grass.

6. And the wild asses stood upon the rocks; they snuffed up the wind like dragons:[9] their eyes failed, because there was no grass.[10]

7. If[11] our iniquities testify against us, O Lord, do Thou it[12] for Thy name's sake; for our rebellions are many, we have sinned against Thee.

8. O expectation of Israel, the Savior thereof in time of trouble: why wilt Thou be as a stranger[13] in the land, and as a wayfaring man turning in to lodge?

9. Why wilt Thou be as a wandering man, as a mighty man that cannot save?[14] But Thou, O Lord, art among us, and Thy name is called upon us;[15] forsake us not.

10. Thus saith the Lord to this people, that love to move their feet,[16] and rest not, and do not please the Lord: He will now remember their iniquities, and punish their sins.

11. And the Lord said to me: Pray not for this people for *their* good.[17]

12. When they fast I will not hear their prayers: and if they offer holocausts and victims, I will not receive them: for I will consume them by the sword, and by famine, and by pestilence.

13. And I said: Ah, ah, ah,[18] O Lord God: the prophets say to

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[5] Domestics. P. "Little ones." L. "Subordinates."

[6] After the manner of mourners.

[7] Its parched and ruined state.

[8] The hind, although usually careful of her young, was forced to abandon it, in order to look elsewhere for grass.

[9] These are thought to be great boas and python serpents, several of which grow to an enormous size, and are in the habit of raising a considerable portion of their length into a vertical position. See Kitto's Encyclopædia, *Dragons*.

[10] For the want of grass, they stood on the rocks, snuffing up the air, having their eyes directed to a distance, as if seeking feed.

[11] P. "Although."

[12] Grant us the relief for which we ask.

[13] The Jews, according to St. Jerome, thinking that they were about to be abandoned by God, compare Him to a stranger, or lodger, who cares not for those with whom he sojourns.

[14] As a man, though mighty, neglects to save his friends.

[15] We are called by Thy name: we are known as Thine. St. Jerome understands this of Christians.

[16] To change, addressing alternately God and idols.

[17] *Supra* 7 : 16; 11 : 14. "Fasting and prayers, victims and holocausts are available, when we depart from vice, and bewail our past sins: but if, continuing in vice, we fancy that we can secure impunity by vows and sacrifices, we are greatly mistaken, judging God to be unjust." St. Jerome.

[18] The text has only one interjection, yet St. Jerome seems to have read it thrice: "Juxta Hebraicum tertio."

them: Ye shall not see[19] the sword, and there shall be no famine among you; but He[20] will give you true peace in this place.

14. And the Lord said to me: The prophets prophesy falsely in My name:[21] I sent them not, neither have I commanded them, nor have I spoken to them: they prophesy to you a lying vision, and divination and deceit, and the seduction[22] of their own heart.

15. Therefore thus saith the Lord concerning the prophets that prophesy in My name, whom I did not send, that say: Sword and famine shall not be in this land: By sword and famine shall those prophets be consumed.

16. And the people to whom they prophesy, shall be cast out in the streets of Jerusalem because of the famine and the sword, and there shall be none to bury them: they[23] and their wives, their sons and their daughters, and I will pour out their own wickedness upon them.

17. And thou shalt speak to them this word: Let my eyes shed tears night and day,[24] and let them not cease, because the virgin daughter of My people is afflicted with a great affliction,[25] with an exceeding grievous evil.

18. If I go forth into the fields, behold the slain with the sword: and if I enter into the city, behold them that are consumed with famine. The prophet also and the priest are gone into a land which they knew not.[26]

19. Hast Thou utterly cast away Juda, or hast Thy soul abhorred Sion? why then hast Thou struck us, so that there is no healing for us? we have looked for peace,[27] and there is no good: and for the time of healing, and behold trouble.

20. We acknowledge, O Lord, our wickedness, the iniquities of our fathers, because we have sinned against Thee.

21. Give us not to be a reproach, for Thy name's sake, and do not disgrace the throne of Thy glory:[28] remember, break not Thy covenant with us.

22. Are there any among the graven things of the Gentiles that can send rain? or can the heavens give showers? Art not Thou the

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[19] Ye shall not feel it: ye shall not fall by it. *Supra* 5 : 12; *Infra* 23 : 17.

[20] H. P. "I."

[21] *Infra* 29 : 9. Speaking as by Divine inspiration.

[22] P. "A thing of nought, and the deceit."

[23] Shall be cast out.

[24] Lam. 1 : 16; 2 : 18.

[25] P. "Is broken with a great breach." The prophet describes the great humiliation of the people.

[26] Led away into captivity.

[27] Relief. *Supra* 8 : 15. "Where the worship of God was practised before in tranquillity, all is now full of tumult and hostile rage." St. Jerome.

[28] Do not suffer Thy temple to be dishonored.

Lord our God, whom we have looked for? for Thou hast made all these things.

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## CHAPTER XV.

GOD IS DETERMINED TO PUNISH THE JEWS FOR THEIR SINS. THE PROPHET'S COMPLAINT, AND GOD'S PROMISE TO HIM.

1. AND the Lord said to me: If Moses and Samuel shall stand before Me,[1] My soul is not towards this people: cast them out from My sight,[2] and let them go forth.

2. And if they shall say unto thee: Whither shall we go forth? thou shalt say to them: Thus saith the Lord: Such as *are* for death, to death:[3] and such as *are* for the sword, to the sword: and such as *are* for famine, to famine: and such as *are* for captivity, to captivity.

3. And I will punish them in four ways, saith the Lord: The sword to kill, and the dogs to tear, and the fowls of the air, and the beasts of the earth to devour and to destroy.

4. And I will give them up to the rage of all the kingdoms of the earth: because of Manasses[4] the son of Hezekiah the king of Juda, for all that he did in Jerusalem.

5. For who will have pity on thee, O Jerusalem? or who will bemoan thee? or who shall go to pray for thy peace?[5]

6. Thou hast forsaken Me, saith the Lord, thou art gone backward: and I will stretch out My hand against thee, and I will destroy thee: I am weary of entreating thee.[6]

7. And I will scatter them with a fan[7] in the gates of the land: I have killed and destroyed My people, and yet they are not returned from their ways.

8. Their widows are multiplied unto Me above the sand of the sea:

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[1] This may be understood of these saints interceding with God in the other life, or of persons of like merit praying on earth, as they, in their lifetime, prayed for the people. Moses successfully pleaded for them. Exod. 33 : 17; Numb. 14 : 19. Samuel likewise. 1 Kings 7 : 9.

[2] The people are to be cast out. They are considered as present in the Divine sight when their advocates plead for them.

[3] Zach. 11 : 9.

[4] 4 Kings 21 : 11. "As the merits of the saints, such as David and the rest, descend to their posterity, so the crimes of sinners reach their descendants who imitate them." St. Jerome.

[5] P. "Who shall go aside to ask how thou doest?" H. has: "Peace to thee." This was the usual form of salutation.

[6] P. "Of repenting." God is said to repent when He abstains from executing His threats. He signifies that He will no longer show mercy.

[7] As the chaff on the threshing-floor.

I have brought upon them against the mother of the young man[8] a spoiler at noonday: I have cast a terror on a sudden upon the cities.[9]

9. She that hath borne seven[10] is become weak, her soul hath fainted away: her sun is gone down,[11] while it was yet day: she is confounded, and ashamed: and the residue of them[12] I will give up to the sword in the sight of their enemies, saith the Lord.

10. Woe is me, my mother:[13] why hast thou borne me a man of strife, a man of contention to all the earth? I have not lent on usury, neither hath any man lent to me on usury, *yet* all curse me.[14]

11. The Lord saith: Assuredly[15] it shall be well with thy remnant, assuredly I shall help thee[16] in the time of affliction, and in the time of tribulation against the enemy.

12. Shall iron be allied with the iron from the north,[17] and the brass?

13. Thy riches and thy treasures I will give unto spoil for nothing, because of all thy sins, even in all thy borders.

14. And I will bring thy enemies[18] out of a land which thou knowest not: for a fire is kindled in My rage,[19] it shall burn upon you.

15. O Lord, Thou knowest, remember me, and visit me, and defend me[20] from them that persecute me, not according to Thy long suffering do thou take up my cause:[21] know that for Thy sake I have suffered reproach.

16. Thy words were found, and I did eat them,[22] and Thy word was

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[8] The spoiler, or enemy, who comes even at noonday, brings desolation to mothers, slaying their sons.

[9] H. P. "City."

[10] R. "The number seven is put for many." Deep affliction seizes on her, all having been slain. 1 Kings 2 : 5.

[11] Amos 8 : 9. The sun is said to set for her at midday, because, being deprived of her children, she ceases to enjoy happiness.

[12] Such of the citizens as shall survive the other calamities.

[13] The prophet apostrophizes his mother, to represent the misery of his condition. St. Jerome understands it of Christ, who was for a sign to be contradicted. Luke 2 : 34.

[14] Although he had given no occasion to enmity by unjust exactions, or by failing in his engagements, he was hated and slandered. The practice of usury, however palliated, generally provokes censure.

[15] H. is after the manner of an oath.

[16] P. "I will cause the enemy to entreat thee well." It is here used for "treat." Louis De Dieu maintains that H. means to entreat by way of supplication. L. "Truly I will release thee for (thy) good; truly I will cause the enemy to meet thee in the time of affliction."

[17] St. Jerome explains this of the people, who were hard as iron, and could not be united in amity with the Chaldeans, said to come from the North.

[18] P. "I will make *thee* to pass with thy enemies into a land which thou knowest not." The construction of H. is difficult.

[19] Deut. 32 : 22.

[20] P. "Revenge me of."

[21] אל-לארך אכך תקחני. V. "Noli in patientia tua suscipias me." The prophet desires that God should take up his cause speedily, and punish his enemies with just severity, not according to his usual long-suffering towards sinners. P. "Take me not away in Thy long-suffering." L. "Not according to Thy long-suffering act Thou for me."

[22] Meditated on them with comfort.

to me a joy and gladness of my heart: for Thy name is called upon me,[23] O Lord God of hosts.

17. I sat not in the assembly of jesters,[24] nor did I make a boast[25] of the presence of Thy hand: I sat alone[26] because Thou hast filled me with threats.[27]

18. Why is my sorrow become perpetual, and my wound desperate so as to refuse to be healed?[28] it is become[29] to me as deceitful waters that fail.

19. Therefore thus saith the Lord: If thou will be converted, I will convert thee,[30] and thou shalt stand before My face:[31] and if thou will separate the precious from the vile,[32] thou shalt be as My mouth:[33] they shall be turned to thee, and thou shalt not be turned to them.[34]

20. And I will make thee to this people as a strong wall of brass: and they will fight against thee,[35] and shall not prevail: for I am with thee to save thee, and to deliver thee, saith the Lord.

21. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the mighty.

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## CHAPTER XVI.

THE PROPHET IS FORBIDDEN TO MARRY. THE JEWS SHALL BE UTTERLY RUINED FOR THEIR IDOLATRY: BUT SHALL AT LENGTH BE RELEASED FROM THEIR CAPTIVITY, AND THE GENTILES SHALL BE CONVERTED.

1. And the word of the Lord came to me, saying:

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[23] I am Thine.

[24] P. "Mockers." L. "The mirthful."

[25] Ps. 1 : 1; 25 : 4. P. "Nor rejoiced." The prophet did not share the joy of the profane. The punctuation of the text requires a stop here.

[26] P. "I sat alone, because of Thy hand." In solitude he mused on the Divine judgments, feeling the pressure of the hand of God.

[27] H. P. "Indignation"—affliction, sorrow.

[28] *Infra* 30 : 15.

[29] The text has the second person. The hopes entertained of Divine succor were like waters that soon ceased to flow. V. may be understood of hope, which proved delusive. L. "As a deceptive spring, as waters that are not reliable."

[30] If thou will cease to complain and be distrustful, I will succor thee.

[31] As a favorite servant.

[32] As in refining metals, carefully distinguishing what is pure from dross. The prophet was to use discernment in his instructions and in his intercourse with men.

[33] Organ, interpreter. "Think not that good works pass unrewarded. If, by thy discourses, thou draw away My saints from the midst of sinners, thou wilt be as My mouth." St. Jerome.

[34] Men would listen respectfully to his words. The prophet should not regard their threats. "Let us consider how highly rewarded is the speech of the teacher who succeeds in rescuing any one from error, and leading him forth from the company of sinners." St. Jerome.

[35] Oppose thee.

2. Thou shalt not take thee a wife,[1] neither shalt thou have sons and daughters in this place.

3. For thus saith the Lord concerning the sons and daughters that are born in this place, and concerning their mothers that bare them: and concerning their fathers, of whom they were born in this land:

4. They shall die by grievous illness; they shall not be lamented, and they shall not be buried, they shall be as dung upon the face of the earth: and they shall be consumed with the sword, and with famine: and their carcasses shall be meat for the fowls of the air, and for the beasts of the earth.

5. For thus saith the Lord: Enter not into the house of feasting,[2] neither go thou to mourn, nor comfort them: because I have taken away My peace[3] from this people, saith the Lord, mercy and commiserations.

6. Both the great and the little shall die in this land: they shall not be buried nor lamented, and men shall not cut themselves, nor make themselves bald for them.[4]

7. And they shall not break bread[5] among them to him that mourneth, to comfort him for the dead: neither shall they give them to drink of the cup, to comfort them for their father and mother.

8. And do not thou go into the house of feasting,[6] to sit with them, and to eat and drink:

9. For thus saith the Lord of hosts, the God of Israel: Behold, I will take away out of this place in your sight, and in your days the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

10. And when thou shalt tell this people all these words, and they shall say to thee: Wherefore hath the Lord pronounced against us all this great evil?[7] what is our iniquity? and what is our sin, that we have committed against the Lord our God?

11. Thou shalt say to them: Because your fathers forsook Me,

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[1] On account of the calamities which impend, the prophet is ordered to abstain from marrying in Palestine.

[2] The banquet here meant is that which was given on occasion of funerals, as R., after St. Jerome, observes.

[3] Blessing.

[4] Mourners were wont to make incisions on their arms, and shave their heads. These rites were in manifest violation of the prohibitions of the Mosaic law. Lev. 19 : 28; Deut. 14 : 1. The prophet foretells that all rites, expressive of sorrow for the departed, shall be omitted, in consequence of the general calamity.

[5] P. "Neither shall men tear themselves for them in mourning." V. expresses the true meaning, as R. judges. Some MSS. have לחם, which is joined with the same verb in Is. 58 : 7. H. has להם. It was customary for the near relatives of the deceased to club together to give a banquet to the mourners. L. D.

[6] A festive banquet is here meant.

[7] *Supra* 5 : 19.

saith the Lord: and went after strange gods, and served them, and adored them: and they forsook Me, and kept not My law.

12. And ye also have done worse[8] than your fathers: for behold every one of you walketh after the perverseness of his evil heart, so as not to hearken to Me.

13. So I will cast you forth out of this land, into a land which ye know not, nor your fathers: and there ye shall serve strange gods day and night, which shall not give you any rest.

14. Therefore behold, the days come, saith the Lord, when it shall be said no more: The Lord liveth, that brought forth the children of Israel out of the land of Egypt:

15. But the Lord liveth, that brought the children of Israel out of the land of the north, and out of all the lands to which I cast them out:[9] and I will bring them again into their land, which I gave to their fathers.

16. Behold, I will send many fishers, saith the Lord, and they shall fish them: and after this I will send them many hunters, and they shall hunt them from every mountain and from every hill, and out of the holes of the rocks.[10]

17. For My eyes *are* upon all their ways: they are not hid from My face, and their iniquity hath not been hid from My eyes.

18. And I will repay first their double iniquities,[11] and their sins; because they have defiled My land with the carcasses of their idols, and they have filled My inheritance with their abominations.[12]

19. O Lord, my might, and my strength, and my refuge in the day of tribulation: to Thee the Gentiles shall come from the ends of the earth,[13] and shall say: Surely our fathers have possessed lies, vanity which hath not profited them.

20. Shall a man make gods unto himself, and they are no gods?

21. Therefore behold, I will this once cause them to know, I will show them My hand and My power: and they shall know that My name *is* the Lord.

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[8] *Supra* 7 : 26.

[9] P. "Whither he had driven them." The restoration of the people to Palestine, as a more recent event, was to be celebrated in after-times.

[10] The efforts of their enemies to root them out of their country are here represented under the images of fishers and hunters. The Jews understand the Chaldeans by the fishers, the Romans by the hunters. St. Jerome applies the text to the Apostles: "Fishers of men, and to the angels as hunters, who, at the end of time, will gather the elect."

[11] The iniquities of their ancestors and their own. Jarchi and Kimchi so understand it.

[12] With vile victims which they offered to idols.

[13] This splendid prediction throws light on what precedes.

# CHAPTER XVII.

FOR THEIR OBSTINACY IN SIN THE JEWS SHALL BE LED CAPTIVE. HE IS CURSED THAT TRUSTETH IN FLESH: GOD ALONE SEARCHETH THE HEART, GIVING TO EVERY ONE AS HE DESERVES. THE PROPHET PRAYETH TO BE DELIVERED FROM HIS ENEMIES: AND PREACHETH UP THE OBSERVANCE OF THE SABBATH.

1. THE sin of Juda is written with a style of iron,[1] with the point of a diamond,[2] *it is* graven upon[3] the table of their[4] heart, upon the horns of their altars.

2. When their children shall remember their altars, and their groves, and their green trees upon the high mountains,

3. Sacrificing in the field:[5] I will give thy strength, and all thy treasures to the spoil, *and* thy high places for sin[6] in all thy borders.

4. And thou shalt be left stript of thy inheritance, which I gave thee: and I will make thee serve thy enemies in a land which thou knowest not:[7] because thou hast kindled a fire in My wrath, it shall burn forever.

5. Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.[8]

6. For he shall be like tamarisk[9] in the desert, and he shall not see when good shall come,[10] but he shall dwell in dryness in the desert, in a salt land, and not inhabited.

7. Blessed be the man that trusteth in the Lord, and the Lord shall be his confidence.

8. And he shall be as a tree that is planted by the waters,[11] that spreadeth out its roots towards moisture: and it shall not fear[12] when

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[1] This was used for writing on stone, lead, or wood. Job. 19 : 24.

[2] This served for writing on vitreous substances. Adam Clarke.

[3] Their sin is deeply engraved on their heart.

[4] P. "Your." V. is supported by very many MSS., and by Chald., Syr., Ar., Sept. Eichhorn maintains it. St. Jerome remarks: "It is said to be engraved on the horns of the altars, that the memory of their sacrileges may be preserved forever."

[5] P. "O! my mountain in the field." R. explains it: "My mountain, together with the field, thy strength and thy treasures I will give to the spoil." Jerusalem, which was built on a mountain, may be understood.

[6] Thy high places sinfully used.

[7] *Supra* 15 : 14. The variation between the two passages is slight—ר ד.

[8] This curse regards him who so trusts in human means as to set aside God and His providence. Isa. 30 : 2; 31 : 1. *Infra* 48 : 7. It refers especially to king Joakim, who relied on the aid of the king of Egypt, contrary to the Divine warnings.

[9] The term means a lonely shrub.

[10] He shall not see it come—he shall be as a tree in a barren land, on which no rain falls.

[11] Ps. 1 : 3.

[12] H. P. "See." יראה. V. read ירא. It may be figuratively said of a tree, that it does not fear the extreme heat, inasmuch as it is able to endure it.

the heat cometh. And the leaf thereof shall be green, and in the time of drought it shall not be solicitous,[13] neither shall it cease at any time to bring forth fruit.

9. The heart is perverse[14] above all things, and unsearchable,[15] who can know it?

10. I *am* the Lord who search the heart, and probe the reins:[16] who give to every one according to his way, and according to the fruit of his devices.

11. *As* the partridge[17] hatcheth *eggs* which she did not lay:[18] *so is* he that gathereth riches, and not by right: in the midst of his days he shall leave them, and in his latter end he shall be a fool.[19]

12. A high and glorious throne from the beginning *is* the place of our sanctification:[20]

13. O Lord, the hope of Israel: all that forsake Thee shall be confounded: they that depart from Thee, shall be written in the earth:[21] because they have forsaken the Lord, the vein of living waters.

14. Heal me, O Lord, and I shall be healed: save me, and I shall be saved: for Thou art my praise.

15. Behold they say to me: Where is the word of the Lord? let it come.

16. And I am not troubled, following Thee for my shepherd,[22] and I have not desired the day of man,[23] Thou knowest. That which went out of my lips, hath been right in Thy sight.

17. Be not Thou a terror unto me, Thou art my hope in the day of affliction.

18. Let them be confounded that persecute me, and let not me be confounded: let them be afraid, and let not me be afraid: bring upon

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[13] There is no cause of anxiety, since the drought is not likely to injure it.

[14] P. "Deceitful"—tortuous, difficult to be known.

[15] P. "Desperately wicked." Adam Clarke says, that "this word is here badly translated." He renders it, "wretched, or feeble." L. "Sick." Simonis. "Malign."

[16] 1 Kings 16 : 7; Ps. 7 : 10; Acts 1 : 24; Apoc. 2 : 23.

[17] L. "Cuckoo."

[18] P. "Sitteth *on eggs*, and hatcheth them not." L. V. The male and female of the *Koria* (which is the term of the text), are very watchful over the nest, which is sometimes robbed by birds of prey. Some think that allusion is made to this circumstance. See Kitto's *Encyclopædia*.

[19] He shall feel disappointed in his hopes of enjoyment.

[20] P. "Sanctuary." The temple was the subject of their glory, and the source of their confidence. They trusted that God would not suffer it to be profaned.

[21] They that depart from God by sin shall quickly disappear and be forgotten, as if their names were written in the dust, to be effaced by the first breath of wind.

[22] P. "As for me, I have not hastened from *being* a pastor to follow Thee." I have not shrunk from the office of prophet, which is that of shepherd, in obedience to Thee. L. "I have not hastened to be a shepherd, to follow Thee."

[23] P. "The woful day." The difference of punctuation gives either meaning. The prophet did not desire that the calamities which he announced should fall on the city and people.

them the day of affliction, and with double[24] destruction destroy them.

19. Thus saith the Lord to me: Go, and stand in the gate of the children of the people,[25] by which the kings of Juda come in, and go out, and in all the gates of Jerusalem:

20. And thou shalt say to them: Hear the word of the Lord, ye kings[26] of Juda, and all Juda, and all the inhabitants of Jerusalem, that enter in by these gates.

21. Thus saith the Lord: Take heed to your souls, and carry no burdens on the sabbath-day: and bring them not in by the gates of Jerusalem.

22. And do not bring burdens out of your houses on the sabbath-day, neither do ye any work: sanctify the sabbath-day, as I commanded your fathers.

23. But they did not hear, nor incline their ear: but they hardened their neck, that they might not hear Me, and might not receive instruction.

24. And it shall come to pass: if ye will hearken to Me, saith the Lord, to bring in no burdens by the gates of this city on the sabbath-day: and if ye will sanctify the sabbath-day, to do no work therein:

25. Then shall there enter in by the gates of this city kings and princes, sitting upon the throne of David, and riding in chariots and on horses, they and their princes, the men of Juda, and the inhabitants of Jerusalem: and this city shall be inhabited forever.

26. And they shall come from the cities of Juda, and from the places round about Jerusalem, and from the land of Benjamin, and from the plains, and from the mountains, and from the south, bringing holocausts, and victims, and sacrifices, and frankincense, and they shall bring in an offering[27] into the house of the Lord.

27. But if ye will not hearken to Me, to sanctify the sabbath-day, and not to carry burdens, and not to bring them in by the gates of Jerusalem on the sabbath-day, I will kindle a fire in the gates thereof, and it shall devour the houses of Jerusalem, and it shall not be quenched.

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[24] Entire.

[25] A city gate so called, probably because most frequented.

[26] The king and his sons: or the warning was directed to kings that might reign afterwards.

[27] Praise.

## CHAPTER XVIII.

AS CLAY IN THE HAND OF THE POTTER, SO IS ISRAEL IN GOD'S HAND. HE PARDONETH PENITENTS, AND PUNISHETH THE OBSTINATE. THEY CONSPIRE AGAINST JEREMIAH, FOR WHICH HE DENOUNCETH TO THEM THE MISERIES THAT HANG OVER THEM.

1. THE word that came to Jeremiah from the Lord, saying:
2. Arise, and go down into the potter's house, and there thou shalt hear[1] My words.
3. And I went down into the potter's house, and behold he was doing a work on the wheel.[2]
4. And the vessel was broken which he was making of clay with his[3] hands: and turning he made another vessel, as it seemed good in his eyes to make it.
5. Then the word of the Lord came to me, saying:
6. Cannot I do with you, as this potter, O house of Israel, saith the Lord?[4] behold, as clay *is* in the hand of the potter, so are ye in My hand, O house of Israel.
7. I will suddenly speak against a nation, and against a kingdom, to root out, and to pull down, and to destroy it.[5]
8. If that nation against which I have spoken, repent[6] of their evil, I will also repent[7] of the evil that I have thought to do to them.
9. And I will suddenly speak of a nation and of a kingdom, to build up and plant it.[8]
10. If it do evil in My sight, that it obey not My voice: I will repent of[9] the good that I have spoken to do it.
11. Now therefore tell the men of Juda, and the inhabitants of Jerusalem, saying: Thus saith the Lord: Behold, I frame evil against you, and devise a device against you: let every man of you return

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[1] H. P. "I will cause thee to hear."

[2] H. P. "On the wheels." Two stones were so connected that the upper had a rotatory motion. See Eccl. 33 : 13.

[3] H. P. "The potter." V. uses the pronoun twice.

[4] Isa. 45 : 9; Rom. 9 : 20. The power which is here claimed by Almighty God directly regards temporal chastisements and rewards, as is manifest from the sequel. "In order to intimate free will, he says that he announces both evil and good to that nation and kingdom, and yet that not what he foretold happens, but the contrary, so that the wicked receive blessings if they do penance, and that the good fall under chastisement if they fall into sin after the promise was made to them." St. Jerome.

[5] *Supra* 1 : 10.

[6] P. "Turn from."

[7] The term denotes compassionate feeling.

[8] This is another case.

[9] Recall.

from his evil way,[10] and make ye your ways and your doings good.

12. And they said: We have no hope: for we will go after our own thoughts, and we will do every one according to the perverseness of his evil heart.[11]

13. Therefore thus saith the Lord: Ask among the nations:[12] Who hath heard such horrible things, as the virgin of Israel hath done?

14. Shall the snow of Libanus fail from the rock of the field?[13] or can the cold waters that gush out and run down, be taken away?[14]

15. Because My people have forgotten Me,[15] sacrificing in vain,[16] and stumbling[17] in their ways, in[18] ancient paths, to walk by them in a way not trodden:[19]

16. That their land might be given up to desolation, and to a perpetual hissing:[20] every one that shall pass by it, shall be astonished, and wag his head.

17. As a burning wind[21] will I scatter them before the enemy: I will show them the back, and not the face[22] in the day of their destruction.

18. And they said: Come, and let us invent devices against Jeremiah: for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet:[23] come, and let us strike him with the tongue,[24] and let us give no heed to all his words.

19. Give heed to me, O Lord, and hear the voice of my adversaries.

20. Shall evil be rendered for good, because they have digged a

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[10] 4 Kings 17 : 13. *Infra* 25 : 5; 35 : 15; Jonah 3 : 8.

[11] God represents the perverse disposition of the Israelites, which, however, they were not likely to avow. Their conversion was hopeless.

[12] The heathens are asked as less guilty.

[13] The snows of mount Libanus perpetually supplied the fields of the plain with streams of water. The rock of the field is the channel through which they flow.

[14] Can they be stopped whilst they are constantly renewed by the snows melting on the mountains?

[15] Whilst this natural process is going on, in obedience to the laws of the Creator, the Israelites depart from the path of the Divine commandments.

[16] H. P. "They have burned incense to vanity"—to idols.

[17] H. P. "They have caused them to stumble." The false prophets led the people to transgress.

[18] P. "*From.*" This preposition must be supplied, or their stumbling in the ancient paths must be understood of failing to walk in them.

[19] H. P. "Not cast up"—not built up.

[20] *Infra* 19 : 8; 49 : 13; 50 : 13.

[21] H. P. "With an east wind."

[22] I will turn away from them; or, I will look on them fleeing away.

[23] They deny that wisdom and justice have ceased to guide their priests and prophets, and they reject his pretensions.

[24] Let us attack and accuse him—so Chald. interprets this phrase. "All these things Jeremiah, as a type of the Savior, suffers from the Jewish people, who are afterwards struck down by the king of Babylon: but they are more fully and perfectly accomplished in Christ when the city was overthrown, and its inhabitants were slain by the Roman army." St. Jerome.

pit for my soul? Remember that I have stood in Thy sight, to speak good for them, and to turn away Thy indignation from them.[25]

21. Therefore deliver up their children to famine, and give them over to the sword: let their wives be bereaved of children, and be widows: and let their husbands be put to death: let their young men be stabbed with the sword in battle.

22. Let a cry be heard out of their houses: for Thou shalt bring the robber[26] upon them suddenly: because they have digged a pit to take me, and have hid snares for my feet.

23. But Thou, O Lord, knowest all their counsel against me unto death: forgive not their iniquity, and let not their sin be blotted out from Thy sight:[27] let them be overthrown before Thy eyes, in the time of Thy wrath do Thou destroy them.

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## CHAPTER XIX.

UNDER THE TYPE OF BREAKING A POTTER'S VESSEL, THE PROPHET FORESHOWETH THE DESOLATION OF THE JEWS FOR THEIR SINS.

1. THUS saith the Lord: Go, and take a potter's earthen bottle, *and take* of the ancients of the people, and of the ancients of the priests:

2. And go forth into the valley of the son of Ennom, which is by the entry of the earthen[1] gate: and there thou shalt proclaim the words, that I shall tell thee.

3. And thou shalt say: Hear the word of the Lord, O ye kings of Juda, and ye inhabitants of Jerusalem: Thus saith the Lord of hosts, the God of Israel: Behold I will bring affliction[2] upon this place: so that whosoever shall hear it, his ears shall tingle:

4. Because they have forsaken Me, and have profaned this place: and have sacrificed[3] therein to strange gods, whom neither they, nor

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[25] Jeremiah pleaded in their behalf. Christ, on the cross, prayed for those who crucified Him.

[26] H. P. "A troop." V. means Nabuchodonosor, the leader of the invading forces.

[27] This is said through zeal for Divine justice. "After the time allowed them for penance had passed away, they still persevering in their wickedness, the people and their leaders are punished, not so much on their own account as for others, lest crime unpunished embolden transgressors." St. Jerome.

[1] R. "Grotius conjectures that it was so called because potters cast near it the fragments of their work." P. "The east gate." L. "Charsith"—the H. term.

[2] H. P. "Evil."

[3] H. P. "Burnt incense in it."

their fathers knew, nor the kings of Juda: and they have filled this place with the blood of innocents.

5. And they have built the high places of Baalim, to burn their children with fire for a holocaust to Baalim: which I did not command, nor speak of, neither did it once come into My mind.[4]

6. Therefore behold the days come, saith the Lord, that this place shall no more be called Tophet, nor the valley of the son of Ennom, but the valley of slaughter.[5]

7. And I will defeat the counsel of Juda and of Jerusalem in this place: and I will destroy them with the sword in the sight of their enemies, and by the hands of them that seek their lives: and I will give their carcasses to be meat for the fowls of the air, and for the beasts of the earth.

8. And I will make this city an astonishment, and a hissing: every one that shall pass by it, shall be astonished, and shall hiss because of all the plagues thereof.

9. And I will feed them with the flesh of their sons, and with the flesh of their daughters: and they shall eat every one the flesh of his friend in the siege,[6] and in the distress wherewith their enemies, and they that seek their lives, shall straiten them.

10. And thou shalt break the bottle in the sight of the men that shall go with thee.

11. And thou shalt say to them: Thus saith the Lord of hosts: Even so will I break this people, and this city, as the potter's vessel is broken, which cannot be made whole again: and they shall be buried in Tophet, because there is no other place to bury in.[7]

12. Thus will I do to this place, saith the Lord, and to the inhabitants thereof: and I will make this city as Tophet.

13. And the houses of Jerusalem, and the houses of the kings of Juda shall be unclean as the place of Tophet; all the houses upon the roofs of which they have sacrificed to all the host of heaven, and have poured out drink-offerings to strange gods.

14. Then Jeremiah came from Tophet, whither the Lord had sent him to prophesy, and he stood in the court of the house of the Lord, and said to all the people:

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[4] This is a human way of expressing that such acts were utterly contrary to the Divine will.

[5] *Supra* 7 : 32.

[6] Excesses of this kind sometimes took place in cases of siege. Deut. 28 : 53; Lam. 4 : 70. St. Jerome observes: "Although we know that such cases occurred during the Babylonian captivity, they were more fully verified after the time of our Savior, when the Jews were besieged by Vespasian and Titus, and their city reduced to ashes in the time of Adrian."

[7] R. to the same effect. "P. 'Till *there be* no place to bury.' So great havoc is to take place there that the people shall be buried in heaps, and a grove dedicated to worship shall become a mound filled with corpses." *Idem.*

15. Thus saith the Lord of hosts, the God of Israel: Behold I will bring in upon this city, and upon all the cities thereof all the evils that I have spoken against it: because they have hardened their necks, that they might not hear My words.

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## CHAPTER XX.

THE PROPHET IS PERSECUTED: HE DENOUNCES CAPTIVITY TO HIS PERSECUTORS, AND BEMOANS HIMSELF.

1. Now Phassur the son of Emmer the priest, who was appointed chief in the house of the Lord, heard Jeremiah prophesying these words.

2. And Phassur struck Jeremiah the prophet, and put him in the stocks,[1] that were in the upper gate of Benjamin, in the house of the Lord.

3. And when it was light the next day, Phassur brought Jeremiah out of the stocks. And Jeremiah said to him: The Lord hath not called thy name Phassur,[2] but Fear on every side.[3]

4. For thus saith the Lord: Behold, I will deliver thee up to fear, thee and all thy friends: and they shall fall by the sword of their enemies, and thy eyes shall see *it*, and I will give all Juda into the hand of the king of Babylon: and he shall carry them away to Babylon, and shall strike them with the sword.

5. And I will give all the substance of this city, and all its labor, and every precious thing thereof, and all the treasures of the kings of Juda will I give into the hands of their enemies: and they shall pillage them, and take them away, and carry them to Babylon.

6. But thou, Phassur, and all that dwell in thy house, shall go into captivity, and thou shalt go to Babylon, and there thou shalt die, and there thou shalt be buried, thou and all thy friends, to whom thou hast prophesied a lie.

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[1] An instrument in which the feet were confined. Some take the term for a prison. "It is not to be wondered that the servants of God are struck and cast into prison, and kept in a horrible confinement, for this power is given by God, that the faith of the prophets may be displayed." St. Jerome.

[2] The signification of this name is not certain. Michaelis interprets it: "Spacious around." L. "Fulness of freedom."

[3] "Magor Misabib."

7. Thou hast led me[4] astray, O Lord, and I am led astray: Thou hast been stronger than I, and Thou hast prevailed: I am become a laughing-stock all the day: all scoff at me.

8. For I am speaking now this long time, crying out *against* iniquity, and I often proclaim devastation:[5] and the word of the Lord is made a reproach to me, and a derision all the day.

9. Then I said: I will not make mention of Him, nor speak any more in His name: and there came in my heart as a burning fire, shut up in my bones, and I was wearied, not being able to bear it.

10. For I heard the reproaches of many, and terror on every side: Persecute him,[6] and let us persecute him: from all the men, that were my familiars, and continued at my side:[7] if by any means he may be deceived, and we may prevail against him, and be revenged on him.

11. But the Lord is with me as a strong warrior: therefore they that persecute me shall fall, and shall be weak: they shall be greatly confounded, because they have not understood[8] the everlasting reproach, which never shall be effaced.[9]

12. And Thou, O Lord of hosts, prover of the just, who seest the reins and the heart: let me see, I beseech Thee, Thy vengeance on them: for to Thee I have laid open my cause.[10]

13. Sing ye to the Lord, praise the Lord: because He hath delivered the soul of the poor out of the hand of the wicked.

14. Cursed be the day wherein I was born:[11] let not the day in which my mother bare me, be blessed.

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[4] V. "Seduxisti." H. may be rendered: "Thou didst persuade me." L. An old manuscript translation, quoted by Adam Clarke, has: "THOU LADDIST ME ASIDE, LORD." God cannot deceive: but the prophet complains that the Divine threats were not yet fulfilled: which exposed him to be derided as a false prophet. He could not resist the command given him to announce the Divine judgments. "The prophet thought that the threats of God would be executed without delay, and the people imagined that they would not be at all executed, since they had not been immediately brought to effect." St. Jerome.

[5] P. "For since I spake, I cried out; I cried violence and spoil." The prophet constantly repeated the Divine threats.

[6] H. P. "Report him." Malignant accusations are suggested.

[7] P. "Watched for my halting." L. "Fall"—sought an opportunity to injure him—hoped to see him fall. "When adversaries arise, and those who were once our friends and supporters make war on us, and plot against us, let us not care much, but try to say with the prophet: 'The Lord is with me as a stout warrior.'" St. Jerome.

[8] Sept. read ישכלו. It now reads השכילו. P. "They shall not prosper."

[9] P. "Their everlasting confusion shall never be forgotten." St. Jerome remarks: "Because they persecuted, they could not understand the prophet's discourse, and great confusion arose from their ignorance: they understood not the everlasting ignominy which awaits them, never to be cancelled."

[10] This prayer proceeded from zeal for justice.

[11] The connection of the following verses of this chapter with the context is not clear, but I venture no conjecture as to their accidental misplacement. The prophet, in vehement language, expresses the calamities which make him regard his birth as a misfortune, as Job 3 : 3. "It is better," says St. Jerome, "not to exist than to be wretched." We must not, however, suppose that the prophet absolutely repined at the Divine will, or was ungrateful for the benefit of existence, although he gave utterance to these expressions of intense distress of mind.

15. Cursed be the man that brought the tidings to my father, saying: A man-child is born to thee: and made him greatly rejoice.

16. Let that man be as the cities which the Lord hath overthrown, and hath not repented:[12] let him hear a cry in the morning, and howling at noontide:

17. Who slew me not from the womb, that my mother might have been my grave, and her womb an everlasting conception.

18. Why came I out of the womb, to see labor and sorrow, and that my days should be spent in confusion?

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## CHAPTER XXI.

THE PROPHET'S ANSWER TO THE MESSENGERS OF SEDEKIAH, WHEN JERUSALEM WAS BESIEGED.

1. THE word that came to Jeremiah from the Lord, when king Sedekiah sent unto him Phassur,[1] the son of Melchiah, and Sophoniah, the son of Maasiah the priest, saying:

2. Inquire of the Lord for us, for Nabuchodonosor, king of Babylon, maketh war against us: if so be that the Lord will deal with us according to all His wonderful works, that he[2] may depart from us.

3. And Jeremiah said to them: Thus shall ye say to Sedekiah:

4. Thus saith the Lord, the God of Israel: Behold I will turn back the weapons of war that are in your hands,[3] and with which ye fight against the king of Babylon, and the Chaldeans, that besiege you round about the walls: and I will gather them together in the midst of the city.

5. And I myself will fight against you[4] with an outstretched hand, and with a strong arm, and in fury, and in indignation, and in great wrath.

6. And I will strike the inhabitants of this city, men and beasts shall die of a great pestilence.

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[12] As cities delivered over to utter destruction, and never to be restored, God is said not to repent because He did not decree their restoration.

[1] He was a different person from one of the same name mentioned in the preceding chapter, v. 1, their fathers being different.

[2] Nabuchodonosor. This message was subsequent to facts related in the following chapters, as Joachim reigned before Sedekiah. St. Jerome observes, that prophetic writers do not always adhere to the order of facts.

[3] Prevent their effect, or put them in the hands of the enemy.

[4] By sending pestilence. v. 6.

7. And after this, saith the Lord, I will give Sedekiah the king of Juda, and his servants, and his people, and such as are left in the city from the pestilence, and the sword, and the famine, into the hand of Nabuchodonosor the king of Babylon, and into the hand of their enemies, and into the hand of them that seek their life, and he shall strike them with the edge of the sword, and he shall not be moved to pity, nor spare them, nor show mercy to them.

8. And to this people thou shalt say: Thus saith the Lord: Behold, I set before you the way of life, and the way of death.

9. He that shall abide in this city,[5] shall die by the sword, and by the famine, and by the pestilence: but he that shall go out, and flee over to the Chaldeans, that besiege you, shall live, and his life shall be to him as a spoil.

10. For I have set My face against this city for evil, and not for good, saith the Lord: it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

11. And to the house of the king of Juda: Hear ye the word of the Lord,[6]

12. O house of David, thus saith the Lord: Judge[7] ye judgment in the morning, and deliver him that is oppressed by violence out of the hand of the oppressor: lest My indignation go forth like a fire, and be kindled, and there be none to quench it, because of the evil of your ways.

13. Behold I *come* to thee that dwellest in a valley upon a rock above a plain,[8] saith the Lord: and ye say: Who shall strike us? and who shall enter into our houses?

14. But I will punish you according to the fruit of your doings,[9] saith the Lord: and I will kindle a fire in the forest thereof: and it shall devour all things round about it.

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[5] *Infra* 38 : 2.

[6] "The royal family is specially addressed, as on their account the city was besieged, that they may correct their fault by repentance, and sue for pardon." St. Jerome.

[7] P. "Execute judgment." L. "Exercise justice." The morning was the usual time for trials, as the mind was then presumed to be clear. *Infra* 22 : 3. "The clemency of God is here displayed in a striking manner, since, the sentence of the Lord impending, He urges to embrace salvation those of whom He had said before: 'I have fixed My face on this city for evil, and not for good: it shall be delivered into the hand of the king of Babylon, and he shall burn it with fire.' He knows well that the city shall be taken; but He invites them to seek safety, in order to preserve the freedom of the human will, so that they shall perish, not for want of knowledge of what was impending, but through their own will." St. Jerome.

[8] Jerusalem is meant. The surrounding hills gave it the appearance of a valley, although it was built on the rock of Sion.

[9] "It is not the Babylonian, it is not the king of the Chaldeans, as you imagine, but My wrath that shall accomplish all these things." St. Jerome.

## CHAPTER XXII.

AN EXHORTATION BOTH TO KING AND PEOPLE TO RETURN TO GOD. THE SENTENCE OF GOD UPON JOACHAZ, JOAKIM, AND JECHONIAH.

1. THUS saith the Lord: Go down to the house of the king of Juda,[1] and there thou shalt speak this word,

2. And thou shalt say: Hear the word of the Lord, O king of Juda, that sittest upon the throne of David: thou and thy servants, and thy people, who enter in by these gates.

3. Thus saith the Lord: Execute judgment[2] and justice, and deliver him that is oppressed out of the hand of the oppressor: and afflict not the stranger, the fatherless and the widow, nor oppress them unjustly; and shed not innocent blood in this place.

4. For if ye will do this thing indeed, then shall there enter in by the gates of this house, kings of the race of David[3] sitting upon his throne, and riding in chariots and on horses, they[4] and their servants, and their people.

5. But if ye will not hearken to these words: I swear by Myself, saith the Lord, that this house shall become a desolation.[5]

6. For thus saith the Lord to the house of the king of Juda: Thou art to Me Galaad[6] the head of Libanus: *yet* surely will I make thee a wilderness, *and* cities not habitable.

7. And I will prepare[7] against thee the destroyer[8] and his weapons: and they shall cut down thy chosen cedars, and shall cast them headlong into the fire.

8. And many nations shall pass by this city: and they shall say every man to his neighbor: Why hath the Lord done so to this great city?[9]

9. And they shall answer: Because they have forsaken the cove-

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[1] Sedekiah. This is thought to have taken place in the first year of his reign. The prophecies made to his brother and nephew are repeated. Jeremiah went from the temple to the palace.

[2] *Supra* 21 : 12.

[3] H. P. "Kings sitting upon the throne of David." The race is not mentioned.

[4] H. P. "He and his servants, and his people."

[5] "It will not be owing to the Divine severity, but to your own will, that this house shall be reduced to desolation." St. Jerome.

[6] The punctuation of V. makes Galaad the vocative case. P. "Thou *art* Gilead unto Me, *and* the head of Lebanon." The royal family is addressed as hitherto resembling Galaad, which was a fruitful country, and the summit of Libanus, remarkable for its lofty cedars and fragrant incense. Calamities were soon to overtake them.

[7] Lit. "Sanctify." He who executes the Divine decree is said to be sanctified.

[8] P. "The destroyers."

[9] Deut. 29 : 24: 3 Kings 9 : 8.

nant of the Lord their God, and have adored strange gods, and served them.

10. Weep not for him that is dead, nor bemoan him with your tears;[10] lament him that goeth away, for he shall return no more, nor see his native country.

11. For thus saith the Lord, of Sellum the son of Josiah the king of Juda, who reigned instead of his father, who went forth out of this place: He shall return hither no more:

12. But in the place to which I have removed him, there shall he die, and he shall not see this land any more.

13. Woe to him that buildeth up his house by injustice, and his chambers not in judgment:[11] that oppresseth his friend without cause,[12] and will not pay him his wages.

14. Who saith: I will build me a wide house, and large chambers: who openeth to himself windows, and maketh roofs of cedar, and painteth them with vermilion.

15. Shalt thou reign, because thou comparest thyself[13] to the cedar? did not thy father eat and drink, and do judgment and justice, and it was then well with him?

16. He judged the cause of the poor and needy for his own good:[14] was it not therefore because he knew Me, saith the Lord?

17. But thy eyes and thy heart[15] are set upon covetousness, and upon shedding innocent blood, and upon oppression, and running after evil works.

18. Therefore thus saith the Lord concerning Joakim, the son of Josiah king of Juda: They shall not mourn for him, Alas, my brother! and alas, sister:[16] they shall not lament for him, Alas, *my* lord! or alas, the noble one!

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[10] This is thought to be Josiah, who fell in battle against the king of Egypt. 4 Kings 23 : 29, 30. His death was greatly lamented. 2 Par. 35 : 24. The prophet considers it less worthy of tears than the exile of Sellum, banished forever from his country. He is thought by some to be the same as Joachaz. 4 Kings 23 : 34. St. Jerome takes him to be Sedekiah.

[11] Not according to what is right—dishonestly. Joakim is meant, according to St. Jerome.

[12] H. P. "Useth his neighbor's service without wages."

[13] P. "Closest *thyself* in cedar." L. "*Thou* strivest to excel with cedar buildings." V. is well supported. Josiah is believed to be meant by the cedar. "Canst thou reign always, the Divine word asks, since thou desirest to resemble the lofty cedar, namely, thy father Josiah, a just king?" St. Jerome.

[14] P. "Then *it was* well *with him*." "For the relief of those whose cases he heard, and for his own good." St. Jerome.

[15] Of Joakim.

[16] This latter expression is such as might be addressed to the queen dowager of Joakim, who, with her son Jechoniah, emigrated to Babylon, and died there. 4 Kings 24 : 12. Such expressions might also commence a lamentation, such as professional weepers recited at funerals, inviting the relations of the deceased to share in the wailing, and offering them sympathy.

19. He shall be buried with the burial of an ass,[17] rotten and cast forth without the gates of Jerusalem.

20. Go up to Libanus, and cry: and lift up thy voice in Basan,[18] and cry to them that pass by, for all thy lovers[19] are destroyed.

21. I spake to thee in thy prosperity: and thou saidst: I will not hear: this hath been thy way from thy youth, because thou hast not heard My voice.[20]

22. The wind shall feed[21] all thy shepherds,[22] and thy lovers shall go into captivity: and[23] then shalt thou be confounded, and ashamed of all thy wickedness.

23. Thou that sittest in Libanus, and makest thy nest in the cedars,[24] how hast thou mourned[25] when sorrows came upon thee, as the pains of a woman in labor?

24. As I live, saith the Lord, if Jechoniah[26] the son of Joakim the king of Juda were a ring on My right hand, I would pluck him[27] thence.

25. And I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, and into the hand of Nabuchodonosor king of Babylon, and into the hand of the Chaldeans.

26. And I will send thee and thy mother that bare thee, into a strange country, in which ye were not born, and there ye shall die:

27. And they shall not return into the land, whereunto they lift up their mind to return thither.

28. Is this man Jechoniah an earthen and a broken vessel? is he a vessel wherein is no pleasure? why are they cast out, he and his seed, and are cast into a land which they know not?

29. O earth, earth, earth, hear the word of the Lord.

30. Thus saith the Lord: Write this man childless, a man that shall not prosper in his days: for there shall not be a man of his seed that shall sit upon the throne of David,[28] and have power any more in Juda.

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[17] Exposed to beasts and birds of prey. *Infra* 36 : 30. Yet he is said to have slept with his fathers. 4 Kings 24 : 6.

[18] Jerusalem is desired to go up to Libanus and Basan, and proclaim her distress. It is not clear why these hills especially are pointed out.

[19] The rulers are meant, although the verb expresses affection.

[20] In prosperity, the Divine laws and warnings were disregarded.

[21] Disperse—sweep them away. P. "Eat up." L. "Scatter abroad."

[22] Rulers.

[23] H. "For." P, "Surely."

[24] This may refer to the materials of which the chief buildings in Jerusalem, particularly the palace and arsenal, were constructed.

[25] H. P. "How gracious shalt thou be!" This is taken ironically.

[26] H. has the name in an abridged form: "Coniah;" to mark his degradation.

[27] H. P. "Thee." A signet is usually valued and cherished.

[28] Jechoniah had seven children, 1 Par. 3 : 17, but no successors in the royal dignity.

# CHAPTER XXIII.

GOD REPROVES EVIL GOVERNORS; AND PROMISES TO SEND GOOD PASTORS; AND CHRIST HIMSELF THE PRINCE OF THE PASTORS. HE INVEIGHS AGAINST FALSE PROPHETS PREACHING WITHOUT BEING SENT.

1. WOE to the shepherds,[1] that destroy and tear the sheep of My pasture, saith the Lord.

2. Therefore thus saith the Lord the God of Israel to the shepherds that feed My people: Ye have scattered My flock, and driven them away, and have not visited[2] them: behold I will punish[3] you for the evil of your doings, saith the Lord.

3. And I will gather together the remnant of My flock, out of all the lands into which I have cast them out: and I will make them return to their own fields,[4] and they shall increase and be multiplied.

4. And I will set up shepherds over them,[5] and they shall feed them: they shall fear no more, and they shall not be dismayed: and none shall be wanting of their number, saith the Lord.

5. Behold the days come, saith the Lord, and I will raise up to David a just branch:[6] and a king shall reign, and shall be wise: and shall execute judgment and justice in the earth.

6. In those days shall Juda be saved, and Israel shall dwell securely:[7] and this is the name that they shall call him: The Lord our Just One.[8]

7. Therefore behold the days come, saith the Lord, and they shall say no more: The Lord liveth, who brought up the children of Israel out of the land of Egypt:

8. But, the Lord liveth,[9] who hath brought out and brought hither, the seed of the house of Israel, from the land of the north, and out of all the lands, to which I had cast them forth: and they shall dwell in their own land.

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[1] Rulers. Ezek. 13 : 3; 34 : 2. It is understood by St. Jerome of the Scribes and Pharisees, who led the Jewish people astray; but it is also applied by him to bishops and priests, who fail in the discharge of their pastoral duties.

[2] To tend and feed them, after the manner of shepherds.

[3] H. P. "Visit upon." It is here taken for punishing, as *infra*, v. 34.

[4] Pastures. P. "Folds."

[5] *Supra* 3 : 15.

[6] Isa. 4 : 2; 40 : 11; 45 : 8. *Infra* 33 : 14; Ezek. 34 : 12; Dan. 9 : 24; John 1 : 45.

[7] Deut. 33 : 28.

[8] H. "Our justice." 1 Cor. 1 : 30. This king is to be so called because justice and mercy are to be divinely imparted in his reign. God is our justice, since He makes us just.

[9] *Supra* 16 : 14. "The meaning is, that the people of God is delivered, not through Moses out of Egypt, but through Jesus Christ out of the whole world, in which they were scattered." St. Jerome.

9. To the prophets:[10] My heart is broken within me, all my bones tremble: I am become as a drunken man, and as a man full of wine, at the presence of the Lord, and at the presence of His holy words.

10. Because the land is full of adulterers, because the land hath mourned by reason of cursing, the fields of the desert are dried up: and their course is become evil, and their strength unlike.[11]

11. For the prophet and the priest are defiled:[12] and in My house[13] I have found their wickedness, saith the Lord.

12. Therefore their way shall be as a slippery way in the dark: for they shall be driven on, and fall therein: for I will bring evils upon them, the year of their visitation, saith the Lord.

13. And in the prophets of Samaria I have seen folly: they prophesied in Baal,[14] and deceived My people Israel.

14. And I have seen the likeness[15] of adulterers, and the way of lying in the prophets of Jerusalem: and they strengthened the hands of the wicked, that no man should turn from his evil doings; they are all become unto me as Sodom, and the inhabitants thereof as Gomorra.

15. Therefore thus saith the Lord of hosts to the prophets: Behold, I will feed them with wormwood,[16] and will give them gall to drink: for from the prophets of Jerusalem corruption[17] is gone forth into all the land.

16. Thus saith the Lord of hosts: Hearken not to the words of the prophets[18] that prophesy to you, and deceive you: they speak a vision of their own heart,[19] and not out of the mouth of the Lord.

17. They say to them that blaspheme[20] Me: The Lord hath said: Ye shall have peace; and to every one that walketh in the perverseness of his own heart, they say: No evil shall come upon you.

18. For who hath stood in the counsel of the Lord, and hath seen and heard His word?[21] Who hath considered His word and heard it?[22]

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[10] This is taken by St. Jerome and others (Blayney, Dahler, Adam Clarke), as a title. R. after Chald., prefers reading it in connection with the words which follow. On account of false prophets, Jeremiah felt his heart agitated and pained. This confusion and excitement are likened to the feelings of a drunken man.

[11] Lit. "Not so." Their strength is not such as it should be: it is not exerted in the proper way. P. "Their force is not right."

[12] "When evils are found in the Church, and particularly in her rulers, we should know that these words are fulfilled. By prophet understand teacher, by priest the ministerial dignity." St. Jerome.

[13] In the temple.

[14] The Samaritans especially worshipped Baal; their prophets spoke in his name.

[15] P. "An horrible thing." The commission of adultery and the uttering of lies are added as specifications. Idolatry is meant under these images.

[16] *Supra* 9 : 15.

[17] P. "Profaneness" L. "Hypocrisy."

[18] *Infra* 27 : 9; 29 : 8.

[19] Imagined, or rather framed according to their wishes.

[20] P. "Despise."

[21] *Supra* 5 : 12; 14 : 13.

[22] They deny the truth of the predictions, alleging that the prophets have not been made acquainted with the Divine secrets.

19. Behold, the whirlwind[23] of the Lord's indignation shall come forth, and a tempest shall break out and come upon the head of the wicked.

20. The wrath of the Lord shall not return till He execute it, and till He accomplish the thought of His heart:[24] in the latter days ye shall understand His counsel.

21. I did not send prophets,[25] yet they ran: I have not spoken to them, yet they prophesied.

22. If they had stood in My counsel, and had made My words known to My people, I should have turned them from their evil way, and from their wicked doings.

23. Am I, think ye, a God at hand,[26] saith the Lord, and not a God afar off?[27]

24. Shall a man be hid in secret places, and I not see him, saith the Lord? do not I fill heaven and earth,[28] saith the Lord?

25. I have heard what the prophets said, that prophesy lies in My name, and say: I have dreamed, I have dreamed.

26. How long shall this be in the heart of the prophets that prophesy lies, and that prophesy the delusions of their own heart?

27. Who seek to make My people forget My name through their dreams,[29] which they tell every man to his neighbor: as their fathers forgot My name for Baal.

28. The prophet that hath a dream, let him tell a dream: and he that hath My word, let him speak My word with truth:[30] what hath the chaff to do with the wheat, saith the Lord?

29. Are not My words as fire, saith the Lord: and as a hammer that breaketh the rock in pieces?[31]

30. Therefore behold, I *am against* the prophets, saith the Lord: who steal My words every one from his neighbor.[32]

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[23] *Infra* 30 : 14. [24] His decree. [25] *Infra* 27 : 15; 29 : 9.

[26] Seeing things which are near. God must be considered as everywhere present, even in the human soul intimately.

[27] Seeing remote and hidden things, the future as well as the present and the past.

[28] With My presence.

[29] Dreams are vain plays of imagination. God, however, sometimes intimates His will by them, marking them plainly as supernatural.

[30] P. "Faithfully." God wishes His prophets to make known His revelations, and leave false prophets to announce their vain dreams, or fictions.

[31] Severity against impenitent sinners characterizes true prophecy. St. Jerome thus expounds the text: "My word, He says, announces future punishments to deter men from sin, and threatens to burn up the chaff of sins, that the hard hearts of heretics, which are like flint, may be broken in pieces by the hammer of the Divine word."

[32] They repeat the words of true prophets as their own, or persuade people to disbelieve the truths already announced to them. "Falsehood always imitates truth, for unless it have some resemblance to truth, it cannot deceive the well-disposed." St. Jerome.

31. Behold, I *am against* the prophets, saith the Lord: who use their tongues, and say: The Lord saith it.[33]

32. Behold, I *am against* the prophets, that have lying dreams, saith the Lord: and tell them, and cause My people to err by their lying, and by their wonders:[34] when I sent them not, nor commanded them, who have not profited this people at all, saith the Lord.

33. If therefore this people, or the prophet, or the priest shall ask thee saying: What is the burden[35] of the Lord? thou shalt say to them: Ye are the burden: for I will cast you away, saith the Lord.

34. And as for the prophet, and the priest, and the people that shall say: The burden of the Lord: I will punish[36] that man, and his house.

35. Thus shall ye say every one to his neighbor and to his brother: What hath the Lord answered? and what hath the Lord spoken?

36. And the burden of the Lord shall be mentioned no more, for every man's word shall be his burden: for ye have perverted the words of the living God, of the Lord of hosts our God.

37. Thus shalt thou say to the prophet: What hath the Lord answered thee? and what hath the Lord spoken?

38. But if ye shall say: The burden of the Lord: therefore thus saith the Lord: Because ye have said this word: The burden of the Lord:[37] and I have sent to you, saying: Say not, The burden of the Lord:

39. Therefore behold, I will take you away carrying you,[38] and will forsake you, and the city which I gave to you, and to your fathers, out of My presence.

40. And I will bring an everlasting reproach[39] upon you, and a perpetual shame, which shall never be forgotten.

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[33] Giving their own inventions for Divine communications.

[34] Boasting. P. "Lightness." They affect to be divinely inspired, and deceive some by their proud tone and manner.

[35] H., which is generally used for comminatory prophecy, is here applied to the Israelites by a play on the word. They derided the prophets, because the calamities which they foretold did not immediately happen.

[36] Lit. "Visit upon."

[37] Every one shall find his condemnation in his own speech. His mockery of the predictions shall cause him to be made an example.

[38] Into exile.

[39] *Supra* 20 : 11. "We know that this was accomplished in the time of the Babylonian captivity, but it was fulfilled more fully and perfectly after the passion and resurrection of the Savior, when the Lord said: 'Your house shall be left desolate.' His sentence shall continue in force to the end." St. Jerome.

# CHAPTER XXIV.

UNDER THE TYPE OF GOOD AND BAD FIGS, HE FORETELLS THE RESTORATION OF THE JEWS THAT HAD BEEN CARRIED AWAY CAPTIVE WITH JECHONIAH, AND THE DESOLATION OF THOSE THAT WERE LEFT BEHIND.

1. THE Lord showed me: and behold, two baskets full of figs, set before the temple of the Lord: after Nabuchodonosor king of Babylon had carried away Jechoniah the son of Joakim the king of Juda, and his chief men, and the craftsmen, and engravers[1] of Jerusalem, and had brought them to Babylon.

2. One basket had very good figs, like the figs of the first season:[2] and the other basket had very bad figs, which could not be eaten, because they were bad.

3. And the Lord said to me: What seest thou, Jeremiah? and I said; Figs, the good figs, very good: and the bad figs, very bad, which cannot be eaten because they are bad.

4. And the word of the Lord came to me, saying:

5. Thus saith the Lord the God of Israel: Like these good figs, so will I regard the captives of Juda, whom I have sent forth out of this place into the land of the Chaldeans, for their good.

6. And I will set My eyes upon them to be pacified, and I will bring them again into this land: and I will build them up, and not pull them down: and I will plant them, and not pluck *them* up.

7. And I will give them a heart to know Me, that I am the Lord: and they shall be My[3] people, and I will be their God: because they shall return to Me with their whole heart.

8. And as the very bad figs, that cannot be eaten because they are bad: thus saith the Lord: So will I give Sedekiah the king of Juda, and his princes, and the residue of Jerusalem, that have remained in this city, and that dwell in the land of Egypt.

9. And I will deliver them up to vexation, and affliction, to all the kingdoms of the earth: to be a reproach, and a byword, and a

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[1] V. *Fabrum et inclusorem.* One is put for many of the same class. St. Jerome understands the terms of goldsmiths and jewellers, whose art was highly esteemed by barbarous nations. P. "Carpenters and smiths."

[2] P. "First ripe." By means of this similitude God manifests His various manners of dealing with different classes. Those who went forth into captivity in submission to the Divine decree found mercy and return: those who resisted were rejected.

[3] *Supra* 7 : 23; *Infra* 31 : 33.

proverb, and to be a curse in all places to which I have cast them out.[4]

10. And I will send among them the sword, and famine, and pestilence: till they be consumed out of the land which I gave to them, and their fathers.

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## CHAPTER XXV.

THE PROPHET FORETELLS THE SEVENTY YEARS' CAPTIVITY: AND AFTER THAT THE DESTRUCTION OF BABYLON, AND OTHER NATIONS.

1. THE word that came to Jeremiah concerning all the people of Juda, in the fourth year of Joakim, the son of Josiah king of Juda (the same is the first year of Nabuchodonosor king of Babylon).

2. Which Jeremiah the prophet spake to all the people of Juda, and to all the inhabitants of Jerusalem, saying:

3. From the thirteenth year of Josiah the son of Ammon, king of Juda, until this day: this is the three and twentieth year, the word of the Lord hath come to me, and I have spoken to you rising before day, and speaking, and ye have not hearkened.

4. And the Lord hath sent to you all His servants the prophets, rising early, and sending, and ye have not hearkened, nor inclined your ears to hear,

5. When He said:[1] Return ye, every one from his evil way, and from your wicked devices, and ye shall dwell in the land which the Lord hath given to you, and your fathers, forever and ever.

6. And go not after strange gods to serve them, and adore them: nor provoke Me to wrath by the works of your hands, and I will not afflict you.

7. And ye have not heard Me, saith the Lord, that[2] ye might provoke Me to anger with the works of your hands, to your own hurt.

8. Therefore thus saith the Lord of hosts: Because ye have not heard My words:

9. Behold, I will send, and take all the families of the north, saith the Lord, and Nabuchodonosor the king of Babylon My

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[4] *Infra* 29 : 17. The refusal of Sedekiah to submit to the Babylonian king resulted in his captivity and the loss of his sight.

[1] 4 Kings 17 : 13; *Supra* 18: 11; *Infra* 35 : 15.

[2] Lit. "Wherefore ye provoked Me." Their refusal to hear was the provocation.

servant;[3] and I will bring them against this land, and against the inhabitants thereof, and against all the nations that are around about it: and I will destroy them, and make them an astonishment and a hissing, and perpetual desolations.

10. And I will take away from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the mill,[4] and the light of the lamp.

11. And all this land shall be a desolation,[5] and an astonishment: and all these nations shall serve the king of Babylon seventy years.

12. And when the seventy years shall be expired,[6] I will punish[7] the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans: and I will make it perpetual desolations.

13. And I will bring upon that land all My words, that I have spoken against it, all that is written in this book, which Jeremiah hath prophesied against all nations:

14. For they have served them, whereas they were many nations, and great kings: and I will repay them according to their deeds, and according to the works of their hands.

15. For thus saith the Lord of hosts,[8] the God of Israel: Take the cup of wine of this fury[9] at My hand: and thou shalt make drink thereof all the nations, unto which I shall send thee.

16. And they shall drink, and be troubled, and be mad[10] because of the sword, which I will send among them.

17. And I took the cup at the hand of the Lord, and I presented it to all the nations to drink of it, to which the Lord sent me:

18. To wit, Jerusalem, and the cities of Juda, and the kings thereof, and the princes thereof: to make them a desolation, and an astonishment, and a hissing, and a curse, as it is at this day.

19. Pharao, the king of Egypt, and his servants, and his princes, and all his people,

20. And all in general:[11] all the kings of the land of Hus,[12] and all

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[3] He is so styled because he was the instrument and agent of God in the punishment of the Israelites. "He is not styled His servant in the same way as the prophets and all the saints who truly serve the Lord, but because in the overthrow of Jerusalem he fulfils the will of the Lord." St. Jerome.

[4] As they were accustomed to grind daily the grain destined for immediate consumption, the sound of the mill was heard wherever a population existed. The light of the lamp was also seen, since the corn was ground before day.

[5] *Infra* 26 : 6.

[6] 2 Par. 36 : 22; 1 Esd. 1 : 1; *Infra* 29 : 10; Dan. 9 : 2.

[7] Lit. "Visit."

[8] "Of hosts." This is not in the text.

[9] The wine draught here represents the wrath of God.

[10] It serves like an intoxicating or maddening potion.

[11] P. "And all the mingled people:" those of Greece, or other parts, that were mixed up with the Egyptians: *Infra* v. 24.

[12] P. "Uz." Job. 1 : 1. V. "Ausitis."

the kings of the land of the Philistines, and Ascalon, and Gaza, and Accaron, and the remnant of Azotus,[13]

21. And Edom, and Moab, and the children of Ammon:

22. And the kings of Tyre, and all the kings of Sidon: and the kings of the islands that are beyond the sea.

23. And Dedan, and Thema, and Buz, and all that have their hair cut round:[14]

24. And all the kings of Arabia, and all the kings of the west,[15] that dwell in the desert:

25. And all the kings of Zambri, and all the kings of Elam, and all the kings of the Medes:

26. And all the kings of the north far and near, one with another: and all the kingdoms of the earth, which are upon the face thereof: and the king of Sesac[16] shall drink after them.

27. And thou shalt say to them: Thus saith the Lord of hosts the God of Israel: Drink ye, and be drunken,[17] and vomit: and fall, and rise no more, because of the sword, which I shall send among you.

28. And if they refuse to take the cup at thy hand to drink, thou shalt say to them: Thus saith the Lord of hosts: Drinking ye shall drink:

29. For behold, I begin to bring evil on the city wherein My name is called upon, and shall ye be as innocent and escape free?[18] ye shall not escape free: for I will call for the sword upon all the inhabitants of the earth, saith the Lord of hosts.

30. And thou shalt prophesy unto them all these words, and thou shalt say to them: The Lord will roar from on high,[19] and utter His voice from His holy habitation: roaring He will roar upon *the place* of His beauty:[20] the shout as it were of them that tread grapes[21] shall be given out against all the inhabitants of the earth.

31. The noise is come even to the ends of the earth: for the Lord entereth into judgment with the nations: He entereth into judgment with all flesh, the wicked I have[22] delivered up to the sword, saith the Lord.

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[13] It had been reduced by the Greeks.

[14] Chald. V. understands it of a peculiar manner of cutting the hair. L. D. *Supra* 9 : 26. P. "In the utmost corners."

[15] P. "The mingled people." Several MSS. have "kings" in v. 20, as well as here. The other noun may be translated "west," or "mingled people," according to the punctuation.

[16] This denotes Babylon, although the reason of the appellation is uncertain.

[17] With the potion of Divine vengeance.

[18] As the city wherein God was worshipped, was not spared, the Gentiles who were plunged in idolatry could not escape. 1 Pet. 4 : 17.

[19] Joel 3 : 16; Amos 1 : 2.

[20] H. P. "Upon his habitation."

[21] Like the joyous shout of the men who tread out the grapes in the wine vat.

[22] P. "He will give."

32. Thus saith the Lord of hosts: Behold, evil shall go forth from nation to nation:[23] and a great whirlwind shall go forth from the ends of the earth.

33. And the slain of the Lord shall be at that day from one end of the earth even to the other end thereof: they shall not be lamented, and they shall not be gathered up, nor buried: they shall lie as dung upon the face of the earth.

34. Howl, ye shepherds,[24] and cry; and sprinkle yourselves with ashes,[25] ye leaders of the flock: for the days of your slaughter and your dispersion are accomplished, and ye shall fall like precious vessels.[26]

35. And the shepherds shall have no way to flee, nor the leaders of the flock to save themselves.

36. A voice of the cry of the shepherds, and a howling of the principal of the flock: because the Lord hath wasted their pastures.

37. And the fields of peace have been silent because of the fierce anger of the Lord.

38. He hath forsaken His covert[27] as the lion,[28] for their land is laid waste because of the wrath of the dove, and because of the fierce anger of the Lord.

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## CHAPTER XXVI.

THE PROPHET IS APPREHENDED AND ACCUSED BY THE PRIESTS: BUT DISCHARGED BY THE PRINCES.

1. In the beginning of the reign of Joakim[1] the son of Josiah king of Juda, came this word from the Lord, saying:

2. Thus saith the Lord: Stand in the court of the house of the

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[23] "I think that our Lord alluded to this passage, when He said: 'Nation shall rise against nation;' and the rest which is contained in that portion of His Gospel. We should understand that this was historically fulfilled, when all the surrounding nations were subdued by the king of Babylon, and experienced the cruelty of his government. Prophetically it regards the end of the world. They are said to be slain by the Lord, not that He strikes them dead, but that His will and decree are fulfilled in the destruction of sinners." St. Jerome.

[24] Rulers.

[25] P. "Wallow yourselves *in the ashes.*" L. "Roll yourselves in the dust." *Supra* 6: 26.

[26] H. P. Singular number.

[27] The temple is meant.

[28] This is understood by St. Jerome of Nabuchodonosor. The dove was represented on the Assyrian standard, Semiramis being said to have been fed by doves at her birth. P. "Because of the fierceness of the oppressor." L. "The fierceness of the wasting (sword)."

[1] The prophecy recorded in the preceding chapter was made subsequently, namely, in the fourth year of his reign.

Lord, and speak to all the cities of Juda,[2] out of which they come, to adore in the house of the Lord, all the words which I have commanded thee to speak unto them; leave not out one word.[3]

3. If so[4] be they will hearken and be converted every one from his evil way; that I may repent[5] of the evil that I think to do unto them for the wickedness of their doings.

4. And thou shalt say to them: Thus saith the Lord: If ye will not hearken to Me to walk in My law, which I have given you,

5. To give ear to the words of My servants the prophets, whom I sent to you rising up early, and sending,[6] and ye have not hearkened:

6. I will make this house like Silo, and I will make this city a curse to all the nations of the earth.[7]

7. And the priests, and the prophets, and all the people heard Jeremiah speaking these words in the house of the Lord.

8. And when Jeremiah had made an end of speaking all that the Lord had commanded him to speak to all the people; the priests, and the prophets, and all the people, laid hold on him, saying: Let him be put to death.[8]

9. Why hath he[9] prophesied in the name of the Lord, saying: This house shall be like Silo: and this city shall be made desolate, without an inhabitant? And all the people were gathered together against Jeremiah in the house of the Lord.

10. And the princes of Juda heard these words: and they went up from the king's house into the house of the Lord, and sat in the entry of the new gate of the house of the Lord.

11. And the priests and the prophets spake to the princes, and to all the people, saying: The judgment of death is for this man:[10]

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[2] To their inhabitants then present, to be reported to the others.

[3] St. Jerome dwells on this injunction: "However painful it may be, although it may provoke your hearers to rage, nevertheless say what is commanded you, without fearing the persecutions of those who may be excited against you, and only regardful of the command of the Lord."

[4] "An expression of doubt cannot suit the majesty of the Lord, but He speaks after a human fashion, that the liberty of the human will may be maintained, lest it seem forced by His foreknowledge, as by necessity, either to do or to abstain from anything. For what is come to pass does not arise from the foreknowledge of God, but God foreknowing all that is to be, knows it because it is to be." St. Jerome.

[5] Tender feeling is expressed, implying no change in God, but a different course from that which had been announced.

[6] The word "send" is repeated with the terms "rising early," in order to express more emphatically the diligence employed by the prophets. *Supra* 7 : 13.

[7] 1 Kings 4 : 4, 10. The nations in pronouncing curses should find nothing worse than to wish that a city should be wretched like Jerusalem.

[8] H. P. "Thou shalt surely die."

[9] H. P. "Why hast thou?" &c.

[10] P. "This man is worthy to die." Jeremiah, condemned by priests and prophets, was a striking figure of Christ, condemned by the high priest and his council. Matt. 26 : 66. "If, at any time, priests, or false prophets, or a deluded people, be angry with us on account of the commandments of the Lord, or the truth of faith, let us not care much, but let us execute the decree of the Lord, having before our mind not present evils, but future goods." St. Jerome.

because he hath prophesied against this city, as ye have heard with your ears.

12. Then Jeremiah spake to all the princes, and to all the people, saying: The Lord sent me, to prophesy concerning this house, and concerning this city all the words that ye have heard.[11]

13. Now therefore amend your ways,[12] and your doings, and hearken to the voice of the Lord your God: and the Lord will repent of the evil that He hath spoken against you.

14. But as for me, behold, I am in your hands:[13] do with me what is good and right in your eyes.

15. But know ye, and understand, that if ye put me to death, ye will shed innocent blood against your own selves, and against this city, and the inhabitants thereof: for in truth the Lord sent me to you, to speak all these words in your hearing.[14]

16. Then the princes, and all the people said to the priests, and to the prophets: There is no judgment of death for this man:[15] for he hath spoken to us in the name of the Lord our God.

17. And some of the ancients of the land rose up: and they spake to all the assembly of the people, saying:

18. Micheas of Morasthi was a prophet in the days of Hezekiah king of Juda, and he spake to all the people of Juda, saying: Thus saith the Lord of hosts: Sion shall be ploughed like a field, and Jerusalem be a heap of stones: and the mountain of the house[16] the high places of woods.

19. Did Hezekiah king of Juda, and all Juda, condemn him to death? did they[17] not fear the Lord, and beseech the face of the Lord? and the Lord repented of the evil that He had spoken against them: therefore we are doing a great evil against our souls.

20. There was also a man that prophesied in the name of the Lord, Uriah the son of Semei of Cariathiarim: and he prophesied against this city, and against this land, according to all the words of Jeremiah.[18]

21. And Joakim, and all his men in power, and his princes heard

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[11] *Supra* 25 : 13. [12] *Supra* 7 : 3. [13] H. P. "Hand."

[14] Jeremiah displayed great courage and equanimity. St. Jerome says, that he answered prudently, humbly, and with constancy. "If, then, at any time, we must humble ourselves in distress, let us do so without abandoning truth and constancy."

[15] L. "This man *is* not deserving the punishment of death."

[16] Mich. 3 : 12. Mount Sion, on which the temple stood, was to be reduced to a waste, or to become a forest. These threats were not then executed, because the people repented. In later times they were fulfilled to the letter, by the entire destruction of the city.

[17] H. P. "He."

[18] As Jeremiah has done. This fact, which took place afterwards, is here recorded, to show the danger in which he had stood.

these words: and the king sought to put him to death. And Uriah heard it, and was afraid, and fled, and went into Egypt.

22. And king Joakim sent men into Egypt,[19] Elnathan the son of Achobor, and men with him into Egypt.[20]

23. And they brought Uriah out of Egypt, and brought him to king Joakim: and he slew him with the sword; and he cast his dead body into the graves of the common people.[21]

24. So the hand of Ahicam[22] the son of Saphan was with Jeremiah, that he should not be delivered into the hands of the people, to put him to death.

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## CHAPTER XXVII.

THE PROPHET SENDS CHAINS TO DIVERS KINGS, SIGNIFYING THAT THEY MUST BEND THEIR NECKS UNDER THE YOKE OF THE KING OF BABYLON. THE VESSELS OF THE TEMPLE SHALL NOT BE BROUGHT BACK TILL ALL THE REST ARE CARRIED AWAY.

1. In the beginning of the reign of Joakim[1] the son of Josiah king of Juda, this word came to Jeremiah from the Lord, saying:

2. Thus saith the Lord to me: Make thee bands, and chains: and thou shalt put them on thy neck.

3. And thou shalt send them to the king of Edom, and to the king of Moab, and to the king of the children of Ammon, and to the king of Tyre, and to the king of Sidon, by the hand of the messengers that are come to Jerusalem to Sedekiah the king of Juda.

4. And thou shalt command them to speak to their masters: Thus saith the Lord of hosts the God of Israel: Thus shall ye say to your masters:

5. I made the earth, and the men, and the beasts that are upon the face of the earth, by My great power, and by My stretched out arm: and I have given it to whom it seemed good in My eyes.

6. And now I have given all these lands into the hand of Nabu-

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[19] Although the kingdom of Joakim was weak and in danger, he had claims on Nechao, king of Egypt, who had placed him on the throne. 4 Kings 23: 34.

[20] The latter clause is a repetition.

[21] He appears to have been of noble family.

[22] He was the chief defender of the prophet.

[1] As the chains were not sent until the reign of Sedekiah, great difficulty exists as to this statement of the time when the order was given to prepare them. St. Jerome connects this passage with the preceding chapter. Some MSS. have the name of Sedekiah in this place, which K. judges to be the correct reading.

chodonosor king of Babylon My servant: moreover also the beasts of the field I have given him to serve him.

7. And all nations shall serve him, and his son, and his son's son, till the time come for his land and himself:[2] and many[3] nations and great kings shall serve him.

8. But the nation and kingdom that will not serve Nabuchodonosor king of Babylon, and whosoever will not bend his neck under the yoke of the king of Babylon, I will punish that nation with the sword, and with famine, and with pestilence, saith the Lord; till I consume them by his hand.

9. Therefore hearken not to your prophets,[4] and diviners, and dreamers, and soothsayers, and sorcerers, that say to you: Ye shall not serve the king of Babylon.

10. For they prophesy lies to you, to remove you far from your country, and cast you out, and to make you perish.

11. But the nation that shall bend down their neck under the yoke of the king of Babylon, and shall serve him; I will let them remain in their own land, saith the Lord: and they shall till it, and dwell in it.

12. And I spake to Sedekiah the king of Juda according to all these words, saying: Bend down your necks under the yoke[5] of the king of Babylon, and serve him, and his people, and ye shall live.

13. Why will ye die, thou and thy people by the sword, and by famine, and by pestilence, as the Lord hath spoken against the nation that will not serve the king of Babylon?

14. Hearken not to the words of the prophets that say to you: Ye shall not serve the king of Babylon: for they tell you a lie.

15. For I have not sent them, saith the Lord: and they prophesy in My name falsely, to drive you out,[6] and that ye may perish, both ye, and the prophets that prophesy to you.

16. I spake also to the priests, and to this people, saying: Thus saith the Lord: Hearken not to the words of your prophets, that prophesy to you, saying: Behold, the vessels of the Lord[7] shall now in a short time be brought again from Babylon: for they prophesy a lie unto you.

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[2] "Lest the empire of Nabuchodonosor should be thought to be perpetual, he intimates that it is to fall into the hands of the Medes and the Persians." St. Jerome.

[3] "Not all nations; for this is peculiar to the empire of Christ." *Idem.*

[4] *Supra* 23 : 16. *Infra* 29 : 8.

[5] God willed them to submit to this yoke, in punishment of their sins.

[6] They cause you to be driven out. The result of their false predictions is ascribed to them.

[7] H. P. "The Lord's house."

17. Therefore hearken not to them, but serve the king of Babylon, that ye may live.[8] Why should this city be given up to desolation?

18. But if they be prophets, and the word of the Lord be in them, let them interpose themselves[9] before the Lord of hosts, that the vessels which were left in the house of the Lord, and in the house of the king of Juda, and in Jerusalem, may not go to Babylon.

19. For thus saith the Lord of hosts of the pillars,[10] and the sea, and the bases, and the rest of the vessels that remain in this city:

20. Which Nabuchodonosor the king of Babylon did not take, when he carried away Jechoniah the son of Joakim the king of Juda, from Jerusalem to Babylon, and all the great men of Juda and Jerusalem:

21. For thus saith the Lord of hosts the God of Israel, of the vessels that are left in the house of the Lord, and in the house of the king of Juda and Jerusalem:

22. They shall be carried to Babylon; and there they shall be until the day of their visitation,[11] saith the Lord: and I will cause them to be brought, and to be restored in this place.

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## CHAPTER XXVIII.

THE FALSE PROPHECY OF HANANIAH: HE DIES THAT SAME YEAR, AS JEREMIAH FORETOLD.

1. And it came to pass in that year, in the beginning[1] of the reign of Sedekiah king of Juda, in the fourth year, in the fifth month, that Hananiah the son of Azur a prophet of Gabaon spake to me, in the house of the Lord, before the priests, and all the people, saying:

2. Thus saith the Lord of hosts the God of Israel: I have broken[2] the yoke of the king of Babylon.

3. As yet two years of days,[3] and I will cause to be brought back into this place, all the vessels of the house of the Lord which Na-

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[8] "The Divine clemency gives them over to a lighter punishment, that they may escape a severe one." St. Jerome.

[9] H. P. "Make intercession with."

[10] 4 Kings 25 : 13.

[11] P. "That I may visit them."

[1] In the early part—the fourth year. It is difficult to understand how it can be styled "the beginning."

[2] I will break.

[3] P. "Two full years."

buchodonosor king of Babylon took away from this place, and carried to Babylon.

4. And I will bring back to this place Jechoniah the son of Joakim king of Juda, and all the captives of Juda, that are gone to Babylon, saith the Lord: for I will break the yoke of the king of Babylon.

5. And Jeremiah the prophet said to Hananiah the prophet, in the presence of the priests, and in the presence of all the people that stood in the house of the Lord:

6. And Jeremiah the prophet said: Amen, the Lord do so:[4] the Lord perform thy words, which thou hast prophesied: that the vessels may be brought again into the house of the Lord, and all the captives may return out of Babylon to this place.

7. Nevertheless hear this word, that I speak in thy ears, and in the ears of all the people:

8. The prophets that have been before me, and before thee from the beginning, and have prophesied concerning many countries, and concerning great kingdoms, of war, and of affliction, and of famine.[5]

9. The prophet that prophesied peace:[6] when his word shall come to pass, the prophet shall be known, whom the Lord hath sent in truth.

10. And Hananiah the prophet took the chain from the neck of Jeremiah the prophet, and brake it.[7]

11. And Hananiah spake in the presence of all the people, saying: Thus saith the Lord: Even so will I break the yoke of Nabuchodonosor the king of Babylon after two full years from off the neck of all the nations.

12. And Jeremiah the prophet went his way.[8] And the word of the Lord came to Jeremiah after that Hananiah the prophet had broken the chain from off the neck of Jeremiah the prophet, saying:

13. Go, and tell Hananiah: Thus saith the Lord: Thou hast broken chains of wood, and thou shalt make for them chains of iron.

14. For thus saith the Lord of hosts, the God of Israel: I have put a yoke of iron upon the neck of all these nations, to serve Na-

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[4] This is a mere expression of his desire that it were so.

[5] H. P. "Pestilence." Some conjecture that famine should be named in the second place, רע evil and רעב famine differing only by a letter. Isaiah, Osee, Amos, Joel, had previously prophesied that evils impended over the nation.

[6] Prosperity.

[7] This action was expressive of the prediction which accompanied it, as all who appeared in the character of prophets were wont to express their announcements by acts.

[8] Jeremiah prudently avoided further opposition until he was specially directed by God to correct the pretender. "It is to be observed that he does not rebuke the liar with threats and severe reproaches, but in the confidence of truth, and he awaits the event, that the hearers may judge from it." St. Jerome.

buchodonosor king of Babylon; and they shall serve him: moreover also I have given him the beasts of the earth.

15. And Jeremiah the prophet said to Hananiah the prophet: Hear now, Hananiah: the Lord hath not sent thee, and thou hast made this people trust in a lie.

16. Therefore thus saith the Lord: Behold, I will send thee away from off the face of the earth: this year shalt thou die:[9] for thou hast spoken[10] against the Lord.

17. And Hananiah the prophet died in that year, in the seventh month.

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## CHAPTER XXIX.

JEREMIAH WRITETH TO THE CAPTIVES IN BABYLON, EXHORTING THEM TO BE EASY THERE, AND NOT TO HEARKEN TO FALSE PROPHETS: THAT THEY SHALL BE DELIVERED AFTER SEVENTY YEARS: BUT THOSE THAT REMAIN IN JERUSALEM SHALL PERISH BY THE SWORD, FAMINE, AND PESTILENCE: AND THAT ACHAB, SEDEKIAH, AND SEMEIAH, FALSE PROPHETS, SHALL DIE MISERABLY.

1. Now these are the words of the letter which Jeremiah the prophet sent from Jerusalem to the residue of the ancients that were carried into captivity, and to the priests, and to the prophets, and to all the people whom Nabuchodonosor had carried away from Jerusalem to Babylon:

2. After Jechoniah the king, and the queen, and the eunuchs, and the princes of Juda, and of Jerusalem, and the craftsmen, and the engravers[1] were departed out of Jerusalem:

3. By the hand of Elasa the son of Saphan, and Gamariah the son of Helciah, whom Sedekiah king of Juda sent to Babylon to Nabuchodonosor king of Babylon, saying:

4. Thus saith the Lord of hosts the God of Israel, to all that are carried away captives, whom I have caused to be carried away from Jerusalem to Babylon.

5. Build ye houses, and dwell in them: and plant orchards, and eat the fruit of them.

6. Take ye wives, and beget sons and daughters: and take wives for your sons, and give your daughters to husbands, and let them

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[9] Under Divine inspiration he added this prediction.

[10] H. P. "Taught rebellion."

[1] *Supra* 24 : 1.

bear sons and daughters: and be ye multiplied there, and be not few in number.[2]

7. And seek the peace of the city, to which I have caused you to be carried away captives: and pray to the Lord for it: for in the peace thereof shall be your peace.[3]

8. For thus saith the Lord of hosts the God of Israel: Let not your prophets that are in the midst of you, and your diviners deceive you:[4] and give no heed to your dreams which ye dream:

9. For they prophesy falsely to you in My name: and I have not sent them, saith the Lord.

10. For thus saith the Lord: When the seventy years shall be accomplished[5] in Babylon, I will visit you: and I will perform My good word[6] in your favor, to bring you again to this place.

11. For I know the thoughts that I think towards you, saith the Lord, thoughts of peace,[7] and not of affliction, to give you an end[8] and patience.[9]

12. And ye will call upon Me, and ye will go:[10] and ye will pray to Me, and I will hear you.

13. Ye will seek Me, and ye shall find Me, when ye seek Me with all your heart.[11]

14. And I will be found by you, saith the Lord: and I will bring back your captivity, and I will gather you out of all nations, and from all the places to which I have driven you out, saith the Lord: and I will bring you back from the place to which I caused you to be carried away captive.

15. Because ye have said: The Lord hath raised us up prophets in Babylon:

16. For thus saith the Lord to the king that sitteth upon the throne of David, and to all the people that dwell in this city, to your brethren that are not gone forth with you into captivity:

17. Thus saith the Lord of hosts: Behold, I will send upon them

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[2] "All this is commanded by the prophet, that they may not believe the false prophets who promise them a speedy return to Jerusalem, and that they may know that they shall dwell in Babylon a considerable time." St. Jerome.

[3] On the tranquillity and prosperity of Babylon, in which they were captives, their own happiness greatly depended.

[4] *Supra* 14 : 14; 23 : 16, 26; 27 : 15.

[5] V. "Cum cœperint impleri." P. "That after seventy years be accomplished." 2 Par. 36 : 21; 1 Esdr. 1 : 1. *Supra* 25 : 12; Dan. 9 : 2.

[6] "I will fulfil My promise." St. Jerome.

[7] Favor.

[8] A happy end; or posterity.

[9] The object of your hope. P. "An expected end." L. "A (happy) future and hope."

[10] Successfully proceed.

[11] This condition was exacted to appease the Divine wrath and recover favor. It is especially necessary for interior reconciliation with God.

the sword,[12] and famine, and pestilence: and I will make them like bad figs that cannot be eaten, because they are very bad.

18. And I will persecute them with the sword, and with famine, and with pestilence: and I will give them up to be harassed[13] by all the kingdoms of the earth; to be a curse, and an astonishment, and a hissing, and a reproach to all the nations to which I have driven them out:

19. Because they have not hearkened to My words, saith the Lord: which I sent to them by My servants the prophets rising by night, and sending: and ye have not heard, saith the Lord.

20. Hear ye therefore the word of the Lord, all ye of the captivity, whom I have sent out from Jerusalem to Babylon.

21. Thus saith the Lord of hosts the God of Israel, to Achab the son of Coliah, and to Sedekiah the son of Maasiah, who prophesy to you in My name falsely: Behold, I will deliver them up into the hands of Nabuchodonosor the king of Babylon: and he shall kill them before your eyes.

22. And of them shall be taken up a curse by all the captivity of Juda, that are in Babylon saying: The Lord make thee like Sedekiah, and like Achab, whom the king of Babylon fried in the fire:

23. Because they have acted folly[14] in Israel, and have committed adultery with the wives of their friends, and have spoken lying words in My name, which I commanded them not: I am the judge and the witness, saith the Lord.

24. And to Semeiah the Nehelamite[15] thou shalt say,

25. Thus saith the Lord of hosts the God of Israel: Because thou hast sent letters in thy name[16] to all the people that are in Jerusalem, and to Sophoniah,[17] the son of Maasiah the priest, and to all the priests, saying:

26. The Lord hath made thee priest instead of Joiada the priest, that thou shouldst be ruler in the house of the Lord, over every man that raveth[18] and prophesieth, to put him in the stocks, and into prison.[19]

27. And now why hast thou not rebuked Jeremiah the Anathothite, who prophesieth to you?

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[12] *Supra*, 24:9, 10.

[13] V. "Vexationem." L. "Make them a horror."

[14] Wickedness is so styled in Scripture.

[15] So called probably from his family or birthplace.

[16] Instead of the name of God.

[17] *Supra* 21:1. *Infra* 52:24; 4 Kings 25:18.

[18] The true prophet is spoken of as a madman; so false are the judgments of worldlings.

[19] Vicious men cannot easily endure the voice of reproof. They are generally anxious that the reprovers of their vices be taken away.

28. For he hath also sent to us in Babylon, saying: It is a long time:[20] build ye houses, and dwell in them: and plant gardens, and eat the fruits of them.

29. So Sophoniah the priest read this letter in the hearing of Jeremiah the prophet.

30. And the word of the Lord came to Jeremiah saying:

31. Send to all them of the captivity, saying: Thus saith the Lord to Semeiah the Nehelamite: Because Semeiah hath prophesied to you, and I sent him not, and hath caused you to trust in a lie:

32. Therefore thus saith the Lord: Behold, I will punish[21] Semeiah the Nehelamite, and his seed: he shall not have a man to sit in the midst of this people: and he shall not see the good that I will do to My people, saith the Lord: because he hath spoken treason against the Lord.

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## CHAPTER XXX.

GOD WILL DELIVER HIS PEOPLE FROM THEIR CAPTIVITY: CHRIST SHALL BE THEIR KING: AND HIS CHURCH SHALL BE GLORIOUS FOREVER.

1. THIS *is* the word that came to Jeremiah from the Lord, saying:

2. Thus saith the Lord, the God of Israel, saying: Write thee all the words that I have spoken to thee, in a book.

3. For, behold, the days come, saith the Lord, and I will bring back the captivity[1] of My people Israel and Juda, saith the Lord: and I will cause them to return to the land which I gave to their fathers: and they shall possess it.

4. And these are the words that the Lord hath spoken to Israel and to Juda:

5. For thus saith the Lord: We have heard a voice of terror: there is fear, and no peace.

6. Ask ye, and see if a man bear children? why then have I seen every man with his hands on his loins,[2] like a woman in labor, and all faces are turned yellow?

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[20] The time assigned for the captivity was long, so that they had to erect buildings for their accommodations, and otherwise provide for permanent residence.

[21] Lit. "Visit upon."

[1] Captives.

[2] As one in terror and distress.

7. Alas, for that day[3] *is* great, neither is there the like to it: and it is the time of tribulation to Jacob, but he shall be saved out of it.[4]

8. And it shall come to pass in that day, saith the Lord of hosts, that I will break his[5] yoke from off thy neck, and will burst his bands: and strangers shall no more rule over him:[6]

9. But they shall serve the Lord their God, and David[7] their king, whom I will raise up to them.

10. Therefore fear thou not, My servant Jacob, saith the Lord; neither be dismayed, O Israel: for behold, I will save thee from a country[8] afar off, and thy seed from the land of their captivity; and Jacob shall return, and be at rest, and abound with all good things: and there shall be none whom he may fear:

11. For I am with thee, saith the Lord, to save thee: for I will utterly consume all the nations, among which I have scattered thee: but I will not utterly consume thee: but I will chastise thee in judgment,[9] that thou mayest not seem to thyself innocent.[10]

12. For thus saith the Lord: thy bruise is incurable, thy wound is very grievous.

13. There is none to judge thy judgment[11] to bind it up:[12] thou hast no healing medicines.

14. All thy lovers[13] have forgotten thee, and will not seek after thee: for I have wounded thee with the wound of an enemy, with a cruel[14] chastisement: by reason of the multitude of thy iniquities, thy sins are hardened.[15]

15. Why criest thou for thy affliction? thy sorrow is incurable: for the multitude of thy iniquity, and for thy hardened sins I have done these things to thee.

16. Therefore all they that devour thee, shall be devoured: and all thy enemies shall be carried into captivity: and they that waste thee

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[3] The day of conflict and defeat for the Babylonians. Joel 2 : 11: Amos 5 : 18; Soph. 1 : 15.

[4] He shall be set free. St. Jerome understands this rather of the call of the Gentiles to faith and salvation.

[5] Of the king of Babylon, as a type of Satan.

[6] Jacob. The prophet frequently changes the person, and refers to a remote antecedent.

[7] The king is called by the name of David, as occupying his throne. "This is that David of whom the Gospel says, that He would deliver us from the power of our enemies, and grant us to serve Him in holiness and justice before Him all our days." St. Jerome.

[8] H. P. "From afar."

[9] *Supra* 10 : 24. With moderation. P. "In measure."

[10] P. "And will not leave thee altogether unpunished."

[11] To determine thy cause favorably.

[12] This figure is taken from medicine. To bind up a wound, or ulcer, is to commence its cure.

[13] Confederates. *Supra* 27 : 3.

[14] The Divine chastisement, however severe, is just. *Supra* 23 : 19.

[15] H. P. "Were increased." H., which directly implies strength, is used to denote a multitude.

shall be wasted: and all that prey upon thee will I give for a prey.[16]

17. For I will close up thy scar, and will heal thee of thy wounds, saith the Lord. Because they have called thee, O Sion,[17] an outcast: This is she that hath none to seek after her.

18. Thus saith the Lord: Behold, I will bring back the captivity of the pavilions of Jacob, and will have pity on his houses: and the city shall be built in her high place:[18] and the temple shall be founded[19] according to the order thereof.

19. And out of them shall come forth praise, and the voice of them that play:[20] and I will multiply them, and they shall not be made few: and I will glorify them, and they shall not be lessened.[21]

20. And their children shall be as from the beginning: and their assembly shall be permanent before me: and I will punish all that afflict them.

21. And their leader shall be of themselves:[22] and their prince shall come forth from the midst of them: and I will bring him near, and he shall come to Me:[23] for who is this that setteth his heart to approach to Me, saith the Lord?

22. And ye shall be My people: and I will be your God.[24]

23. Behold, the whirlwind of the Lord, *His* fury going forth, a violent storm, it shall rest upon the head of the wicked.

24. The Lord will not turn away the wrath of His indignation, till He have executed and performed the thought of His heart:[25] in the latter days ye shall understand these things.

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[16] "This we know to have been fulfilled, when the Babylonians and Chaldeans destroyed the Assyrians, that is, Ninive, and again the Medes and Persians overcame the Babylonians and Chaldeans, and Babylon was destroyed. Then Sion began to attract the merciful regard of the Lord, and her wounds were healed, and she was cured of her sores: all which is accomplished more fully and perfectly in Christ." St. Jerome.

[17] H. P. "This is Zion." It is connected with the last clause.

[18] H. P. "Upon her own heap."

[19] P. "Shall remain."

[20] On musical instruments.

[21] "They were multiplied and not lessened, the whole world believing in the Lord, our Savior: and they were glorified, so that what is written is fulfilled: 'Glorious things are said of thee, O City of God.'" St. Jerome.

[22] They shall no longer be subject to the dominion of the stranger. "Undoubtedly our Lord and Savior is, according to the flesh, of the race of Israel." St. Jerome.

[23] "The Father brought Him to Himself, and He approached the Father, so as to be able to say: 'I am in the Father, and the Father is in me;' for no one can unite his heart so intimately with the Father as He." St. Jerome.

[24] "This we see accomplished in part in Israel, but fully in the multitude of nations." St. Jerome.

[25] His decree. *Supra* 23: 20.

## CHAPTER XXXI.

THE RESTORATION OF ISRAEL. RACHEL SHALL CEASE FROM MOURNING. THE NEW COVENANT. THE CHURCH SHALL NEVER FAIL.

1. At that time, saith the Lord, I will be the God of all the families of Israel: and they shall be My people.

2. Thus saith the Lord: The people that escaped from the sword, found grace in the desert:[1] Israel shall go to his rest.[2]

3. The Lord hath appeared from afar to me.[3] Yea, with everlasting love I have loved thee: therefore have I drawn thee,[4] graciously.

4. And I will build thee again, and thou shalt be built, O virgin of Israel:[5] thou shalt again be adorned with thy timbrels, and shalt go forth in the dances of them that make merry.

5. Thou shalt yet plant vineyards in the mountains of Samaria: the planters shall plant, and they shall not gather the vintage before the time:[6]

6. For there shall be a day, in which the watchmen on mount Ephraim shall cry: Arise, and let us go up to Sion,[7] to the Lord our God.

7. For thus saith the Lord: Rejoice ye with the joy of Jacob, and shout at the head[8] of the Gentiles: shout ye, and sing, and say: Save,[9] O Lord, Thy people, the remnant of Israel.

8. Behold, I will bring them from the north country, and will

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[1] The place where the Israelites dwelt in exile, may be so called in their regard. St. Jerome applies it to the Jews converted and saved in the Christian Church. "The Jewish people, who had escaped the Roman sword, or the wrath of God, found grace in the desert of nations, so as to be saved in the Church, amidst the crowd of nations."

[2] P. "When I went to cause him to rest." The return from captivity to Palestine is meant. L. "Even Israel when it went to find rest." St. Jerome, however, understands by it the rest which Israel had always hoped for, and which the prophetic oracles had promised.

[3] This appears to be the language of the people, although the words which follow are of God. To introduce them: "saying;" should be understood.

[4] The love of God for His people is from eternity. It is from gratuitous love and bounty, that He draws them by grace towards Him.

[5] "This should be understood of the Church." St. Jerome.

[6] P. "Shall eat *them* as common things." H. means to profane, which was said of giving over the vintage for general use in the fifth year after the planting of the vine, the fruits during the first four years not being allowed to be eaten. St. Jerome expresses the sense, the time allotted being the fifth year for general use, and the sixth for the owner especially.

[7] Isai. 2 : 3; Mich. 4 : 2.

[8] P. "Shout among the chief of the nations." The verb is taken for neighing. *Supra* 5 : 8. But it is there referred to אל: here to ב. L. "Shout at the head of the nations."

[9] R. translates it as already accomplished.

gather them from the ends of the earth:[10] and among them shall be the blind and the lame, the woman with child, and she that is bringing forth together, a great company of them returning hither.

9. They shall come with weeping: and I will bring them back in mercy:[11] and I will bring them by brooks of waters in the right way, and they shall not stumble in it: for I am a Father to Israel, and Ephraim is My first-born.

10. Hear the word of the Lord, O ye nations, and declare *it* in the islands that are afar off, and say: He that scattered Israel will gather him: and He will keep him as the shepherd *doth* his flock.

11. For the Lord hath redeemed Jacob, and delivered[12] him out of the hand of one that was mightier than he.

12. And they shall come, and shall give praise in mount Sion:[13] and they shall flow together to the good things of the Lord, for the corn, and wine, and oil, and the increase of cattle and herds: and their soul shall be as a well-watered garden, and they shall be hungry[14] no more.

13. Then shall the virgin rejoice in the dance, young men and old men together; and I will turn their mourning into joy, and will comfort them, and make them joyful after their sorrow.

14. And I will fill the soul of the priests with fatness: and My people shall be filled with My good things, saith the Lord.

15. Thus saith the Lord: A voice was heard on high[15] of lamentation, of mourning, and weeping, of Rachel weeping for her children, and refusing to be comforted for them, because they are not.[16]

16. Thus saith the Lord: Let thy voice cease from weeping, and thy eyes from tears: for there is a reward for thy work, saith the Lord: and they shall return out of the land of the enemy.[17]

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[10] "The Jews think that this was accomplished, when, under Esdras, after the feast of Passover, they left Babylon to return to Jerusalem, which was a type, not the reality." St. Jerome.

[11] P. "With supplications." Kimchi remarks that it here means mercy obtained by supplication.

[12] The verb implies the action of a relative redeeming property which had been sold, or prosecuting claims.

[13] The consolations of worship and the blessings of the earth are described.

[14] H. P. "They shall not sorrow." לדאבה. Sept. probably read לרעבה.

[15] P. "Ramah." A city of this name was in the tribe of Benjamin, not far from the tomb of Rachel. 1 Kings 10 : 23.

[16] This is referred by many to the captivity. Rachel, the fond mother who expired in bringing forth Benjamin, is represented as mourning for her children in exile, and not around her. The prediction, however, was more strikingly fulfilled in the massacre of the infants, which took place in the neighborhood of her tomb. St. Jerome, after stating the attempts of the Jews to explain it of the transfer of captives by the adjacent road towards Gaza and Alexandria, on their way to Rome, and of the sale of the people as slaves under Hadrian, adds: "Let them say what they will, we maintain that Matthew the Evangelist properly used the passage for the place in which Rachel is buried, representing her as weeping for the children of the neighboring villages as if they were her own."

[17] The return of the captives was the ground of consolation: the glory of the murdered innocents comforts the Church.

17. And there is hope for thy last end, saith the Lord: and the children shall return to their own borders.

18. Hearing I heard Ephraim when he went into captivity:[18] Thou hast chastised me[19] and I was corrected, as a young bullock unaccustomed to the yoke. Convert me, and I shall be converted: for Thou art the Lord my God.

19. For after Thou didst convert me,[20] I repented: and after Thou didst show unto me,[21] I struck my thigh: I am confounded and ashamed, because I have borne the reproach of my youth.

20. Surely Ephraim is an honorable son to Me, surely he is a tender child: for since I spake of him, I will still remember him. Therefore are My bowels troubled for him: pitying I will pity him, saith the Lord.[22]

21. Set thee up a watch-tower,[23] make to thee bitterness:[24] direct thy heart into the right way, wherein thou hast walked: return, O virgin of Israel, return to these thy cities.[25]

22. How long wilt thou be dissolute in deliciousness,[26] O wandering daughter? for the Lord hath created a new thing upon the earth; A WOMAN SHALL COMPASS A MAN.[27]

23. Thus saith the Lord of hosts, the God of Israel: As yet shall they say this word in the land of Juda, and in the cities thereof, when I shall bring back their captivity: The Lord bless thee, beauty[28] of justice, holy mountain.

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[18] P. "Bemoaning himself." V. has in view the primary meaning of H., which is to wander. It is more generally taken here for lamenting, as Sept. understood it.

[19] Ephraim, that is the kingdom of Israel, is represented as addressing God, and acknowledging the justice of His chastisements, which served for correction. He desires to be more fully converted to God.

[20] P. "After that I was turned, I repented." L. "After my returning." After he was made sensible of his fault, and turned towards God, he conceived deep compunction.

[21] St. Jerome understands penance, or the knowledge of God, to be the object shown. P. "After that I was instructed." L. "After I am made conscious (by punishment)." The striking of the thigh was a gesture expressive of regret and humiliation.

[22] In reply to the expressions of sorrow, God gives assurances of tender interest. Ephraim was honored and favored above Manasses, his elder brother, by the mere choice of God.

[23] P. "Waymarks."

[24] H. P. "The highway." Chald. takes it for the bitterness of the penalty of sin. Sept. V. P. "Make thee high heaps." L. "Pillars."

[25] Under the figure of a maiden, the people is pressed to return.

[26] P. "How long wilt thou go about?" L. "Roam about?" H. occurs in Cant. 5 : 6, where it means to turn aside. R. "How long wilt thou act foolishly?"

[27] St. Jerome observes: "The Lord hath created a new thing on the earth: without the seed of man, without any connection or *natural* conception, a woman shall inclose in her womb a man, who, through the cries of infancy, shall appear indeed to advance in wisdom and in age, according to the increase of age, but being a perfect man, shall be contained in the maternal womb the usual number of months." L. translates it: "The woman will seek for a husband." R., after Schnurrer, understands it thus: "A woman shall protect a man." The general security shall be so great, that a woman will suffice to guard a man from assault. The unsatisfactory nature of these modern interpretations strengthens that of St. Jerome, since the text announces an extraordinary work of God.

[28] H. P. "O! habitation of justice." The new order of things shall make Sion be regarded as such. "This appears to have had a partial fulfilment under Zorobabel and Esdras: but the prophecy in its full

24. And Juda and all his cities shall dwell therein together; the husbandmen and they that drive the flocks.

25. For I have inebriated the weary soul: and I have filled every hungry[29] soul.

26. Upon this I was as it were awaked out of a sleep: and I saw, and my sleep was sweet to me.

27. Behold, the days are coming, saith the Lord: and I will sow the house of Israel and the house of Juda with the seed of men, and with the seed of beasts.[30]

28. And as I have watched over them, to pluck up and to throw down, and to scatter, and destroy, and afflict: so will I watch over them, to build up, and to plant, saith the Lord.

29. In those days they shall say no more: The fathers have eaten sour grapes, and the teeth of the children are set on edge.[31]

30. But every one shall die for his own iniquity: every man that shall eat sour grapes, his teeth shall be set on edge.

31. Behold, the days are coming,[32] saith the Lord, and I will make a new covenant with the house of Israel, and with the house of Juda:

32. Not according to the covenant which I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt: the covenant which they made void, and I had dominion over them,[33] saith the Lord.

33. But this shall be the covenant, that I will make with the house of Israel after those days, saith the Lord: I will give My law in their inward parts, and I will write it in their heart:[34] and I will be their God, and they shall be My people.

34. And they shall teach no more every man his neighbor, and every man his brother,[35] saying: Know the Lord: for all shall know Me, from the least of them even to the greatest, saith the Lord: for I will forgive their iniquity,[36] and I will remember their sin no more.

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meaning should be referred to the time of Christ, either at His first coming, when these things were spiritually done, or at His second coming, when all shall be accomplished." St. Jerome.

[29] H. P. "Sorrowful." *Supra* 5 : 12.

[30] The great increase of the population and of the cattle is foretold.

[31] Ezek. 18 : 2. This proverbial expression signifies that children suffered for the faults of their parents.

[32] Heb. 8 : 8.

[33] P. "Although I was a husband unto them." Sept., whom St. Paul follows, Heb. 8 : 9, translates it: "I regarded them not." R. Parchon thinks that בעלתי is put for בחלתי, which signifies to feel disgust.

[34] This has reference to the Christian law. "Since the testament of the Lord is written in the minds of believers, He is their God, and they are His people, so that they should no longer seek Jewish teachers, and the traditions and commandments of men, but they are taught by the Holy Ghost, provided they be worthy to be addressed: 'Ye are the temple of God, and the Spirit of God dwelleth in you.'" St. Jerome.

[35] Heb. 10 : 16. [36] Acts 10 : 43.

35. Thus saith the Lord, who giveth the sun for the light of the day, the order[37] of the moon and of the stars, for the light of the night; who stirreth up the sea, and the waves thereof roar; the Lord of hosts is his name.

36. If these ordinances shall fail before Me, saith the Lord; then also the seed of Israel shall fail, so as not to be a nation before Me forever.[38]

37. Thus saith the Lord: If the heavens above can be measured, and the foundations of the earth searched out beneath; I also will cast away all the seed of Israel, for all that they have done,[39] saith the Lord.

38. Behold, the days are coming, saith the Lord: that the city shall be built to the Lord from the tower of Hananeel even to the corner gate.

39. And the measuring line shall go out farther in his sight upon the hill Gared: and it shall compass Goatha,

40. And the whole valley of dead bodies, and of ashes, and all the country of death, even to the brook Cedron, and to the corner of the horse-gate towards the east, the Holy of the Lord: it shall not be plucked up, and it shall not be destroyed any more forever.

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## CHAPTER XXXII.

JEREMIAH, BY GOD'S COMMANDMENT, PURCHASES A FIELD OF HIS KINSMAN; AND PROPHESIES THE RETURN OF THE PEOPLE OUT OF CAPTIVITY, AND THE EVERLASTING COVENANT GOD WILL MAKE WITH HIS CHURCH.

1. The word that came to Jeremiah from the Lord in the tenth year of Sedekiah king of Juda: the same is the eighteenth year of Nabuchodonosor.

2. At that time the army of the king of Babylon was besieging Jerusalem: and Jeremiah the prophet was shut up in the court of the prison,[1] which was in the house of the king of Juda.

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[37] The appointed times.

[38] Their fidelity was a condition necessary to insure the continuance of Divine blessings. "As long as this world shall exist, the seed of Israel and the Jewish nation shall continue, not in those who are now unbelievers, but in those who with the Apostles and by their ministry believed, that the remnant may be saved." St. Jerome.

[39] "If we perceive that the Jews glory in this testimony as in the Hebrew, let us agree with them that the entire race of Israel has not been cast away, for all were not rejected, but only the unbelievers." *Idem.*

[1] This appears to have been a part of the palace assigned to state prisoners. "The clemency of the

3. For Sedekiah king of Juda had shut him up, saying: Why dost thou prophesy, saying: Thus saith the Lord: Behold, I will give this city into the hand of the king of Babylon, and he shall take it?

4. And Sedekiah king of Juda shall not escape out of the hand of the Chaldeans: but he shall be delivered into the hands of the king of Babylon: and he shall speak to him mouth to mouth, and his eyes shall see his eyes.[2]

5. And he shall lead Sedekiah to Babylon: and he shall be there till I visit him, saith the Lord: but if ye will fight against the Chaldeans, ye shall have no success.

6. And Jeremiah said: The word of the Lord came to me, saying:

7. Behold, Hanameel the son of Sellum thy cousin shall come to thee, saying: Buy thee my field, which is in Anathoth: for it is thy right to buy it, being next akin.

8. And Hanameel my uncle's son came to me, according to the word of the Lord, to the entry of the prison, and said to me: Buy my field, which is in Anathoth in the land of Benjamin: for the right of inheritance is thine, and thou art next of kin to possess it.[3] And I understood that this was the word of the Lord.[4]

9. And I bought the field of Hanameel my uncle's son, that is in Anathoth:[5] and I weighed him[6] the money, seven staters, and ten pieces of silver.[7]

10. And I wrote it in a deed,[8] and sealed it, and took witnesses: and I weighed him the money in the balances.

11. And I took the deed of the purchase that was sealed,[9] and the stipulations, and the ratifications with the seals that were on the outside.[10]

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king is manifested in some degree, since he ordered Jeremiah to be confined, not in the prison, but in its vestibule, under a kind of free custody, that he might not escape." St. Jerome.

[2] This is an emphatic manner of expressing his appearance before the conqueror. "Not only the words, but the actions of the prophets are full of instruction for us. Jeremiah might have made flattering announcements, and enjoyed the favor of Sedekiah, but he chose to obey God, rather than men." *Idem.*

[3] H. P. "Buy it for thyself." V. unites this with the previous clause. Lev. 25 : 25.

[4] By comparing the visit with the previous inspiration.

[5] This showed his confidence that the people would return, and once more possess their lands. Florus relates that while Hannibal laid siege to Rome, the land which was occupied by his camp, was put up to sale in the city, and purchased: so great was the confidence entertained that it would soon be recovered from the enemy. L. 2, c. 6.

[6] The ancient custom of weighing money still continued.

[7] P. "Seventeen shekels of silver." Money was then of great value, and property was estimated according to the time that was to run before the jubilee. Besides, it was then in the hand of the Chaldeans.

[8] The custom of using written instruments for the transfer of property was already established. A sealed document and an open copy attested by witnesses were prepared on the occasion, and delivered to the purchaser; the sealed one being intended to be kept with great care, and the open one produced when necessary.

[9] P. "*According to* the law and custom."

[10] P. "With that which was open."

12. And I gave the deed of the purchase to Baruch the son of Neri the son of Maasiah in the sight of Hanameel my uncle's son, in the presence of the witnesses that subscribed the deed of the purchase, and[11] before all the Jews that sat in the court of the prison.

13. And I charged Baruch before them, saying:

14. Thus saith the Lord of hosts the God of Israel: Take these writings, this deed of the purchase that is sealed up, and this deed that is open: and put them in an earthen vessel, that they may continue many days.

15. For thus saith the Lord of hosts the God of Israel: Houses, and fields, and vineyards shall be possessed again in this land.

16. And after I had delivered the deed of purchase to Baruch the son of Neri, I prayed to the Lord, saying:

17. Alas, alas, alas,[12] O Lord God, behold, Thou hast made heaven and earth by Thy great power, and Thy stretched out arm: no word shall be hard for Thee.[13]

18. Thou showest mercy unto thousands,[14] and returnest the iniquity of the fathers into the bosom of their children after them;[15] O most mighty, great, and powerful, the Lord of hosts is Thy name.

19. Great in counsel, and incomprehensible in thought: whose eyes are open upon all the ways of the children of Adam, to render unto every one according to his ways, and according to the fruit of his devices.

20. Who hast set signs and wonders in the land of Egypt even until this day, and in Israel, and amongst men, and hast made Thee a name as at this day;

21. And hast brought forth Thy people Israel out of the land of Egypt, with signs, and with wonders, and with a strong hand, and a stretched out arm, and with great terror;

22. And hast given them this land which Thou didst swear to their fathers to give them, a land flowing with milk and honey.

23. And they came in, and possessed it: but they obeyed not Thy voice; and they walked not in Thy law: and they did not any of those things that Thou didst command them to do; and all these evils are come upon them.

24. Behold, works are built up against the city to take it: and

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[11] The conjunction is in several MSS.

[12] Only once.

[13] Luke 1 : 37; *Infra* 27.

[14] Exod. 34 : 7.

[15] "Great is the clemency of the Creator, who extends His mercy to a thousand generations, and in the second generation shows His justice promptly, which, however, is tempered with mercy. For He does not at once punish the sinner, but awaits his repentance, so that when children imitate the vices of their parents, the punishment, which was long deferred, is inflicted." St. Jerome.

the city is given into the hand of the Chaldeans, who fight against it, by the sword, and famine, and pestilence: and what Thou hast spoken is all come to pass, as Thou Thyself seest.

25. And sayest Thou to me, O Lord God: Buy a field for money, and take witnesses, whereas the city is given into the hands of the Chaldeans?

26. And the word of the Lord came to Jeremiah, saying:

27. Behold, I am the Lord the God of all flesh: shall anything be hard for Me?

28. Therefore thus saith the Lord: Behold I will deliver this city into the hands of the Chaldeans, and into the hands of the king of Babylon;[16] and they shall take it.

29. And the Chaldeans that fight against this city, shall come and set it on fire, and burn it, with the houses upon the roofs of which they offered sacrifice[17] to Baal, and poured out drink-offerings to strange gods, to provoke Me to wrath.

30. For the children of Israel, and the children of Juda, have continually done evil in My eyes from their youth: the children of Israel who even till now provoke Me with the work of their hands, saith the Lord.

31. For this city hath been to Me a provocation and indignation from the day that they built it, until this day, in which it shall be taken out of My sight.

32. Because of all the evil of the children of Israel, and of the children of Juda, which they have done, provoking Me to wrath, they and their kings, their princes, and their priests, and their prophets, the men of Juda, and the inhabitants of Jerusalem.

33. And they have turned their backs to Me, and not their faces: when I taught them early in the morning, and instructed them, and they would not hearken to receive instruction.

34. And they have set their idols in the house[18] in which My name is called upon, to defile it.

35. And they have built the high places of Baal, which are in the valley of the son of Ennom, to consecrate[19] their sons and their daughters to Moloch: which I commanded them not, neither entered it into My heart[20] that they should do this abomination, and cause Juda to sin.

36. And now therefore thus saith the Lord the God of Israel to

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[16] His name is in the text.

[17] P. "Incense." Such acts of worship were sometimes practised there.

[18] 4 Kings 21 : 4. [19] P. "To pass through *the fire*." [20] Mind.

this city, whereof ye say that it shall be delivered into the hands of the king of Babylon by the sword, and by famine, and by pestilence:

37. Behold, I will gather them together out of all the lands to which I have cast them out in My anger, and in My wrath, and in My great indignation: and I will bring them again into this place, and cause them to dwell securely.[21]

38. And they shall be My people, and I will be their God.

39. And I will give them one heart, and one way,[22] that they may fear Me all days; and that it may be well with them, and with their children after them.

40. And I will make an everlasting covenant with them, and will not cease to do them good: and I will give My fear in their heart, that they may not revolt from Me.

41. And I will rejoice over them, when I shall do them good: and I will plant them in this land in truth, with My whole heart, and with all My soul.

42. For thus saith the Lord: As I have brought upon this people all this great evil: so will I bring upon them all the good that I now speak concerning them.

43. And fields shall be purchased in this land; whereof ye say that it is desolate, because there remaineth neither man nor beast, and it is given into the hands of the Chaldeans.

44. Fields shall be bought for money, and deeds shall be written, and sealed, and witnesses shall be taken in the land of Benjamin, and round about Jerusalem, in the cities of Juda, and in the cities on the mountains, and in the cities of the plains, and in the cities that are towards the south: for I will bring back their captivity, saith the Lord.

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## CHAPTER XXXIII.

GOD PROMISES THEIR RETURN FROM CAPTIVITY, AND OTHER BLESSINGS: ESPECIALLY THE COMING OF CHRIST, WHOSE REIGN IN HIS CHURCH SHALL BE GLORIOUS AND PERPETUAL.

1. And the word of the Lord came to Jeremiah the second time, while he was yet shut up in the court of the prison, saying:

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[21] Although these predictions and those which follow have apparent reference to the return from Babylon, and the re-establishment of the Israelites in the promised land, St. Jerome considers that their true accomplishment is only in the Church, which is gathered together in unity from all the nations of the earth.

[22] Acts 4: 32.

2. Thus saith the Lord, who will do, and will form it, and prepare it:[1] The Lord[2] is His name.

3. Cry to Me, and I will hear thee: and I will show thee great things, and sure things[3] which thou knowest not.

4. For thus saith the Lord the God of Israel of the houses of this city, and the houses of the king[4] of Juda, which are destroyed, and[5] the bulwarks, and the sword

5. Of them that come to fight with the Chaldeans, and to fill them with the dead bodies of the men whom I have slain in My wrath, and in My indignation, hiding My face from this city, because of all their wickedness.

6. Behold, I will close their wounds and give them health, and I will cure them: and I will reveal to them the prayer[6] of peace and truth.

7. And I will bring back the captivity of Juda, and the captivity of Jerusalem:[7] and I will build them as from the beginning.

8. And I will cleanse them from all their iniquity, whereby they have sinned against Me: and I will forgive all their iniquities, whereby they have sinned against Me, and despised Me.[8]

9. And it shall be to me a name, and a joy,[9] and a praise, and a gladness before all the nations of the earth, that shall hear of all the good things which I will do to them: and they[10] shall fear and be troubled for all the good things, and for all the peace, that I will make for them.

10. Thus saith the Lord: There shall be heard again in this place (which ye say is desolate, because there is neither man nor beast, in the cities of Juda, and without[11] Jerusalem, which are desolate without man, and without inhabitant, and without beast).

11. The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that shall say: Give ye glory to the Lord of hosts, for the Lord is good, for

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[1] This is understood of what is predicted. God decrees it in His eternal council, and executes it in due season.

[2] יהוה.

[3] בצרות. Difficult of access—hard to be accomplished. P. "Mighty things." L. "Unheard of things."

[4] H. P. "Kings."

[5] P. "By." L. "By means of." אל. A MS. has: על. The prediction regards the palace and houses overturned and destroyed from mounds raised for the attack, and by various military operations.

[6] עתרת. The verb means to entreat. The noun is generally taken for abundance. Zunz translates it "the granting of."

[7] H. P. "Israel." 84 K. marg. has V.

[8] H. P. "And whereby they have transgressed against me."

[9] H. P. "A name of joy."

[10] The Gentiles shall conceive fear, seeing extraordinary favors bestowed on the Israelites.

[11] H. P. "In the streets."

His mercy endureth forever:[12] and of them that shall bring their vows[13] into the house of the Lord: for I will bring back the captivity of the land as at the first, saith the Lord.

12. Thus saith the Lord of hosts: There shall be again in this place that is desolate without man, and without beast, and in all the cities thereof, an habitation of shepherds causing their flocks to lie down.

13. And in the cities on the mountains, and in the cities of the plains, and in the cities that are towards the south: and in the land of Benjamin, and round about Jerusalem, and in the cities of Juda shall the flocks pass again[14] under the hand of him that counteth them, saith the Lord.

14. Behold, the days are coming, saith the Lord, that I will perform the good word that I have spoken to the house of Israel, and to the house of Juda.

15. In those days, and at that time, I will make the bud of justice[15] spring forth unto David: and He shall do judgment and justice in the earth.

16. In those days shall Juda be saved, and Jerusalem shall dwell securely: and this is the name that they shall call Him,[16] the Lord our Just One.[17]

17. For thus saith the Lord: There shall not be wanting[18] unto David a man to sit upon the throne of the house of Israel.

18. Neither shall be wanting of the priests and Levites a man before My face, to offer holocausts, and to burn sacrifice,[19] and to kill victims continually.

19. And the word of the Lord came to Jeremiah, saying:

20. Thus saith the Lord: If My covenant with the day can be made void, and My covenant with the night, that there should not be day and night in their season:

21. Also My covenant with David My servant may be made void, that he should not have a son to reign upon his throne, and *with the* Levites and[20] priests My ministers.

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[12] This form of praise frequently occurs in the Psalms. See Ps. 117.

[13] תודה. This means praise, or acknowledgment. L. "Thanksgiving offering." *Vota* corresponds. P. "The sacrifice of praise."

[14] The flocks are usually in fields or inclosures, but may be said to be in the cities, to which these are adjacent.

[15] *Supra* 23 : 5. A descendant is understood. The Messiah is pre-eminently the Son of David.

[16] H. P. "Her." Several MSS. of V. have *eam;* but the other reading, which is supported by some MSS., has prevailed. Syr. also has the masculine. *Supra* 23 : 6. Adam Clarke says of P.: "As to our translation here, it is ignorant, and almost impious." This censure appears too severe, since the translation represents the received reading, and may bear a mild interpretation.

[17] "Our justice"—He that makes us just.

[18] There shall not fail.

[19] Flour offerings.

[20] The conjunction is in three MSS.

22. As the stars of heaven cannot be numbered, nor the sand of the sea be measured: so will I multiply the seed of David My servant,[21] and the Levites My ministers.

23. And the word of the Lord came to Jeremiah, saying:

24. Hast thou not seen what this people hath spoken, saying: The two families[22] which the Lord had chosen, are cast off: and they have despised My people, so that it is no more a nation before them?

25. Thus saith the Lord: If I have not set My covenant between day and night, and laws to heaven and earth:[23]

26. Surely I will also cast off the seed of Jacob, and of David My servant, so as not to take any of his seed to be rulers of the seed of Abraham, Isaac, and Jacob: for I will bring back their captivity, and will have mercy on them.

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## CHAPTER XXXIV.

THE PROPHET FORETELLS THAT SEDEKIAH SHALL FALL INTO THE HANDS OF NABUCHODONOSOR: GOD'S SENTENCE UPON THE PRINCES AND PEOPLE THAT HAD BROKEN HIS COVENANT.

1. THE word that came to Jeremiah from the Lord (when Nabuchodonosor, king of Babylon, and all his army, and all the kingdoms of the earth that were under the power of his hand, and all peoples fought against Jerusalem, and against all the cities thereof), saying:

2. Thus saith the Lord, the God of Israel: Go, and speak to Sedekiah, king of Juda, and say to him: Thus saith the Lord: Behold, I will deliver this city into the hands of the king of Babylon, and he will burn it with fire.

3. And thou shalt not escape out of his hand: but thou shalt surely be taken, and thou shalt be delivered into his hand: and thy eyes shall see the eyes of the king of Babylon, and his mouth shall speak with thy mouth, and thou shalt go to Babylon.

4. Yet hear the word of the Lord, O Sedekiah, king of Juda: Thus saith the Lord to thee: Thou shalt not die by the sword:

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[21] The perpetuity of the race of David is expressed in the strongest language. The promise, as regarded them, implied the condition of obedience on their part, although it was absolute as far as regarded the Messiah.

[22] The two divisions of the nation: those of Juda, and those of Israel.

[23] As God established the succession of night and day, and regulated the universe in a permanent manner, so He determined to protect the race of David, and to restore the exiles. The former may be called a covenant in a less strict sense: it is properly a law of the Creator.

5. But thou shalt die in peace, and according to the burnings of thy fathers, the former kings that were before thee, so shall they burn thee:[1] and they shall mourn for thee, saying: Alas, Lord:[2] for I have spoken the word, saith the Lord.

6. And Jeremiah, the prophet, spake all these words to Sedekiah, the king of Juda, in Jerusalem.

7. And the army of the king of Babylon fought against Jerusalem, and against all the cities of Juda that were left, against Lachias and against Azecha: for these remained of the cities of Juda, fenced cities.

8. The word that came to Jeremiah from the Lord, after that king Sedekiah had made a covenant with all the people in Jerusalem, making a proclamation:

9. That every man should let his man-servant, and every man his maid-servant, being a Hebrew man, or a Hebrew woman, go free: and that they should not lord it over them, to wit, over the Jews, their brethren.[3]

10. And all the princes, and all the people who entered into the covenant, heard that every man should let his man-servant, and every man his maid-servant go free, and should no more have dominion over them: and they obeyed, and let them go free.

11. But afterwards they turned, and brought back again their servants and their handmaids, whom they had let go free, and brought them into subjection as men-servants and maid-servants.

12. And the word of the Lord came to Jeremiah from the Lord, saying:

13. Thus saith the Lord, the God of Israel: I made a covenant with your fathers in the day that I brought them out of the land of Egypt, out of the house of bondage,[4] saying:

14. At the end of seven years, let ye go every man his brother being a Hebrew, who hath been sold to thee, so he shall serve thee six years: and thou shalt let him go free from thee: and your fathers did not hearken to Me, nor did they incline their ear.

15. And ye turned to-day, and did that which was right in My

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[1] H. P. "For thee." It was customary to burn perfumes over the dead. 2 Par. 16 : 14. The bodies were not burnt, as among the Greeks and Romans.

[2] אדון. This is referred to Sedekiah.

[3] The law required the Israelites, who were bondmen, to be set free in the seventh year. Exod. 21 : 2. Deut. 15 : 12. This appears to have been neglected. In the present instance, the general manumission of Hebrew slaves was resolved on, without regard to the time of their servitude, as an act of generosity and piety.

[4] This was one of the laws given on that occasion.

eyes, in proclaiming liberty every one to his brother: and ye made a covenant in My sight, in the house upon which My name is called.

16. And ye are fallen back, and have defiled My name: and ye have brought back again every man his man-servant, and every man his maid-servant, whom ye had let go free, and set at liberty: and ye have brought them into subjection to be your servants and handmaids.

17. Therefore thus saith the Lord: Ye have not hearkened to Me, in proclaiming liberty every man to his brother, and every man to his friend:[5] behold, I proclaim a liberty for you, saith the Lord, to the sword, to pestilence, and to famine:[6] and I will cause you to be removed to all the kingdoms of the earth.

18. And I will give the men that have transgressed My covenant, and have not performed the words of the covenant which they agreed to in My presence, when they cut the calf in two, and passed between the parts thereof:[7]

19. The princes of Juda, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land that passed between the parts of the calf.

20. And I will give them into the hands of their enemies, and into the hands of them that seek their life: and their dead bodies shall be for meat to the fowls of the air, and to the beasts of the earth.

21. And Sedekiah, the king of Juda, and his princes, I will give into the hands of their enemies, and into the hands of them that seek their lives, and into the hands of the armies of the king of Babylon which are gone from you.

22. Behold, I will command, saith the Lord, and I will bring them again to this city:[8] and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Juda a desolation, without an inhabitant.

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[5] Neighbor.

[6] They are delivered over to exile and death, in punishment of their refusal to treat their brethren with kindness.

[7] From this it appears that Sedekiah had formally renewed the covenant, after the manner practised by Abraham, by dividing the victim. Gen. 15 : 10. See also 3 Kings 3 : 25.

[8] God speaks as author of these calamities, which are punishments of the people.

## CHAPTER XXXV.

THE OBEDIENCE OF THE RECHABITES CONDEMNS THE DISOBEDIENCE OF THE JEWS. THE REWARD OF THE RECHABITES.

1. THE word that came to Jeremiah from the Lord in the days of Joakim, the son of Josiah, king of Juda, saying:

2. Go to the house of the Rechabites:[1] and speak to them, and bring them into the house of the Lord, into one of the chambers of the treasures,[2] and thou shalt give them wine to drink.

3. And I took Jezoniah, the son of Jeremiah, the son of Habsaniah, and his brethren, and all his sons, and the whole house of the Rechabites.

4. And I brought them into the house of the Lord, to the treasure-house of the sons of Hanan, the son of Jegedeliah, a man of God,[3] which was by the treasure-house of the princes, above the treasure of Maasiah, the son of Sellum, who was keeper of[4] the entry.

5. And I set before the sons of the house of the Rechabites goblets full of wine, and cups: and I said to them: Drink ye wine.

6. And they answered: We will not drink wine: because Jonadab, the son of Rechab, our father, commanded us, saying: Ye shall drink no wine, neither ye, nor your children, forever:

7. Neither shall ye build houses, nor sow seed, nor plant vineyards, nor have any: but ye shall dwell in tents all your days, that ye may live many days upon the face of the earth, in which ye are strangers.

8. Therefore we have obeyed the voice of Jonadab, the son of Rechab, our father, in all things that he commanded us, so as to drink no wine all our days, neither we, nor our wives, nor our sons, nor our daughters:

9. Nor to build houses to dwell in, nor to have vineyard, or field, or seed:

10. But we have dwelt in tents, and have been obedient according to all that Jonadab, our father, commanded us.

11. But when Nabuchodonosor, king of Babylon, came up to our land, we said: Come, let us go into Jerusalem, from the face of the

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[1] These were probably descendants of Jethro, father-in-law of Moses. Chamath was father of the house of Rechab. 1 Par. 2: 55. They were also called Cinites.

[2] H. is used for any chamber attached to the temple.

[3] A prophet of God. 3 Kings 12: 22.

[4] He is thought to have had charge of moneys collected for the expenses of worship.

army[5] of the Chaldeans, and from the face of the army of Syria:[6] and we have remained in Jerusalem.

12. And the word of the Lord came to Jeremiah, saying:

13. Thus saith the Lord of hosts, the God of Israel: Go, and say to the men of Juda, and to the inhabitants of Jerusalem: Will ye not receive instruction, to obey My words, saith the Lord?

14. The words of Jonadab, the son of Rechab, by which he commanded his sons not to drink wine, have had effect:[7] and they have drunk none to this day, because they have obeyed the commandment of their father: but I have spoken to you, rising early and speaking, and ye have not obeyed Me.

15. And I have sent to you all My servants, the prophets, rising early, and sending, and saying: Return ye[8] every man from his wicked way, and make your ways good: and follow not strange gods, nor worship them: and ye shall dwell in the land, which I gave you and your fathers: and ye have not inclined your ear, nor hearkened to Me.

16. So the sons of Jonadab, the son of Rechab, have constantly kept the commandment of their father, which he commanded them: but this people hath not obeyed Me.

17. Therefore thus saith the Lord[9] of hosts, the God of Israel: Behold, I will bring upon Juda, and upon all the inhabitants of Jerusalem, all the evil that I have pronounced against them, because I have spoken to them, and they have not heard: I have called to them, and they have not answered Me.

18. And Jeremiah said to the house of the Rechabites: Thus saith the Lord of hosts, the God of Israel: Because ye have obeyed the commandment of Jonadab, your father, and have kept all his precepts, and have done all that he commanded you:

19. Therefore thus saith the Lord of hosts, the God of Israel: There shall not be wanting a man of the race of Jonadab, the son of Rechab, standing before Me[10] forever.

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[5] P. "For fear of."

[6] The Syrians united with the Chaldeans against the Israelites.

[7] P. "Performed." L. "Fulfilled." This abstinence from wine, and observance of a life somewhat nomadic, practised through obedience, showed great reverence for parental authority.

[8] *Supra* 18 : 11; 25 : 5. P. "Now." ℵ]. This expletive is not noticed in V.

[9] H. P. "God." This is wanting in some MSS.

[10] Ministering in the tabernacle.

## CHAPTER XXXVI.

JEREMIAH SENDS BARUCH TO READ HIS PROPHECIES IN THE TEMPLE: THE BOOK IS BROUGHT TO KING JOAKIM, WHO BURNS IT. THE PROPHET DENOUNCES HIS JUDGMENT: AND CAUSES BARUCH TO WRITE A NEW COPY.

1. And it came to pass in the fourth year of Joakim, the son of Josiah, king of Juda, that this word came to Jeremiah by the Lord, saying:

2. Take thee a roll of a book, and thou shalt write in it all the words that I have spoken to thee against Israel and[1] Juda, and against all the nations from the day that I spake to thee, from the days of Josiah even to this day.

3. If so be, when the house of Juda shall hear all the evils that I purpose to do unto them, that they may return every man from his wicked way: and I will forgive their iniquity and their sin.

4. So Jeremiah called Baruch, the son of Neriah; and Baruch wrote from the mouth[2] of Jeremiah all the words of the Lord, which he spake to him, upon a roll-book.

5. And Jeremiah commanded Baruch, saying: I am shut up, and cannot go into the house of the Lord.

6. Go thou in therefore, and read out of the volume, which thou hast written from my mouth, the words of the Lord, in the hearing of all the people in the house of the Lord on the fasting day: and also in the hearing of all Juda that come out of their cities thou shalt read them:

7. If so be they may present their supplication before the Lord,[3] and may return every one from his wicked way: for great is the wrath and indignation which the Lord hath pronounced against this people.

8. And Baruch, the son of Neriah, did according to all that Jeremiah the prophet had commanded him, reading out of the volume the words of the Lord, in the house of the Lord.

9. And it came to pass in the fifth year of Joakim, the son of Josiah, king of Juda, in the ninth month, that they proclaimed a fast

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[1] H. P. "Against."

[2] From his dictation.

[3] H. "Perhaps their supplication shall fall before the Lord." This alludes to the prostration of supplicants.

before the Lord to all the people in Jerusalem, and to all the people that were come together out of the cities of Juda to Jerusalem.

10. And Baruch read out of the volume the words of Jeremiah in the house of the Lord, in the treasury of Gamariah, the son of Saphan the scribe, in the upper court, in the entry of the new gate of the house of the Lord, in the hearing of all the people.

11. And when Micheas, the son of Gamariah, the son of Saphan, had heard all the words of the Lord out of the book,

12. He went down into the king's house to the secretary's chamber: and behold, all the princes sat there, Elisama, the scribe, and Dalaiah the son of Semeiah, and Elnathan the son of Achobor, and Gamariah the son of Saphan, and Sedekiah the son of Hananiah, and all the princes.

13. And Micheas told them all the words that he had heard, when Baruch read out of the volume in the hearing of the people.

14. Therefore all the princes sent Judi the son of Nathaniah, the son of Selemiah, the son of Chusi, to Baruch, saying: The volume in which thou hast read in the hearing of the people, take in thy hand and come. So Baruch the son of Neriah took the volume in his hand, and came to them.

15. And they said to him: Sit down, and read these things in our hearing. And Baruch read in their hearing.

16. And when they had heard all the words, they looked upon one another with astonishment,[4] and they said to Baruch: We must tell the king all these words.

17. And they asked him saying: Tell us how didst thou write all these words from his mouth?

18. And Baruch said to them: With his mouth he pronounced all these words as if he were reading to me: and I wrote in a volume with ink.

19. And the princes said to Baruch, Go, and hide thee, both thou and Jeremiah, and let no man know where ye are.[5]

20. And they went in to the king into the court: but they laid up the volume in the chamber of Elisama the scribe: and they told all the words in the hearing of the king.

21. And the king sent Judi that he should take the volume: who bringing it out of the chamber of Elisama the scribe,[6] read it in the hearing of the king, and of all the princes that stood about the king.

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[4] V. paraphrases H.

[5] The princes anticipated the design of Joakim to put them to death. The blindness of men leads them to punish those who announce the Divine judgments.

[6] Judi is repeated in the text.

22. Now the king sat in the winter-house, in the ninth month: and there was a hearth before him full of burning coals.

23. And when Judi had read three or four pages, he cut it with the penknife, and he cast it into the fire, that was upon the hearth, till all the volume was consumed with the fire that was on the hearth.[7]

24. And the king and all his servants that heard all these words were not afraid, nor did they rend their garments.

25. But yet Elnathan, and Dalaiah, and Gamariah spake to the king, not to burn the book: and he heard them not.

26. And the king commanded Jeremiel the son of Amelech, and Saraiah the son of Ezriel, and Selemiah the son of Abdeel, to take up Baruch the scribe, and Jeremiah the prophet: but the Lord hid them.[8]

27. And the word of the Lord came to Jeremiah the prophet, after the king had burnt the volume, and the words that Baruch had written from the mouth of Jeremiah, saying:

28. Take thee again another volume: and write in it all the former words that were in the first volume which Joakim the king of Juda hath burnt.

29. And thou shalt say to Joakim the king of Juda: Thus saith the Lord: Thou hast burnt that volume, saying: Why hast thou written therein, and said: The king of Babylon shall come speedily, and shall lay waste this land; and shall cause to cease from thence man and beast?

30. Therefore thus saith the Lord against Joakim the king of Juda: He shall have none[9] to sit upon the throne of David: and his dead body shall be cast out to the heat by day, and to the frost by night.

31. And I will punish him, and his seed, and his servants, for their iniquities: and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Juda all the evil that I have pronounced against them, but they hearkened not.

32. And Jeremiah took another volume, and gave it to Baruch the son of Neriah the scribe; who wrote in it from the mouth of Jeremiah all the words of the book which Joakim the king of Juda had burnt in the fire: and there were added besides many more words than had been before.[10]

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[7] This disrespectful treatment of a Divine message was calculated to provoke the severest exercise of justice.

[8] Gave His blessing to their efforts to conceal themselves, or perhaps miraculously concealed them.

[9] His son Joachim, or Jechoniah, was carried away to Babylon within three months of the death of his father, so that his short reign is not counted.

[10] In punishment of his proud resistance.

# CHAPTER XXXVII.

JEREMIAH PROPHESIES THAT THE CHALDEANS, WHO HAD DEPARTED FROM JERUSALEM, WOULD RETURN AND BURN THE CITY. HE IS CAST INTO PRISON. HIS CONFERENCE WITH SEDEKIAH.

1. Now king Sedekiah the son of Josiah reigned instead of Jechoniah the son of Joakim; whom Nabuchodonosor king of Babylon made king in the land of Juda.

2. But neither he, nor his servants, nor the people of the land did obey the words of the Lord, that he spake by Jeremiah the prophet.

3. And king Sedekiah sent Juchal the son of Selemiah, and Sophoniah the son of Maasiah the priest to Jeremiah the prophet, saying: Pray to the Lord our God for us.[1]

4. Now Jeremiah walked freely in the midst of the people: for they had not as yet cast him into prison. And the army of Pharao was come out of Egypt: and the Chaldeans that besieged Jerusalem, hearing these tidings, departed from Jerusalem.

5. And the word of the Lord came to Jeremiah the prophet, saying:

6. Thus saith the Lord the God of Israel: Thus shall ye say to the king of Juda, who sent you to inquire of Me: Behold, the army of Pharao, which is come forth to help you, shall return into their own land into Egypt.

7. And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

8. Thus saith the Lord: Deceive not your souls, saying: The Chaldeans shall surely depart and go away from us: for they shall not go away.

9. But if ye should even beat all the army of the Chaldeans that fight against you, and there should be left of them some wounded men; they shall rise up every man from his tent, and burn this city with fire.

10. Now when the army of the Chaldeans was gone away from Jerusalem, because of Pharao's army,

11. Jeremiah went forth out of Jerusalem to go[2] into the land of

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[1] The known sanctity of the prophet, as well as his office, inspired confidence in his prayers.

[2] The chief and real object is not manifest from the text, which some understand of slipping away. His journey was public, in order to avoid suspicion, but he hoped for an opportunity to escape to a place of safety.

Benjamin, and to divide a possession there in the presence of the citizens.

12. And when he was come to the gate of Benjamin, the captain of the gate, who was there in his turn, was one named Jeriah, the son of Selemiah, the son of Hananiah: and he took hold of Jeremiah the prophet, saying: Thou art fleeing to the Chaldeans.

13. And Jeremiah answered: It is not so; I am not fleeing to the Chaldeans. But he hearkened not to him: so Jeriah took Jeremiah and brought him to the princes.

14. Wherefore the princes were angry with Jeremiah; and they beat him,[3] and cast him into the prison that was in the house of Jonathan the scribe: for he was chief over the prison.

15. So Jeremiah went into the house of the prison, and into the dungeon: and Jeremiah remained there many days.

16. Then Sedekiah the king sending, took him, and asked him secretly in his house, and said: Is there, thinkest thou, any word from the Lord? And Jeremiah said: There is. And he said: Thou shalt be delivered into the hands of the king of Babylon.

17. And Jeremiah said to king Sedekiah: In what have I offended against thee, or thy servants, or thy people, that thou hast cast me into prison?

18. Where are your prophets that prophesied to you, and said: The king of Babylon shall not come against you, and against this land?

19. Now therefore hear, I beseech thee, my lord the king: let my petition be accepted in thy sight: and send me not back into the house of Jonathan the scribe, lest I die there.[4]

20. Then king Sedekiah commanded that Jeremiah should be committed into the entry of the prison;[5] and that they should give him daily a piece of bread, beside broth,[6] till all the bread in the city were spent: and Jeremiah remained in the entry of the prison.

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[3] This cruelty towards a prophet is most revolting. He prefigured the King of the prophets, buffeted and bound as a malefactor.

[4] The treatment there was of the worst kind.

[5] A place of less rigorous confinement.

[6] H. P. "Out of the baker's street." Nothing is said of "broth" in the text. St. Jerome used "*pulmento*" probably for stewed meat, which meaning it bears with classic writers.

# CHAPTER XXXVIII.

THE PROPHET AT THE INSTANCE OF THE GREAT MEN IS CAST INTO A FILTHY DUNGEON: HE IS DRAWN OUT BY ABDEMELECH, AND HAS ANOTHER CONFERENCE WITH THE KING.

1. Now Saphatiah the son of Mathan, and Gedeliah the son of Phassur, and Juchel the son of Selemiah, and Phassur the son of Melchiah, heard the words that Jeremiah spake to all the people, saying:

2. Thus saith the Lord: Whosoever shall remain in this city, shall die by the sword, and by famine, and by pestilence: but he that shall go forth to the Chaldeans, shall live, and his life shall be safe, and he shall live.

3. Thus saith the Lord: This city shall surely be delivered into the hand of the army of the king of Babylon, and he shall take it.

4. And the princes said to the king: We beseech thee that this man may be put to death: for on purpose he weakeneth the hands of the men of war that remain in this city, and the hands of the people, speaking to them according to these words: for this man seeketh not peace[1] to this people, but evil.

5. And king Sedekiah said: Behold, he is in your hands: for it is not lawful for the king to deny you anything.[2]

6. Then they took Jeremiah, and cast him into the dungeon of Melchiah the son of Amelech, which was in the entry of the prison: and they let down Jeremiah by ropes into the dungeon, wherein there was no water, but mire. And Jeremiah sank into the mire.[3]

7. Now Abdemelech[4] the Ethiopian, an eunuch that was in the king's house, heard that they had put Jeremiah in the dungeon: but the king was sitting in the gate of Benjamin.

8. And Abdemelech went out of the king's house, and spake to the king, saying:

9. My lord the king, these men have done evil in all that they have done against Jeremiah the prophet,[5] casting him into the dun-

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[1] The well-being.

[2] This was criminal weakness. Kings must resist their nobles and subjects in all unjust demands. They have no right to sacrifice the life or liberty of any individual to the desires of others.

[3] The wretchedness of his condition was extreme. The place of his confinement was an empty cistern.

[4] The name means "a servant of the king."

[5] Their whole proceeding was unjust.

geon to die there with hunger;[6] for there is no more bread in the city.

10. Then the king commanded Abdemelech the Ethiopian, saying: Take with thee from hence thirty men, and draw up Jeremiah the prophet out of the dungeon, before he die.[7]

11. So Abdemelech having taken the men with him, went into the king's house that was under the storehouse: and he took from thence old rags, and old rotten things, and he let them down by cords to Jeremiah into the dungeon.

12. And Abdemelech the Ethiopian said to Jeremiah: Put these old rags, and these rent and rotten things under thy arms, and upon the cords: and Jeremiah did so.

13. And they drew up Jeremiah with the cords, and brought him forth out of the dungeon. And Jeremiah remained in the entry of the prison.

14. And king Sedekiah sent, and took Jeremiah the prophet to him to the third gate, that was in the house of the Lord: and the king said to Jeremiah: I will ask thee a thing, hide nothing from me.

15. Then Jeremiah said to Sedekiah: If I shall declare it to thee, wilt thou not put me to death? and if I give thee counsel, thou wilt not hearken to me.

16. Then king Sedekiah sware to Jeremiah in private, saying: As the Lord liveth, that made us this soul,[8] I will not put thee to death, nor will I deliver thee into the hands of these men that seek thy life.

17. And Jeremiah said to Sedekiah: Thus saith the Lord[9] of hosts the God of Israel: If thou wilt take a resolution, and go out to the princes of the king of Babylon, thy soul shall live, and this city shall not be burnt with fire: and thou shalt be safe, and thy house.

18. But if thou wilt not go out to the princes of the king of Babylon, this city shall be delivered into the hands of the Chaldeans, and they will burn it with fire: and thou shalt not escape out of their hands.

19. And king Sedekiah said to Jeremiah: I am afraid because of the Jews[10] that are fled over to the Chaldeans: lest I should be delivered into their hands, and they should ill use me.

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[6] P. "And he is like to die there of hunger." He speaks as if the prophet would speedily die of hunger, since no one thought of supplying him with bread, there being an extreme scarcity of it in the city. If rescued from this loathsome pit, he might attract attention and gain relief.

[7] The king was not destitute of compassion.

[8] Gave us this life which we enjoy.

[9] H. P. "God." This is wanting in many MSS.

[10] His own subjects.

20. But Jeremiah answered: They will not deliver thee: hearken, I beseech thee, to the word of the Lord, which I speak to thee, and it shall be well with thee, and thy soul shall live.

21. But if thou wilt not go forth, this is the word which the Lord hath shown me:

22. Behold, all the women that are left in the house of the king of Juda shall be brought out to the princes of the king of Babylon: and they shall say: Thy men of peace[11] have deceived thee, and have prevailed against thee; they have plunged thy feet in the mire, and in a slippery place:[12] and they have departed from thee.

23. And all thy wives, and thy children shall be brought out to the Chaldeans, and thou shalt not escape their hands; but thou shalt be taken by the hand of the king of Babylon: and he shall burn this city with fire.

24. Then Sedekiah said to Jeremiah: Let no man know these words, and thou shalt not die.[13]

25. But if the princes shall hear that I have spoken with thee, and shall come to thee, and say to thee: Tell us what thou hast said to the king; hide it not from us, and we will not kill thee; and also what the king said to thee:

26. Thou shalt say to them: I presented my supplication before the king, that he would not command me to be carried back into the house of Jonathan, to die there.

27. So all the princes came to Jeremiah, and asked him: and he spake to them according to all the words that the king had commanded him:[14] and they left him: for nothing had been heard.[15]

28. But Jeremiah remained in the entry of the prison[16] until the day that Jerusalem was taken: and it came to pass that Jerusalem was taken.

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[11] Professed friends.

[12] Involved thee in calamities.

[13] This is a threat to put him to death if he reveal to others what he has communicated to the king.

[14] He stated what was true, keeping reserve as to the point on which he was specially questioned, and leading the inquirers away from it. Although it is never lawful to utter a lie, we may prudently avoid communicating what others have no right to know.

[15] Nothing had transpired.

[16] His hands were chained. *Infra* 40 : 4.

## CHAPTER XXXIX.

AFTER TWO YEARS' SIEGE JERUSALEM IS TAKEN. SEDEKIAH IS CARRIED BEFORE NABUCHODONOSOR, WHO KILLS HIS SONS IN HIS SIGHT, AND THEN PUTS OUT HIS EYES. JEREMIAH IS SET AT LIBERTY.

1. In the ninth year of Sedekiah, king of Juda, in the tenth month, came Nabuchodonosor, king of Babylon, and all his army, to Jerusalem, and they besieged it.

2. And in the eleventh year of Sedekiah, in the fourth month, the fifth day of the month, the city was opened.[1]

3. And all the princes of the king of Babylon came in, and sat in the middle gate: Neregel, Sereser, Semegarnabu, Sarsachim, Rabsares, Neregel, Sereser, Rebmag, and all the rest of the princes of the king of Babylon.

4. And when Sedekiah, the king of Juda, and all the men of war saw them, they fled: and they went forth in the night out of the city by the way of the king's garden, and by the gate that was between the two walls; and they went out to the way of the desert.

5. But the army of the Chaldeans pursued after them: and they took Sedekiah in the plain of the desert of Jericho: and when they had taken him they brought him to Nabuchodonosor, king of Babylon, to Reblatha,[2] which is in the land of Emath: and he spake unto him judgments.[3]

6. And the king of Babylon slew the sons of Sedekiah in Reblatha before his eyes:[4] and the king of Babylon slew all the nobles of Juda.

7. He also put out the eyes of Sedekiah: and he bound him with fetters to be carried to Babylon.

8. And the Chaldeans burnt the king's house, and the house of the people with fire: and they threw down the wall of Jerusalem.

9. And Nabuzardan, the general of the army,[5] carried away captive to Babylon the remnant of the people that remained in the city, and the fugitives that had gone over to him, and the rest of the people that remained.

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[1] To the besiegers. L. "Was broken in."

[2] It was afterwards called Epiphania, from Antiochus Epiphanes.

[3] D. He reproached him with his perfidy, and condemned him to be transported to Babylon, after witnessing the death of his sons.

[4] This greatly aggravated the act.

[5] P. "Captain of the guard." Lit. "Of the butchers." The guard appointed for executions was so called.

10. But Nabuzardan, the general, left some of the poor people that had nothing at all in the land of Juda: and he gave them vineyards and cisterns at that time.

11. Now Nabuchodonosor, king of Babylon, had given charge to Nabuzardan, the general, concerning Jeremiah, saying:

12. Take him, and set thy eyes upon him, and do him no harm:[6] but as he hath a mind, so do with him.

13. Therefore Nabuzardan, the general, sent, and Nabusezban, and Rabsares, and Neregel, and Sereser, and Rebmag, and all the nobles of the king of Babylon,

14. Sent, and took Jeremiah out of the court of the prison,[7] and committed him to Godoliah, the son of Ahicam, the son of Saphan, that he might go home, and dwell among the people.

15. But the word of the Lord came to Jeremiah, when he was yet shut up in the court of the prison, saying: Go, and tell Abdemelech, the Ethiopian, saying:

16. Thus saith the Lord of hosts, the God of Israel: Behold, I will bring My words upon this city for evil, and not for good: and they shall be *accomplished* in thy sight in that day.

17. And I will deliver thee in that day, saith the Lord: and thou shalt not be given into the hands of the men whom thou fearest:

18. But delivering, I will deliver thee, and thou shalt not fall by the sword: but thy life shall be saved for thee, because thou hast put thy trust in Me, saith the Lord.

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## CHAPTER XL.

JEREMIAH REMAINS WITH GODOLIAH, THE GOVERNOR; WHO RECEIVES ALL THE JEWS THAT RESORT TO HIM.

1. THE word that came to Jeremiah from the Lord, after that Nabuzardan, the general, had let him go from Rama, when he had taken him,[1] being bound with chains, among all them that were carried away from Jerusalem and Juda, and were carried to Babylon.

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[6] The fame of the prophet had reached the camp of the besiegers. It was known that he had predicted the overthrow of the Israelites.

[7] From the following chapter it appears that Jeremiah was not set at liberty until he had reached Rama.

[1] This regards the order issued that he should be brought out of prison. It appears that, journeying among the captives, he was still handcuffed.

2. And the general of the army taking Jeremiah, said to him: The Lord, thy God, hath pronounced this evil upon this place,

3. And He hath brought it: and the Lord hath done as He hath said: because ye have sinned against the Lord, and have not hearkened to His voice, and this word is come upon you.

4. Now then behold, I have loosed thee this day from the chains which were upon thy hands: if it will please thee to come with me to Babylon, come: and I will set my eyes upon thee:[2] but if it do not please thee to come with me to Babylon, stay here: behold, all the land is before thee, as thou shalt choose, and whither it shall please thee to go, thither go,

5. And come not with me: but dwell with Godoliah, the son of Ahicam, the son of Saphan, whom the king of Babylon hath made governor over the cities of Juda: dwell therefore with him in the midst of the people: or whithersoever it shall please thee to go, go. And the general of the army gave him victuals and presents, and let him go.

6. And Jeremiah went to Godoliah, the son of Ahicam, to Masphath; and dwelt with him in the midst of the people that were left in the land.

7. And when all the captains of the army that were scattered through the country, they and their companions, had heard that the king of Babylon had made Godoliah, the son of Ahicam, governor of the country, and that he had committed unto him men, and women, and children, and of the poor of the land, them that had not been carried away captive to Babylon:

8. They came to Godoliah to Masphath:[3] and Ismahel, the son of Nathaniah, and Johanan, and Jonathan, the sons of Caree, and Sareas, the son of Thanehumeth, and the children of Ophi, that were of Netophathi, and Jezoniah, the son of Maachati, they and their men.

9. And Godoliah, the son of Ahicam, the son of Saphan, sware to them, and to their companions, saying: Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.[4]

10. Behold, I dwell in Masphath, that I may answer the commandment of the Chaldeans that are sent to us:[5] but as for you, gather ye

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[2] I will look favorably on thee.

[3] This was in the tribe of Juda, Jos. 15 : 38, or of Benjamin, Jos. 18 : 26. A place with the same name was in Galaad. Jud. 10 : 17.

[4] He pledged to them the protection of the king of Babylon.

[5] To answer in the name of the Israelites, and comply with every just demand. When tribute was exacted he notified them, and took measures to secure their concurrence.

the vintage, and the harvest, and the oil, and lay it up in your vessels, and abide in your cities which ye hold.

11. Moreover all the Jews that were in Moab, and among the children of Ammon, and in Edom, and in all the countries, when they heard that the king of Babylon had left a remnant in Judea, and that he had made Godoliah, the son of Ahicam, the son of Saphan, ruler over them:

12. All the Jews, I say, returned out of all the places to which they had fled, and they came into the land of Judah to Godoliah to Masphath: and they gathered wine, and a very great harvest.

13. Then Johanan, the son of Caree, and all the captains of the army, that had been scattered about in the countries, came to Godoliah to Masphath;

14. And they said to him: Know that Baalis, the king of the children of Ammon, hath sent Ismahel, the son of Nathaniah, to kill thee. And Godoliah, the son of Ahicam, believed them not.

15. But Johanan, the son of Caree, spoke to Godoliah privately in Masphath, saying: I will go, and I will kill Ismahel, the son of Nathaniah; *and* no man shall know it; lest he kill thee, and all the Jews be scattered that are gathered unto thee, and the remnant of Juda perish.

16. And Godoliah, the son of Ahicam, said to Johanan, the son of Caree: Do not this thing: for what thou sayest of Ismahel is false.[6]

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## CHAPTER XLI.

GODOLIAH IS SLAIN: THE JEWS THAT WERE WITH HIM ARE APPREHENSIVE OF THE CHALDEANS.

1. And it came to pass in the seventh month, that Ismahel, the son of Nathaniah, the son of Elisama, of the royal blood, and the nobles of the king, and ten men with him, came to Godoliah, the son of Ahicam, into Masphath: and they ate bread[1] there together in Masphath.

2. And Ismahel, the son of Nathaniah, arose, and the ten men that were with him: and they struck Godoliah, the son of Ahicam, the

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[6] His unsuspicious and confiding character was fatal to him.

[1] Partook of a meal.

son of Saphan, with the sword, and slew him whom the king of Babylon had made governor over the land.

3. Ismahel slew also all the Jews that were with Godoliah in Masphath, and the Chaldeans that were found there, and the soldiers.

4. And on the second day after he had killed Godoliah, no man yet knowing it,[2]

5. There came from Sichem, and from Silo, and from Samaria, fourscore men, with their beards shaven, and their clothes rent, and mourning:[3] and they had offerings and incense in their hand, to offer in the house of the Lord.[4]

6. And Ismahel, the son of Nathaniah, went forth from Masphath to meet them, weeping all along as he went:[5] and when he had met them, he said to them: Come to Godoliah, the son of Ahicam.

7. And when they were come to the midst of the city, Ismahel, the son of Nathaniah, slew them, *and cast them* into the midst of the pit, he and the men that were with him.

8. But ten men were found among them, that said to Ismahel: Kill us not: for we have stores in the field, of wheat, and barley, and oil, and honey.[6] And he forbare, and slew them not with their brethren.

9. And the pit into which Ismahel cast all the dead bodies of the men whom he slew because of Godoliah,[7] is the same that king Asa made, for fear of Baasa, the king of Israel:[8] the same did Ismahel, the son of Nathaniah, fill with them that were slain.

10. Then Ismahel carried away captive all the remnant of the people that were in Masphath; the king's daughters, and all the people that remained in Masphath: whom Nabuzardan, the general of the army, had committed to Godoliah, the son of Ahicam. And Ismahel, the son of Nathaniah, took them, and he departed, to go over to the children of Ammon.

11. But Johanan, the son of Caree, and all the captains of the fighting men that were with him, heard of the evil that Ismahel, the son of Nathaniah, had done:

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[2] The matter had been carefully concealed, though necessarily known by many in the city. The news had not spread without.

[3] For the calamities of the country. They made incisions on their face with knives, after the manner of mourners.

[4] This had been burnt: but a temporary altar probably supplied its place on such occasions.

[5] He affected to share the general grief.

[6] These were sometimes concealed in subterraneous vaults or caves. The men sought, by offering them, to have their lives preserved.

[7] ביד-גדליהו. On account of their presumed attachment to his government. Louis De Dieu, to whom R. assents, thinks that it may mean: "together with Godolia:" which conjecture is supported by Syr.

[8] The cistern was made to supply the city with water at a time that an attack was feared on the part of Baasa.

12. And taking all the men, they went out to fight against Ismahel, the son of Nathaniah, and they found[9] him by the great waters that are in Gabaon.

13. And when all the people that were with Ismahel had seen Johanan, the son of Caree, and all the captains of the fighting men that were with him, they rejoiced.[10]

14. And all the people whom Ismahel had taken went back to Masphath: and they returned and went to Johanan, the son of Caree.

15. But Ismahel the son of Nathaniah fled with eight men, from the face of Johanan, and went to the children of Ammon.

16. Then Johanan the son of Caree, and all the captains of the soldiers that were with him, took all the remnant of the people whom they had recovered from Ismahel the son of Nathaniah, from Masphath, after he had slain Godoliah the son of Ahicam: valiant men for war, and the women, and the children, and the eunuchs, whom he had brought back from Gabaon:

17. And they departed, and sat as sojourners in Chamaam,[11] which is near Bethlehem; in order to go forward, and enter into Egypt,

18. From the face of[12] the Chaldeans: for they were afraid of them, because Ismahel the son of Nathaniah had slain Godoliah the son of Ahicam, whom the king of Babylon had made governor in the land of Juda.

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## CHAPTER XLII.

JEREMIAH ASSURES THE REMNANT OF THE PEOPLE, THAT IF THEY WILL STAY IN JUDA, THEY SHALL BE SAFE: BUT IF THEY GO DOWN INTO EGYPT, THEY SHALL PERISH.

1. THEN all the captains of the warriors, and Johanan the son of Caree, and Jezoniah the son of Osaiah, and the rest of the people from the least to the greatest, came near.

2. And they said to Jeremiah the prophet: Let our supplication come[1] before thee: and pray thou for us to the Lord thy God for all

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[9] Overtook.

[10] Their adherence to Ismahel was forced: when an opportunity of escape presented itself, only eight men remained with him.

[11] The name was derived from a son of Berzellai, to whom David gave certain possessions, to reward the fidelity of his father. 2 Kings 19: 38, 39.

[12] For fear of them.

[1] Lit. "Fall." *Supra* 36: 7.

this remnant, for we are left but a few of many, as thy eyes do behold us.[2]

3. And let the Lord thy God show us the way by which we may walk, and the thing that we must do.

4. And Jeremiah the prophet said to them: I have heard *you*: behold, I will pray to the Lord your God according to your words: and whatsoever He shall answer me, I will declare it to you: and I will hide nothing from you.

5. And they said to Jeremiah: the Lord be witness between us of truth and faithfulness,[3] if we do not according to everything for which the Lord thy God shall send thee to us.

6. Whether it be good or evil, we will obey the voice of the Lord our God, to whom we send thee: that it may be well with us, when we shall hearken to the voice of the Lord our God.[4]

7. Now after ten days, the word of the Lord came to Jeremiah.

8. And he called Johanan the son of Caree, and all the captains of the fighting men that were with him, and all the people from the least to the greatest,

9. And he said to them: Thus saith the Lord the God of Israel, to whom ye sent me, to present your supplications before Him:

10. If ye will be quiet[5] and remain in this land, I will build you up, and not pull you down: I will plant you, and not pluck you up: for now I am appeased for[6] the evil that I have done to you.

11. Fear not because of the king of Babylon, of whom ye are greatly afraid: fear him not, saith the Lord: for I am with you, to save you, and to deliver you from his hand.

12. And I will show mercies to you, and take pity on you, and cause you to dwell[7] in your own land.

13. But if ye say: We will not dwell in this land, neither will we hearken to the voice of the Lord our God,

14. Saying: No, but we will go into the land of Egypt; where we shall see no war, nor hear the sound of the trumpet, nor suffer hunger: and there we will dwell.

15. For this now hear the word of the Lord, ye remnant of Juda: Thus saith the Lord of hosts the God of Israel: If ye set your faces to go into Egypt, and enter in to dwell there:

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[2] They affected to wish to know the Divine will: but their inclinations were to Egypt.

[3] A true and faithful witness of their engagement, by punishing its violation.

[4] They persuaded themselves that they were so disposed. Men seldom know the weakness of their own hearts.

[5] Lit. "If dwelling, ye will dwell."

[6] P. "I repent Me." L. "I have bethought Me."

[7] P. "To return to." R. thinks that Sept., followed by V., gives a free translation.

16. The sword which ye fear, shall overtake you there in the land of Egypt: and the famine, whereof ye are afraid, shall cleave to you in Egypt: and there ye shall die.

17. And all the men that set their faces to go into Egypt, to dwell there, shall die by the sword, and by famine, and by pestilence; none of them shall remain, nor escape from the evil that I will bring upon them.

18. For thus saith the Lord of hosts the God of Israel: As My anger and My indignation is kindled against the inhabitants of Jerusalem: so shall My indignation be kindled against you, when ye shall enter into Egypt: and ye shall be an execration, and an astonishment, and a curse, and a reproach: and ye shall see this place no more.

19. This is the word of the Lord concerning you, O ye remnant of Juda: Go ye not into Egypt: know certainly that I have adjured you[8] this day.

20. For ye have deceived your own souls: for ye have sent me to the Lord our God, saying: Pray for us to the Lord our God, and according to all that the Lord our God shall say to thee, so declare unto us, and we will do it.

21. And now I have declared it to you this day; and ye have not obeyed the voice of the Lord your God, with regard to all the things for which He hath sent me to you.

22. Now therefore know certainly that ye shall die by the sword, and by famine, and by pestilence in the place to which ye desire to go to dwell there.

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## CHAPTER XLIII.

THE JEWS, CONTRARY TO THE ORDERS OF GOD BY THE PROPHET, GO INTO EGYPT, CARRYING JEREMIAH WITH THEM. HE FORETELLS THE DEVASTATION OF THAT LAND BY THE KING OF BABYLON.

1. And it came to pass, that when Jeremiah had made an end of speaking to[1] the people all the words of the Lord their God, for which the Lord their God had sent him to them, all these words:

2. Azariah the son of Osaiah, and Johanan the son of Caree, and

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[8] P. "Admonished." V. expresses the force of H. [1] H. P. "All." It is wanting in MS. 96 K.

all the proud men, made answer, saying to Jeremiah: Thou tellest a lie: The Lord our God hath not sent thee, saying: Go not into Egypt, to dwell there.

3. But Baruch the son of Neriah setteth thee on against us, to deliver us into the hands of the Chaldeans, to kill us, and to cause us to be carried away captives to Babylon.

4. So Johanan the son of Caree, and all the captains of the soldiers, and all the people, obeyed not the voice of the Lord, to remain in the land of Juda.

5. But Johanan the son of Caree, and all the captains of the soldiers took all the remnant of Juda, that were returned out of all nations, to which they had before been scattered, to dwell in the land of Juda:

6. Men, and women, and children, and the king's daughters, and every soul, which Nabuzardan the general had left with Godoliah the son of Ahicam the son of Saphan, and Jeremiah the prophet, and Baruch, the son of Neriah.

7. And they went into the land of Egypt; for they obeyed not the voice of the Lord: and they came as far as Taphnis.

8. And the word of the Lord came to Jeremiah in Taphnis, saying:

9. Take great stones in thy hand; and thou shalt hide them in the vault[2] that is under the brick wall at the gate of Pharao's house in Taphnis, in the sight of the men of Juda:

10. And thou shalt say to them: Thus saith the Lord of hosts the God of Israel: Behold, I will send, and take Nabuchodonosor the king of Babylon My servant:[3] and I will set his throne over these stones which I have hid; and he shall set his throne over them.

11. And he shall come and strike the land of Egypt; such as are for death, to death; and such as are for captivity, to captivity; and such as are for the sword, to the sword.

12. And he[4] shall kindle a fire in the temples of the gods of Egypt: and he shall burn them, and he shall carry them away captives: and he shall array himself with the land of Egypt, as a shepherd putteth on his garment:[5] and he shall go forth from thence in peace.

13. And he shall break the statues of the house of the sun, that

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[2] P. "Clay." L. "Mortar."

[3] God used him as His agent for the execution of His decrees.

[4] H. P. "I." Schleusner is of opinion that it should be in the third person, conformably to Syr., Sept., V. Chald. has the first person.

[5] Nabuchodonosor is said to clothe himself with the spoils of Egypt, as a shepherd clothes himself with an outward garment, which he throws over him when about to lead his flock to other pastures. Sept. understands the verb of destroying, or wearing out, as a cognate term in Syriac signifies. The king of Babylon should destroy Egypt, as a shepherd wears out his garment.

are in the land of Egypt: and the temples of the gods of Egypt he shall burn with fire.

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## CHAPTER XLIV.

THE PROPHET'S ADMONITION TO THE JEWS IN EGYPT AGAINST IDOLATRY IS NOT REGARDED: HE DENOUNCES TO THEM THEIR DESTRUCTION.

1. THE word that came to Jeremiah concerning all the Jews that dwelt in the land of Egypt, dwelling in Magdal, and in Taphnis, and in Memphis, and in the land of Phatures, saying:

2. Thus saith the Lord of hosts the God of Israel: Ye have seen all this evil that I have brought upon Jerusalem, and upon all the cities of Juda: and behold, they are desolate this day; and there is not an inhabitant in them:

3. Because of the wickedness which they have committed to provoke Me to wrath, and to go and offer sacrifice, and worship other gods, which neither they, nor ye, nor your fathers knew.

4. And I sent to you all My servants, the prophets, rising early, and sending, and saying: Do not commit this abominable thing, which I hate.[1]

5. But they heard not, nor inclined their ear to turn from their evil ways, and not to sacrifice to strange gods.

6. Wherefore My indignation and My fury was poured forth, and was kindled in the cities of Juda, and in the streets of Jerusalem: and they are turned to desolation and waste, as at this day.

7. And now thus saith the Lord[2] of hosts the God of Israel: Why do ye commit this great evil against your own souls, that there should die of you man and woman, child and suckling out of the midst of Juda, and no remnant should be left you:

8. In that ye provoke Me to wrath with the works of your hands, by sacrificing to other gods in the land of Egypt, into which ye are come to dwell there: and that ye should perish, and be a curse, and a reproach for all the nations of the earth?

9. Have ye forgotten the evils of your fathers, and the evils of the kings of Juda, and the evils of their wives, and your evils, and the evils of your wives, that they have done in the land of Juda, and in the streets of Jerusalem?

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[1] Idolatry.

[2] H. P. "God." This is wanting in several MSS.

10. They are not cleansed[3] even to this day: neither have they feared, nor walked in the law of the Lord, nor in My commandments, which I set before you and before your fathers.

11. Therefore thus saith the Lord of hosts the God of Israel: Behold, I will set My face against[4] you for evil: and I will destroy all Juda.

12. And I will take the remnant of Juda that have set their faces to go into the land of Egypt, and[5] to dwell there: and they shall be all consumed in the land of Egypt; and they shall fall by the sword, and by famine: and they shall be consumed from the least even to the greatest: by the sword, and by famine shall they die: and they shall be for an execration, and for a wonder, and for a curse, and for reproach.

13. And I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, and by famine, and by pestilence.

14. And there shall be none that shall escape and remain of the remnant of the Jews that are gone to sojourn in the land of Egypt, and that shall return into the land of Juda, to which they have a desire to return to dwell there: there shall none return but they that shall flee.

15. Then all the men that knew that their wives sacrificed to other gods, and all the women of whom there stood by a great multitude, and all the people of them that dwelt in the land of Egypt in Phatures, answered Jeremiah, saying:

16. As for the word which thou hast spoken to us in the name of the Lord, we will not hearken to thee:

17. But we will certainly do every word that shall proceed out of our own mouth,[6] to sacrifice to the queen of heaven,[7] and to pour out drink-offerings to her, as we and our fathers have done, our kings, and our princes in the cities of Juda, and in the streets of Jerusalem: and we were filled with bread, and it was well with us, and we saw no evil.

18. But since we left off to offer sacrifice to the queen of heaven, and to pour out drink-offerings to her, we have wanted all things, and have been consumed by the sword, and by famine.[8]

19. And if we offer sacrifice to the queen of heaven, and pour out

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[3] P. "Humbled." Jarchi explains it as meaning that their heart was not touched with sorrow.
[4] Amos 9 : 4.
[5] The conjunction is not in the text.
[6] Our vows.
[7] The moon. *Supra* 7 : 18; Numb. 30 : 13.
[8] They ascribe their misfortunes to their neglect of superstitious rites.

drink-offerings to her, did we make cakes to worship her, to pour out drink-offerings to her, without our husbands?[9]

20. And Jeremiah spake to all the people, to the men, and to the women, and to all the people which had given him that answer, saying:

21. Was it not the sacrifice that ye offered in the cities of Juda, and in the streets of Jerusalem, ye and your fathers, your kings, and your princes, and the people of the land, which the Lord hath remembered, and hath it not entered into His heart?

22. So that the Lord could no longer bear, because of the evil of your doings, and because of the abominations which ye have committed: therefore your land is become a desolation, and an astonishment, and a curse, without an inhabitant, as at this day.

23. Because ye have sacrificed to idols, and have sinned against the Lord, and have not obeyed the voice of the Lord, and have not walked in His law, and in His commandments, and in His testimonies: therefore are these evils come upon you, as at this day.

24. And Jeremiah said to all the people, and to all the women: Hear ye the word of the Lord, all Juda, ye that dwell in the land of Egypt:

25. Thus saith the Lord of hosts, the God of Israel, saying: Ye and your wives have spoken with your mouth, and fulfilled with your hands, saying: Let us perform our vows which we have made to offer sacrifice to the queen of heaven, and to pour out drink-offerings to her: ye have fulfilled your vows, and have performed them indeed.

26. Therefore hear ye the word of the Lord, all Juda, ye that dwell in the land of Egypt: Behold, I have sworn by My great name, saith the Lord; that My name shall no more be named in the mouth of any man of Juda, in the land of Egypt, saying: The Lord God liveth.

27. Behold, I will watch over them for evil, and not for good: and all the men of Juda that are in the land of Egypt shall be consumed by the sword, and by famine, till there be an end of them.

28. And a few men that shall flee from the sword shall return out of the land of Egypt into the land of Juda: and all the remnant of Juda that are gone into the land of Egypt to dwell there, shall know whose word shall stand, Mine, or theirs.

29. And this shall be a sign to you, saith the Lord, that I will

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[9] The concurrence of their husbands in their offerings encouraged and supported them.

punish you in this place; that ye may know that My words shall be accomplished indeed against you for evil.

30. Thus saith the Lord: Behold, I will deliver Pharao Ephree, king of Egypt, into the hand of his enemies, and into the hand of them that seek his life; as I delivered Sedekiah, king of Juda, into the hand of Nabuchodonosor, king of Babylon, his enemy, and that sought his life.

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## CHAPTER XLV.

### THE PROPHET COMFORTS BARUCH IN HIS AFFLICTION.

1. THE word that Jeremiah the prophet spake to Baruch, the son of Neriah, when he had written these words in a book, out of the mouth of Jeremiah, in the fourth year of Joakim, the son of Josiah, king of Juda, saying:

2. Thus saith the Lord, the God of Israel to thee, Baruch:

3. Thou hast said: Woe is me, wretch that I am: for the Lord hath added sorrow to my sorrow:[1] I am wearied with my groans, and I find no rest.

4. Thus saith the Lord: Thus shalt thou say to him:[2] Behold, them whom I have built, I do destroy: and them whom I have planted, I do pluck up, and all this land.[3]

5. And dost thou seek great things[4] for thyself? Seek not: for behold, I will bring evil upon all flesh, saith the Lord: but I will give thee thy life, and save thee[5] in all places whithersoever thou shalt go.

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[1] The dangers and trials which succeeded each other overwhelmed him.

[2] These clauses are in inverted order in H.

[3] God, according to His high counsels, visits with scourges His own favored land, and sometimes overturns the thrones of His own servants.

[4] Tranquillity.

[5] לשלל. V. *in salutem;* also 39 : 18. P. "For a prey." L. "As a booty." *Supra* 21 : 9: "*Quasi spolium;*" 38 : 2: "*Sospes.*" In the last passage, and the two first noted, V. explains the meaning, dropping the figure.

# CHAPTER XLVI.

A PROPHECY AGAINST EGYPT. THE JEWS SHALL RETURN FROM CAPTIVITY.

1. THE word of the Lord that came to Jeremiah the prophet against the Gentiles,[1]

2. Against Egypt, against the army of Pharao Nechao, king of Egypt, which was by the river Euphrates, in Charcamis, whom Nabuchodonosor, the king of Babylon, defeated, in the fourth year of Joakim, the son of Josiah, king of Juda.

3. Prepare ye the shield and buckler, and go forth to battle.

4. Harness the horses, and get up, ye horsemen: stand forth with helmets, furbish the spears, put on coats of mail.

5. What then? I have seen them dismayed, and turning their backs, their valiant ones slain: they fled apace, and they looked not back: terror was round about, saith the Lord.

6. Let not the swift flee away, nor the strong think to escape: they are overthrown, and fallen down, towards the north by the river Euphrates.

7. Who is this that cometh up as a flood: and his streams swell like those of rivers?

8. Egypt riseth up like a flood, and the waves thereof shall be moved as rivers, and he saith: I will go up, and will cover the earth: I will destroy the city and its inhabitants.

9. Get ye up on horses, and glory in chariots:[2] and let the valiant men come forth, the Ethiopians, and the Lybians that hold the shield, and the Lydians[3] that take and shoot arrows.

10. For this is the day of the Lord, the God of hosts, a day of vengeance, that He may revenge Himself of his enemies: the sword shall devour, and shall be filled, and shall be drunk with their blood: for there is a sacrifice of the Lord God of hosts in the north country, by the river Euphrates.

11. Go up into Galaad, and take balm, O virgin daughter of Egypt: in vain dost thou multiply medicines; there shall be no cure for thee.

12. The nations have heard of thy disgrace, and thy howling hath

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[1] The Egyptians and their allies.

[2] H. P. "Come up, ye horses, and rage, ye chariots." The address is highly poetic.

[3] There was a people of this name in Africa.

filled the land: for the strong hath stumbled against the strong, and both are fallen together.

13. The word that the Lord spake to Jeremiah the prophet, how Nabuchodonosor, king of Babylon, should come and strike the land of Egypt:

14. Declare ye to Egypt, and publish it in Magdal, and let it be known in Memphis, and in Taphnis: say ye: Stand up, and prepare thyself: for the sword shall devour all round about thee.

15. Why are thy valiant men come to nothing? they stood not: because the Lord hath overthrown them.

16. He hath made many fall, and one hath fallen upon another, and they shall say: Arise, and let us return to our own people, and to the land of our nativity, from the sword of the dove.[4]

17. Call ye the name[5] of Pharao king of Egypt, a tumult time hath brought.[6]

18. *As* I live (saith the King, whose name is the Lord of hosts), as Thabor is among the mountains, and as Carmel by the sea,[7] so shall he come.

19. Furnish thyself to go into captivity, thou daughter inhabitant of Egypt: for Memphis shall be made desolate, and shall be forsaken and uninhabited.

20. Egypt *is like* a fair and beautiful heifer: there shall come from the north one that shall goad her.[8]

21. Her hirelings also that lived in the midst of her, like fatted calves are turned back, and are fled away together, and they could not stand: for the day of their slaughter is come upon them, the time of their visitation.

22. Her voice shall sound like brass;[9] for they shall hasten with an army; and with axes they shall come against her, as hewers of wood.

23. They have cut down her forest, saith the Lord, which cannot

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[4] Of the Chaldeans, on whose standard the dove was painted. P. "The oppressing sword."

[5] P. "They did cry there." This is understood of the exiles on their return to their country. Sept. read שם with different points.

[6] L. "It was but vaunting; he hath let the time appointed pass by." Dœderlein explains it as meaning that the consternation made the retreating army pass by the appointed stopping-place, and suffer a complete rout. In battle, each army generally had a place appointed in which the troops, if routed, might rally: but, in this instance, the dispersion was total. P. "Pharao, king of Egypt, *is but* a noise: he hath passed the appointed time."

[7] These mountains are images of strength and stability, on which the Egyptians relied; but the prophet assures them that, even were Egypt strong as mount Thabor, or Carmel, it could not resist the overwhelming power of Nabuchodonosor.

[8] R. pronounces the comparison excellent. The conqueror is compared to a ploughman pushing on the heifer.

[9] P. "Like a serpent." L. "(The hissing of) a serpent." The same letters, with different points, give either meaning.

be counted: they are multiplied above locusts, and are without number.

24. The daughter of Egypt is confounded, and delivered into the hand of the people of the north.

25. The Lord of hosts, the God of Israel, hath said: Behold, I will punish[10] the tumult of Alexandria,[11] and Pharao, and Egypt, and her gods, and her kings, and Pharao, and them that trust in him.

26. And I will deliver them into the hand of them that seek their lives, and into the hand of Nabuchodonosor, king of Babylon, and into the hand of his servants: and afterwards it shall be inhabited as in the days of old, saith the Lord.

27. And thou, My servant Jacob, fear not, and be not thou dismayed, O Israel: for behold, I will save thee from afar off, and thy seed out of the land of thy captivity: and Jacob shall return, and be at rest, and prosper: and there shall be none to terrify him.

28. And thou, My servant Jacob, fear not, saith the Lord: because I am with thee; for I will consume all the nations to which I have cast thee out: but thee I will not consume; but I will correct thee in judgment;[12] neither will I spare thee as if thou wert innocent.

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## CHAPTER XLVII.

A PROPHECY OF THE DESOLATION OF THE PHILISTINES, OF TYRE, SIDON, GAZA, AND ASCALON.

1. THE word of the Lord that came to Jeremiah the prophet against the people of Palestine, before Pharao took Gaza:[1]

2. Thus saith the Lord: Behold, there come up waters out of the north,[2] and they shall be as an overflowing torrent, and they shall cover the land, and all that is therein, the city and the inhabitants thereof: then the men shall cry, and all the inhabitants of the land shall howl,

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[10] Lit. "Visit."

[11] P. "I will punish the multitude of No." אל-אמון מנא. The text is understood of Amon of No, a divinity worshipped in No, that is, Thebes, a city of Upper Egypt. V. represents המון: which is in 294 K.

[12] P. "In measure:" with moderation. *Supra* 10 : 24; 30 : 11.

[1] It is not known when this event happened. R. thinks that it was previous to the war between the Egyptians and Assyrians. Gaza was one of the chief cities of the Philistines.

[2] The forces are likened to rushing waters.

3. At the noise of the marching of his soldiers, under arms,[3] at the rushing of his chariots, and the multitude[4] of his wheels. The fathers have not looked back to the children, for feebleness of hands,[5]

4. Because of the coming of the day, in which all the Philistines shall be laid waste, and Tyre and Sidon shall be destroyed with all the rest of their helpers. For the Lord hath wasted the Philistines, the remnant of the isle of Cappadocia:[6]

5. Baldness[7] is come upon Gaza: Ascalon hath held her peace,[8] with the remnant of their valley:[9] how long shalt thou cut thyself?[10]

6. O thou sword of the Lord,[11] how long wilt thou not be quiet? Go into thy scabbard, rest, and be still.

7. How shall it be quiet, when the Lord hath given it a charge[12] against Ascalon, and against the countries thereof by the sea side, and there hath made an appointment for it?

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## CHAPTER XLVIII.

A PROPHECY OF THE DESOLATION OF MOAB FOR THEIR PRIDE: BUT THEIR CAPTIVITY SHALL AT LAST BE RELEASED.

1. AGAINST Moab thus saith the Lord of hosts, the God of Israel: Woe to Nabo,[1] for it is laid waste, and confounded: Cariathaim is taken: the strong city[2] is confounded, and hath trembled.

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[3] The text makes no mention of arms; but the term rendered "marching" has a cognate word in Syriac, meaning to advance. Syr., Chald. support this view. P. "At the noise of the stamping of the hoofs of his strong *horses*." V. understands the latter term of strong men.

[4] P. "The rumbling." The same term is translated in different ways. *Supra* 46 : 25.

[5] Wholly occupied with their own safety, they shall not look to save their children. The term rendered feebleness means consternation, which makes men powerless.

[6] They came from Caphthor, which is thought to be Cyprus, or Crete. V. renders it Cappadocia. "אי" may denote a country beyond the sea.

[7] It was among the chief signs of mourning.

[8] P. "Is cut off." The verb bears both meanings. Silence may be taken as the result of deep grief. Ascalon, one of the chief cities of the Philistines, was cut off with Gaza, by the conquerors.

[9] The neighboring country, which was low.

[10] Make incisions after the manner of weepers.

[11] This apostrophe may be from the Philistines, or from the prophet contemplating the exercise of Divine justice on those cities. It is a beautiful and striking representation of it.

[12] The special decree of God directing these events is affirmed, for even the passions of men serve for the execution of the Divine counsels.

[1] This and the other cities, afterwards mentioned, formerly belonged to the tribes of Ruben and Gad; but after the Israelites were led into captivity, they fell under the power of the Moabites.

[2] P. "Misgab." It means lofty.

2. There is no more rejoicing in Moab over Hesebon:[3] they have devised evil. Come, and let us cut it off from being a nation. Therefore shalt thou in silence hold thy peace,[4] and the sword shall follow thee.

3. A voice of crying from Oronaim: waste, and great destruction.

4. Moab is destroyed: proclaim a cry for her little ones.[5]

5. For by the ascent of Luith shall the mourner go up with weeping: for in the descent of Oronaim the enemies have heard a howling of destruction:[6]

6. Flee, save your lives: and be as heath[7] in the wilderness.

7. For because thou hast trusted in thy bulwarks,[8] and in thy treasures, thou also shalt be taken: and Chamos[9] shall go into captivity, his priests and his princes[10] together.

8. And the spoiler shall come upon every city: and no city shall escape: and the valleys shall perish, and the plains shall be destroyed; for the Lord hath spoken:

9. Give a flower to Moab, for in its flower it shall go out:[11] and the cities thereof shall be desolate, and uninhabited.

10. Cursed be he that doeth the work of the Lord deceitfully:[12] and cursed be he that withholdeth his sword from blood.

11. Moab hath been fruitful[13] from his youth, and hath rested upon his lees;[14] and hath not been poured out from vessel to vessel, nor hath gone into captivity: therefore his taste hath remained in him, and his scent is not changed.[15]

12. Therefore behold, the days come, saith the Lord, and I will send him men that shall order and overturn his bottles: and they

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[3] Hesebon was a city of Moab. H. P. "In Hesebon they have devised evil against it." There is an elegant play on the term: בחשבון חשבו.

[4] גם-כמדמן תדמי. "Also thou shalt be cut down, O Madmen." P. The verb contains an allusion to the name of the city. V. gives it a different signification, which, however, it admits.

[5] P. "Her little ones have caused a cry to be heard."

[6] The general desolation is expressed by the weeping and howling of those who go up or descend certain places of Moab.

[7] *Supra* 17 : 6. The term may signify naked. The Moabites are exhorted to provide for their safety, even at the loss of all they possess.

[8] H. P. "Works." Syr., Sept. understand "bulwarks," which interpretation R. approves.

[9] The deity worshipped by the Moabites.

[10] Those who worship him.

[11] V. takes it ironically, as if a flower were to be given to Moab in token that this people should perish, or be led captive, whilst still in flower. P. "Give wings unto Moab, that it may flee and get away." R. translates it: "Give head-dress to Moab, for by her head dress she shall be led captive." It was customary to seize the female slaves by their locks of hair, and lead them forward.

[12] The force of this term is perceived from the following member: He that does not execute effectually and strenuously the decree of God against sinners, appears to trifle with the Divine authority. This is said in reference to a people doomed to destruction.

[13] P. "At his ease." The tranquil and secure condition of Moab is stated.

[14] Wine resting upon its lees is wine undisturbed, preserved from former times, and improved in strength and flavor. Moab is compared to it, as hitherto enjoying peace.

[15] The prosperous state of Moab is represented under this image.

shall cast him down,[16] and shall empty his vessels, and break their bottles one against another.

13. And Moab shall be ashamed of Chamos,[17] as the house of Israel was ashamed of Bethel,[18] in which they trusted.

14. How do ye say: We are valiant, and stout men in battle?

15. Moab is laid waste, and they have cast down her cities;[19] and her choice young men are gone down to the slaughter;[20] saith the King, whose name is the Lord of hosts.

16. The destruction of Moab is near to come: the calamity thereof shall come on exceeding swiftly.

17. Comfort[21] him, all ye that are round about him, and all ye that know His name, say: How is the strong staff broken, the beautiful rod?

18. Come down from thy glory, and sit in thirst, O thou that dwellest daughter of Dibon:[22] because the spoiler of Moab is come up to thee; he hath destroyed thy bulwarks.

19. Stand in the way, and look out, O thou that dwellest in Aroer:[23] inquire of him that fleeth: and say to him[24] that hath escaped: What is done?

20. Moab is confounded, because he is overthrown: howl ye, and cry: tell ye it in Arnon, that Moab is wasted.

21. And judgment is come upon the plain country, upon Helon, and upon Jasa, and upon Mephaath,

22. And upon Dibon, and upon Nabo, and upon the house of Deblathaim,

23. And upon Cariathaim, and upon Bethgamul, and upon Bethmaon,

24. And upon Carioth, and upon Bosra, and upon all the cities of the land of Moab, far or near.

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[16] P. "I will send unto him wanderers that shall cause him to wander, and shall empty his vessels." L. "I will send him tappers that will tap him." The image is of a vessel from which the wine is drawn off and racked into another vessel. The transfer of the Moabites to Chaldea is intimated.

[17] Seeing that this deity gave them no help against their enemies.

[18] The place is put for the golden calf worshipped there.

[19] P. "And is gone up *out of* her cities." L. "Into her cities hath (the enemy) ascended." Grotius, Cornelius a Lapide, and R. "*The smoke of* her cities is gone up."

[20] To be slain.

[21] The nation is spoken of under the image of a female: the people is referred to in the masculine gender.

[22] This city was on the river Arnon. Its desolation is represented by thirst, or drought, as it usually abounded with water.

[23] P. "O! inhabitant of Aroer." This was a city of the Ammonites.

[24] P. "Her." According to R. ה is *paragogic*, not intended to mark the gender. The inhabitants inquire into the cause of the flight of those whom they meet.

25. The horn of Moab is cut off, and his arm is broken, saith the Lord.

26. Make him drunk,[25] because he lifted up himself against the Lord:[26] and Moab shall dash his hand in his own vomit:[27] and he also shall be in derision.

27. For Israel hath been a derision for thee, as though thou hadst found him amongst thieves: for thy words therefore, which thou hast spoken against him, thou shalt be led away captive.[28]

28. Leave the cities, and dwell in the rock, ye that dwell in Moab: and be ye like the dove that maketh her nest in the mouth of the hole in the highest place.[29]

29. We have heard the pride of Moab: he is exceeding proud; his haughtiness, and his arrogancy, and his pride, and the loftiness of his heart.

30. I know, saith the Lord, his boasting;[30] and that his strength is not according to it; neither hath he endeavored to do according as he was able.[31]

31. Therefore will I lament for Moab, and I will cry out to all Moab, for the men of the brick-wall[32] that mourn.

32. O vineyard[33] of Sabama, I will weep for thee, with the mourning of Jazer:[34] thy branches are gone over the sea: they are come even to the sea of Jazer: the robber[35] hath rushed in upon thy harvest and thy vintage.

33. Joy and gladness are taken away from Carmel,[36] and from the land of Moab: and I have taken away the wine out of the presses: the treader of the grapes shall not sing the accustomed cheerful tune.[37]

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[25] This means to give him over to the wild manner of acting of a drunken man.

[26] By resisting the Israelites, and stripping them of their possessions.

[27] P. "Shall wallow:" after the manner of a drunken man. The humiliation which he shall suffer, is signified.

[28] P. "For since thou spakest of him, thou skippedst for joy." Chald. supports V. Louis de Dieu and R. assent.

[29] H. P. "In the sides of the hole's mouth." Doves are said to build their nests in the sides of caves, rather than in the roof.

[30] P. "His wrath."

[31] P. "But *it shall* not *be* so; his lies shall not so effect it." A difference in punctuation gives either meaning. V. is free. Moab could not do as he boasted: his threats were false.

[32] P. "*Mine heart* shall mourn for the men of *Kirheres*." R. understands it thus: "Moab shall mourn." V. translates the name of the city, which strictly means "Potsherd."

[33] P. "Vine." Sabama was surrounded by vineyards, which reached even the neighboring lake of Jazer, and were also on the other side.

[34] The prophet laments the devastation of the vineyards of Sabama more than that of Jazer. The text expresses greater mourning.

[35] P. "The spoiler."

[36] P. "The plentiful field." *Supra* 2 : 7.

[37] P. "None shall tread with shouting; their shouting shall be no shouting." The shout of enemies shall take the place of the shout of the treaders in the wine presses.

34. From the cry of Hesebon even to Eleale, and to Jasa, they have uttered their voice;[38] from Segor to Oronaim *as* a heifer of three years old: the waters also of Nemrim[39] shall be very bad.

35. And I will take away from Moab, saith the Lord, him that offereth in the high places, and that sacrificeth to his gods.

36. Therefore my heart[40] shall sound for Moab like pipes: and my heart shall sound like pipes for the men of the brick-wall:[41] because he hath done more than he could, therefore they have perished.[42]

37. For every head *shall* be bald, and every beard shall be shaven: all hands shall be tied together:[43] and upon every back there shall be haircloth.

38. Upon all the house-tops of Moab, and in the streets thereof general mourning: because I have broken Moab as an useless vessel, saith the Lord.

39. How is it overthrown, and they have howled? How hath Moab bowed down the neck, and is confounded? And Moab shall be a derision and an example to all round about him.

40. Thus saith the Lord: Behold,[44] he shall fly as an eagle, and shall stretch forth his wings to Moab.

41. Carioth is taken, and the strongholds are won: and the heart of the valiant men of Moab in that day shall be as the heart of a woman in labor.

42. And Moab shall cease to be a people; because he hath gloried against the Lord.

43. Fear, and the pit, and the snare *come*[45] upon thee, O inhabitant of Moab, saith the Lord.

44. He that shall flee from the fear, shall fall into the pit: and he that shall get up out of the pit, shall be taken in the snare: for I will bring upon Moab the year of their visitation, saith the Lord.

45. They that fled from the snare stood in the shadow of Hesebon: but there came a fire out of Hesebon, and a flame out of the midst of

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[38] The cry of the fugitives from Hesebon shall be continued to Eleale and to Jasa. It is compared to that of a heifer, three years old, lowing after her calf.

[39] A place with that name is not known; but it is clear that waters ordinarily salubrious and abundant in the country of Moab, are meant. Isai. 15 : 6. P. "Shall be desolate." The distress arising from hostile ravages may be understood.

[40] The heart of the prophet. He knew that Moab was justly punished, and he fully acquiesced in the Divine counsels: yet a feeling of compassion was awakened by the contemplation of the chastisement.

[41] Pipes used for plaintive tunes shall be played for Kirheres.

[42] P. "Because the riches that he hath gotten are perished." The loss of his wealth is deplored.

[43] P. "Upon all the hands shall be cuttings"—incisions, such as were made by weepers. V. seems to mean that the hands shall be bound with chains.

[44] Nabuchodonosor.

[45] Isai. 24 : 17. The passages bear a close resemblance.

Seon: and it shall devour part[46] of Moab, and the crown of the head of the children of tumult.

46. Woe to thee, Moab; thou hast perished, O people of Chamos:[47] for thy sons and thy daughters are taken captives.

47. And I will bring back the captivity of Moab in the last days,[48] saith the Lord. Hitherto the judgments of Moab.

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## CHAPTER XLIX.

THE LIKE DESOLATION OF AMMON, OF IDUMEA, OF THE SYRIANS, OF THE AGARENES, AND OF THE ELAMITES.

1. AGAINST[1] the children of Ammon. Thus saith the Lord: Hath Israel no sons? or hath he no heir? Why then doth Melchom[2] inherit Gad,[3] and his people[4] dwell in his cities?

2. Therefore behold, the days are coming, saith the Lord, and I will cause the noise of war to be heard in Rabbath[5] of the children of Ammon: and it shall be reduced to a heap:[6] and her daughters[7] shall be burnt with fire; and Israel shall possess them that have possessed him,[8] saith the Lord.

3. Howl, O Hesebon, for Hai[9] is wasted. Cry, ye daughters of Rabbath, gird yourselves with haircloth: mourn and go about by the hedges: for Melchom[10] shall be carried into captivity, his priests, and his princes together.

4. Why gloriest thou in the valleys? thy valley hath flowed away,[11]

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[46] P. "The corner"—the extremity. Syr. understands the beard. The passage is borrowed from a poet quoted by Moses. Numb. 21 : 28.

[47] The object of their worship.

[48] The return of the Moabites from captivity was not general, or remarkable. Such predictions have their fulfilment in the conversion of nations.

[1] The text has the prefix of the dative case. P. "Concerning." L. "Against."

[2] The deity of the Ammonites was so called. 3 Kings 11 : 5; 4 Kings 23 : 13. P. "Their king." This expresses the meaning of the word; but it is here a proper name. See also *infra* v. 3. L. has "Malcom."

[3] After the Israelites had been led into captivity, the Ammonites got possession of this portion of their land, and introduced the worship of their favorite idol.

[4] His worshippers, the Ammonites.

[5] A chief city.

[6] P. "It shall be a desolate heap."

[7] Dependent villages.

[8] P. "Then shall Israel be heir unto them that were his heirs." The Israelites were to recover possession of their lands which had fallen into the hands of the Ammonites.

[9] A neighboring city of the Moabites, from which the danger was great to the Ammonites.

[10] The idol.

[11] The fairest, richest valley is desolate, either by an inundation which has swept over it, or by the immense slaughter, of which torrents of blood give evidence.

O delicate[12] daughter, that hast trusted in thy treasures, and hast said: Who shall come to me?[13]

5. Behold, I will bring a fear upon thee, saith the Lord God of hosts, from all that are round about thee: and ye shall be scattered every one out of one another's sight: neither shall there be any to gather together them that flee.

6. And afterwards I will cause the captives of the children of Ammon to return, saith the Lord.

7. Against Edom. Thus saith the Lord of hosts: Is wisdom no more in Theman?[14] counsel is perished from her children:[15] their wisdom is become unprofitable.

8. Flee and turn your backs: go down into the deep hole,[16] ye inhabitants of Dedan:[17] for I have brought the destruction of Esau upon him, the time of his visitation.[18]

9. If grape-gatherers had come to thee, would they not have left a bunch? If thieves, in the night, they would have taken what was enough for them.

10. But I have made Esau bare; I have revealed his hiding places,[19] and he cannot be hid: his seed is laid waste, and his brethren, and his neighbors, and he shall not be.

11. Leave thy fatherless children: I will preserve them alive: and thy widows shall hope in Me.[20]

12. For thus saith the Lord: Behold, they whose judgment was not to drink of the cup,[21] shall certainly drink: and shalt thou come off as innocent?[22] thou shalt not come off as innocent, but drinking thou shalt drink.

13. For I have sworn by Myself, saith the Lord, that Bosra shall become a desolation, and a reproach, and a desert, and a curse: and all her cities shall be everlasting wastes.

14. I have heard a rumor from the Lord,[23] and an ambassador is

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[12] P. "Backsliding."

[13] Who shall attack me? She felt secure and confident.

[14] A province of Idumea bore this name, which is here applied to the whole country. The inhabitants were famed for wisdom.

[15] H. P. "Is counsel perished from the prudent?" מבנים. The punctuation determines the meaning.

[16] Take refuge in caves. *Infra* 30. [17] A city of Idumea. Ezek. 25: 13.

[18] Punishment.

[19] The recesses of the country became known to the invaders.

[20] This, according to Grotius, implies that neither widows nor children shall survive.

[21] They being comparatively innocent, did not seem to merit punishment. The cup is taken for affliction.

[22] P. "Unpunished."

[23] Abdiah 1. The similitude of the words and sentiments is so great, that either prophet seems to have copied the other. The prediction regards war to be made against Idumea. A messenger is despatched to move the nations to engage in it.

sent to the nations: Gather yourselves together, and come against her; and let us rise up to battle.

15. For behold, I have made thee small among the nations, despicable among men.

16. Thy arrogancy[24] hath deceived thee, and the pride of thy heart: O thou that dwellest in the clifts of the rock, and endeavorest to lay hold on the height of the hill: but though thou shouldst make thy nest as high as the eagle,[25] I will bring thee down from thence, saith the Lord.

17. And Edom shall be desolate: every one that shall pass by it, shall be astonished, and shall hiss at all its plagues.

18. As Sodom was overthrown,[26] and Gomorra, and the neighbors thereof, saith the Lord: not a man shall dwell there, and no son of man[27] shall inhabit it.

19. Behold, one[28] shall come up as a lion from the swelling[29] of the Jordan, against the strong and beautiful;[30] for I will make him run suddenly upon her:[31] and who shall be the chosen one[32] whom I may appoint over her? for who is like to Me? and who shall abide Me?[33] and who is that shepherd,[34] that can withstand My countenance?[35]

20. Therefore hear ye the counsel of the Lord, which He hath taken concerning Edom; and His thoughts, which He hath had concerning the inhabitants of Theman: surely the[36] little ones of the flock shall cast them down; of a truth they shall destroy them with their habitation.

21. At the noise of their fall[37] the earth is moved; the cry of their voice is heard in the Red sea.[38]

22. Behold, he shall come up as an eagle,[39] and fly: and he shall

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[24] H. P. "Terribleness." L. "Hastiness."

[25] Abdiah 4.

[26] Gen. 19 : 24.

[27] This phrase is equivalent to man.

[28] A hostile king. *Infra* 50 : 44.

[29] H. is understood of fair groves on the banks of the Jordan.

[30] P. "Against the habitation of the strong." This phrase was applied to Idumea, as steep and difficult of access.

[31] P. "Run away from her." L. "I will hasten him, (and) make him suddenly prevail against her." This accords better with V. R. explains the text of the dispersion of the Idumeans from their country.

[32] The leader of the assault. God is said to do what happens under the direction of His Providence.

[33] P. "Who will appoint me the time?" The terms have reference to judicial examination-day of trial. Compare Job 9 : 16. God asks who shall question and examine into the justice of His judgments?

[34] Ruler.

[35] P. "That will stand before Me?" Job 41 : 1.

[36] According to R., a particle of comparison may be understood. The enemy shall tear in pieces the Idumeans, as weak lambs. They shall make their dwelling desolate, and destroy them. P. "The least of the flock shall draw them out." L. "Shall drag them away." By the least of the flock, he understands the common people.

[37] At the crash as of a falling rock.

[38] Which was on the confines of Judea.

[39] *Supra* 48 : 40, 41.

spread his wings over Bosra: and on that day the heart of the valiant ones of Edom shall be as the heart of a woman in labor.

23. Against Damascus.[40] Emath[41] is confounded, and Arphad:[42] for they have heard very bad tidings,[43] they are troubled in the sea:[44] through care they could not rest.

24. Damascus is undone: she is put to flight: trembling hath seized on her: anguish and sorrows have taken her as a woman in labor.

25. How have they forsaken[45] the city of renown, the city of joy?

26. Therefore her young men shall fall in her streets: and all the men of war shall be silent[46] on that day, saith the Lord of hosts.

27. And I will kindle a fire on the wall[47] of Damascus, and it shall devour the strongholds[48] of Benadad.[49]

28. Against Cedar, and against the kingdoms of Asor,[50] which Nabuchodonosor, king of Babylon, smote. Thus saith the Lord: Arise,[51] and go ye up to Cedar, and spoil the children of the east.[52]

29. They shall take their tents,[53] and their flocks; and shall carry off for themselves their curtains,[54] and all their vessels, and their camels: and they shall call fear upon them round about.[55]

30. Flee ye, get away speedily, sit in deep holes,[56] ye that inhabit Asor, saith the Lord: for Nabuchodonosor, king of Babylon, hath taken counsel against you, and hath conceived designs against you.[57]

31. Arise, and go up to a nation that is at ease, and that dwelleth securely, saith the Lord: they have neither gates, nor bars: they dwell alone.

32. And their camels shall be for a spoil, and the multitude of their cattle for a booty: and I will scatter into every wind them that have

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[40] The kingdom of Damascus had been overturned by the Assyrians. It appears to have risen anew, under some form; or, at least, some cities obtained importance.

[41] A city of Syria on the Orontes, called also Epiphania.

[42] Not far from Emath. It was called Raphan.

[43] The calamities.

[44] They melt away through fear. In the islands, or on the shores of the sea, there is consternation. There is no security: all are in trepidation.

[45] P. "How is the city of praise not left, the city of my joy!" These seem to be the expressions of a citizen amazed at the sudden desolation of a city so lately full of people.

[46] Being struck down. P. "Shall be cut off." V. expresses the literal force of the term.

[47] Houses were formerly built on the city walls, and were usually the first to be set on fire, when the city was burnt.

[48] H. P. "Palaces."

[49] A Syrian king.

[50] This appears to denote a district of Arabia Petræa, contiguous to Cedar, divided into several small principalities.

[51] This seems addressed to the troops of Nabuchodonosor.

[52] The Arabians were so styled. Judges 6 : 33: Job 1 : 3.

[53] Planted temporarily, whilst the shepherds dwelt in a particular place.

[54] The covering of the tents.

[55] By their shouts they spread terror.

[56] P. "Dwell deep." Seek safety in hiding places.

[57] The text has the affix of the third personal pronoun: but many MSS. have the second, as in V.

their hair cut round;[58] and I will bring destruction upon them from all their confines, saith the Lord.

33. And Asor shall be a habitation for dragons, desolate forever: no man shall abide there, nor son of man inhabit it.

34. The word of the Lord that came to Jeremiah the prophet against Elam,[59] in the beginning of the reign of Sedekiah, king of Juda, saying:

35. Thus saith the Lord of hosts: Behold, I will break the bow of Elam, and their chief strength.[60]

36. And I will bring upon Elam the four winds from the four quarters of heaven:[61] and I will scatter them to all these winds: and there shall be no nation to which the fugitives of Elam shall not come.

37. And I will cause Elam to be afraid before their enemies, and in the sight of them that seek their life: and I will bring evil upon them, My fierce wrath, saith the Lord: and I will send the sword after them, till I consume them.

38. And I will set My throne in Elam, and destroy kings and princes from thence, saith the Lord.

39. But in the latter days I will cause the captives of Elam to return, saith the Lord.

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## CHAPTER L.

BABYLON, WHICH HATH AFFLICTED THE ISRAELITES, AFTER THEIR RESTORATION, SHALL BE UTTERLY DESTROYED.

1. THE word that the Lord hath spoken against Babylon, and[1] against the land of the Chaldeans, by Jeremiah the prophet:

2. Declare ye among the nations, and publish it, lift up a standard: proclaim, and conceal it not: say: Babylon is taken,[2] Bel is confounded, Merodach[3] is overthrown,[4] their graven things are confounded, their idols are overthrown.

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[58] In honor of Bacchus, or other idol.

[59] A part of Persia, or confining with it, not then subject to Nabuchodonosor.

[60] They were famous archers.

[61] The approach of hostile armies from every quarter is meant.

[1] The conjunction is not in the received text, but is found in many MSS., and in Chald., Syr.

[2] Is caught as in a snare.

[3] Bel and Merodach were worshipped by the Babylonians.

[4] The term means: "broken in pieces." P.; but Michaelis conjectures that it here bears the meaning of a cognate term in Arabic, corresponding with the preceding clause: "is ashamed."

3. For a nation is come up against her out of the north,[5] which shall make her land desolate: and there shall be none to dwell therein, from man even to beast: yea they are removed, and gone away.

4. In those days, and at that time, saith the Lord, the children of Israel shall come, they and the children of Juda together:[6] going and weeping they shall make haste, and shall seek the Lord, their God.

5. They shall ask the way to Sion, their faces *are* hitherward.[7] They shall come, and shall be joined to the Lord by an everlasting covenant, which shall never be forgotten.

6. My people hath been a lost flock:[8] their shepherds have caused them to go astray, and have made them wander in the mountains: they have gone from mountain to hill: they have forgotten their resting-place.

7. All that found them have devoured them: and their enemies said: We have not sinned:[9] because they have sinned against the Lord the beauty of justice,[10] and the Lord the hope of their fathers.

8. Remove out of the midst of Babylon;[11] and go forth out of the land of the Chaldeans: and be ye as kids[12] at the head of the flock.

9. For behold, I raise up, and I will bring against Babylon an assembly of great nations from the land of the north: and they shall be prepared against her; and from thence she shall be taken: their arrows, like those of a mighty man, a destroyer,[13] shall not return in vain.

10. And Chaldea shall be made a prey: all that waste her shall be filled, saith the Lord.

11. Because ye rejoice, and speak great things, pillaging my inheritance: because ye are spread abroad as calves at grass, and have bellowed as bulls.[14]

12. Your mother is confounded exceedingly; and she that bare

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[5] The Medes soon afterwards attacked the Babylonians.

[6] The return to their country of the two great divisions of the people, in a spirit of deep compunction, is foretold.

[7] P. "Come, and let us join ourselves." Ges. observes that the text is in the preterite tense, which, however, in its connection with a preceding future, has the same force.

[8] This is a familiar image. Ps. 118 : 176.

[9] By maltreating them.

[10] *Supra* 21 : 23. P. "The habitation of justice." According to Grotius, God is compared to a safe and excellent sheep-cote, in which the sheep repose securely. This image, although foreign to our ideas, is not without beauty.

[11] To avoid sharing the calamities that are soon to fall on it.

[12] H. P. "As he-goats," that move lightly and rapidly, and run before the flock.

[13] P. "Expert." The meaning of H. depends on a point. The true reading is doubtful, as MSS. favor each.

[14] L. "Neigh as stud-horses."

you is levelled with the dust:[15] behold, she shall be the last among the nations, a wilderness unpassable, and dry.

13. Because of the wrath of the Lord it shall not be inhabited, but shall be wholly desolate:[16] every one that shall pass by Babylon shall be astonished, and shall hiss at all her plagues.

14. Prepare yourselves against Babylon round about, all ye that bend the bow: fight against her; spare not arrows: because she hath sinned against the Lord.

15. Shout against her; she hath everywhere given her hand;[17] her foundations are fallen, her walls are thrown down; for it is the vengeance of the Lord. Take vengeance upon her: as she hath done,[18] so do to her.

16. Destroy the sower out of Babylon, and him that holdeth the sickle in the time of harvest:[19] for fear of the sword of the dove[20] every man shall return to his people, and every one shall flee to his own land.

17. Israel is a scattered flock, the lions have driven him away: first the king of Assyria[21] devoured him: and last this Nabuchodonosor, king of Babylon, hath broken his bones.[22]

18. Therefore thus saith the Lord of hosts, the God of Israel: Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria.

19. And I will bring Israel again to his habitation: and he shall feed on Carmel and Basan; and his soul shall be satisfied in mount Ephraim and Galaad.

20. In those days, and at that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sin of Juda, and there shall none be found: for I will be merciful to them whom I shall leave.[23]

21. Go up against the land of the rulers,[24] and punish the inhabi-

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[15] H. P. "Shall be ashamed." V. has given a free translation, by which the overthrow of the magnificent edifices of the proud city is signified.

[16] This was not accomplished until long after the time of Cyrus.

[17] Submitted and surrendered.

[18] To Jerusalem, by means of her armies. Apoc. 18 : 7.

[19] The husbandmen are not spared in this fierce onset.

[20] The dove being the emblem on the standard of several Oriental nations, their sword is styled of the dove. H., however, is now rendered: P. "Of the oppressing sword." L. "The wasting sword."

[21] Salmanassar, who led the ten tribes into captivity. 4 Kings 17 : 3. This act is called a devouring, on account of the great numbers led away.

[22] The leading away of the tribes of Juda and Benjamin is likened to the breaking of the bones. The strength of the people is destroyed.

[23] The Divine mercy cancels sin. None can be justified by their own merits. The promise to restore the people, and blot out their sin, was meant of greater blessings than those which are temporal.

[24] P. "Merathaim:" it signifies *doubly rebellious*, and is applied to Babylon, on account of its manifold resistance to the Divine will.

tants thereof;[25] waste, and destroy all behind them,[26] saith the Lord; and do according to all that I have commanded thee.

22. A noise of war in the land, and a great destruction.

23. How is the hammer[27] of the whole earth broken and destroyed? how is Babylon turned into a desert among the nations?

24. I have caused thee to fall into a snare, and thou art taken, O Babylon, and thou wast not aware of it: thou art found and caught, because thou hast provoked the Lord.

25. The Lord hath opened his armory, and hath brought forth the weapons of his wrath: for the Lord, the God of hosts, hath a work to be done in the land of the Chaldeans.

26. Come ye against her from the uttermost borders: open that they may go forth that shall tread her down:[28] take the stones out of the way, and make heaps,[29] and destroy her: and let nothing of her be left.

27. Destroy all her valiant men;[30] let them go down to the slaughter: woe to them, for their day is come, the time of their visitation.

28. The voice of them that flee,[31] and of them that have escaped out of the land of Babylon; to declare in Sion the vengeance of the Lord our God, the vengeance for His temple.

29. Declare to many against Babylon, to all that bend the bow: stand together against her round about, and let none escape: pay her according to her work: according to all that she hath done, do ye to her:[32] for she hath lifted up herself against the Lord, against the Holy One of Israel.[33]

30. Therefore shall her young men fall in her streets: and all her men of war shall hold their peace[34] in that day, saith the Lord.

31. Behold, I *come against* thee, O proud one, saith the Lord, the God of hosts: for thy day is come, the time of thy visitation.

32. And the proud one shall fall, he shall fall down, and there shall be none to lift him up: and I will kindle a fire in his cities, and it shall devour all round about him.

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[25] P. "Of Pekod." This appears to be another epithet of Babylon. It means "punish," and is so translated by V. Babylon is styled the land of punishment, on account of the severe chastisement inflicted on it.

[26] L. "Their offspring."

[27] Babylon was an instrument used by God for punishing all nations.

[28] H. P. "Open her storehouses." St. Jerome derived the noun from a verb signifying to trample upon.

[29] He orders the citizens to be slain, and piled up together like heaps of wheat, after the process of threshing the corn.

[30] P. "Bullocks." V. lays aside the figure.

[31] Of the Israelites returning home.

[32] *Infra* 51: 49.

[33] Her cruelty to the people of God brings down vengeance on her.

[34] P. "Be cut off."

33. Thus saith the Lord of hosts: The children of Israel and the children of Juda are oppressed together: all that have taken them captives, hold them fast; they will not let them go.

34. Their Redeemer[35] is strong, the Lord of hosts is His name: He will defend their cause in judgment, to terrify[36] the land, and to make the inhabitants of Babylon tremble.

35. A sword is against the Chaldeans, saith the Lord, and against the inhabitants of Babylon, and against her princes, and against her wise men.

36. A sword against her diviners,[37] and they shall be foolish: a sword against her valiant ones, and they shall be dismayed.

37. A sword against their horses, and against their chariots, and against all the people that are in the midst of her:[38] and they shall become as women: a sword against her treasures, and they shall be made a spoil.

38. A drought upon her waters, and they shall be dried up;[39] because it is a land of idols,[40] and they glory[41] in monstrous things.[42]

39. Therefore shall dragons[43] dwell there with the fig-fauns:[44] and ostriches shall dwell therein: and it shall be no more inhabited forever, neither shall it be built up from generation to generation.

40. As the Lord overthrew Sodom and Gomorra,[45] and their neighbor cities, saith the Lord: No man shall dwell there; neither shall the son of man inhabit it.

41. Behold, a people cometh from the north, and a great nation; and many kings shall rise up from the ends of the earth.

42. They shall grasp the bow and the shield: they are cruel and unmerciful: their voice shall roar like the sea: and they shall ride upon horses, like a man prepared for battle against thee, O daughter of Babylon.

43. The king of Babylon hath heard the report of them, and his hands are grown feeble: anguish hath taken hold of him, pangs as of a woman in labor.

44. Behold, he shall come up like a lion[46] from the swelling of the

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[35] גאלם. *Infra*, Lam. 3 : 58.

[36] H. P. "That He may give rest to the land."

[37] H. P. "Liars," false prophets.

[38] P. "The mingled people"—auxiliary troops of various nations are understood.

[39] Cyrus opened a new channel for the Euphrates, and drained off the waters, whereby he was enabled to enter the city by that former channel now dried up; but the text refers rather to the general desolation of the country.

[40] Graven things.

[41] P. "They are mad." V. gives the literal meaning.

[42] P. "Idols."

[43] Wild cats, according to Bochart; wild beasts, or men, inhabitants of a wilderness, according to others.

[44] Animals resembling foxes.

[45] Gen. 19 : 24.

[46] *Supra* 49 : 19.

Jordan to the strong and beautiful: for I will make him run suddenly upon her: and who shall be the chosen one whom I may appoint over her? for who is like to Me? and who shall bear up against Me? and who is that shepherd that can withstand My countenance?[47]

45. Therefore hear ye the counsel of the Lord, which He hath taken against Babylon; and His thoughts which He hath thought against the land of the Chaldeans: surely the little ones of the flocks[48] shall pull them down; of a truth their habitation shall be destroyed with them.

46. At the noise of the taking of Babylon the earth is moved, and the cry is heard amongst the nations.

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## CHAPTER LI.

THE MISERIES THAT SHALL FALL UPON BABYLON FROM THE MEDES: THE DESTRUCTION OF HER IDOLS.

1. THUS saith the Lord: Behold, I will raise up as it were a pestilential wind against Babylon, and against the inhabitants thereof, who have lifted up their hearts against Me.[1]

2. And I will send to Babylon fanners,[2] and they shall fan her, and shall destroy her land: for they are come upon her on every side in the day of her affliction.

3. Let not[3] him that bendeth, bend his bow, and let not him go up that is armed with a coat of mail: spare not her young men; destroy all her army.

4. And the slain shall fall in the land of the Chaldeans, and the wounded in the regions thereof.[4]

5. For Israel and Juda have not been forsaken[5] by their God the Lord of hosts: but their land hath been filled with sin against the Holy One of Israel.

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[47] Job 41 : 1. [48] The weakest soldiers.

[1] Some take H. to be a proper name, *Lebcami*, poetically applied to Babylon, as the heart or midst of those who rose up against God.

[2] H. means strangers, or barbarians: it resembles the verb which signifies to fan, which is used immediately afterwards. Chald, Syr. express it as V.

[3] The negation, although in sixteen MSS. and two editions, is not in the received text, the points giving the letters אל the meaning of "*against*." V. may be understood as dissuading from resistance as vain. The text encourages archers to attack the Babylonians. The next phrase may also be rendered without a negation: "And against *him* that lifteth himself up in his armor." L.

[4] H. P. "In her streets." [5] Of the Chaldeans.

6. Flee ye from the midst of Babylon, and let every one save his own life: be not silent[6] upon her iniquity: for it is the time of vengeance from the Lord; He will render unto her what she hath deserved.

7. Babylon hath been a golden cup[7] in the hand of the Lord, that made all the earth drunk:[8] the nations have drunk of her wine, and therefore they have staggered.[9]

8. Babylon is suddenly fallen and destroyed:[10] howl for her, fetch balm for her pain,[11] if so she may be healed.

9. We would have cured Babylon, but she is not healed: let us forsake her, and let us go every man to his own land: because her judgment[12] hath reached even to the heavens, and is lifted up to the clouds.

10. The Lord hath brought forth our justice:[13] come, and let us declare in Sion the work of the Lord our God.

11. Sharpen the arrows, fill the quivers:[14] the Lord hath raised up the spirit of the kings of the Medes: and His mind[15] is against Babylon to destroy it, because it is the vengeance of the Lord, the vengeance for His temple.

12. Upon the walls of Babylon set up the standard, strengthen the watch: set up the watchmen, prepare the ambushes:[16] for the Lord hath both purposed, and done all that He spake against the inhabitants of Babylon.

13. O thou that dwellest upon many waters,[17] rich in treasures, thy end is come for thy entire destruction.[18]

14. The Lord of hosts hath sworn by Himself,[19] saying: I will fill thee with men[20] as with locusts, and they shall raise a joyful shout against thee.

15. He that made the earth by His power,[21] that hath prepared

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[6] The term means to be reduced to silence; and here implies being cut off by death.

[7] Splendid, costly.

[8] God suffered her to lead astray the nations, although He did not cause their fascination.

[9] P. "Are mad."

[10] The image is here presented of a virgin who falls, and injures herself.

[11] The Israelites would have led her to the knowledge of God, the best means of effecting a radical cure of social evils; but their efforts were resisted.

[12] Her guilt. Apoc. 18 : 5. Its greatness is signified by these hyperboles.

[13] It is plural in the text; but interpreters understand it of the justice of the cause.

[14] P. "Gather the shields." V. is followed by L.

[15] His decree.

[16] These orders are addressed to the assailing army.

[17] The Euphrates flowed through the city.

[18] P. "The measure of thy covetousness." Jarchi explains this of the measure of her violence. V. gives a free translation, which corresponds with Chald.

[19] Amos 6 : 8.

[20] Assailants.

[21] Gen. 1 : 1; *Supra* 10 : 12. The four verses which follow, are there also.

the world by His wisdom, and stretched out the heavens by His understanding.

16. When He uttereth His voice, the waters are multiplied in heaven: He lifteth up the clouds from the ends of the earth: He turneth lightning into rain, and bringeth forth the wind out of His treasures.

17. Every man is become foolish by *his* knowledge: every founder is confounded by his idol; for what he hath cast is a lie, and there is no breath in them.

18. They are vain works, and worthy to be laughed at: in the time of their visitation they shall perish.

19. The portion of Jacob is not like them: for He that made all things He it is, and Israel is the sceptre[22] of His inheritance: The Lord of hosts is His name.

20. Thou dashest together for me[23] the weapons of war; and with thee[24] I will dash nations together, and with thee I will destroy kingdoms:

21. And with thee I will break in pieces the horse, and his rider: and with thee I will break in pieces the chariot, and him that getteth up into it:

22. And with thee I will break in pieces man and woman; and with thee I will break in pieces the old man and the child; and with thee I will break in pieces the young man and the virgin:

23. And with thee I will break in pieces the shepherd and his flock; and with thee I will break in pieces the husbandman and his yoke of oxen; and with thee I will break in pieces captains and rulers.

24. And I will render to Babylon, and to all the inhabitants of Chaldea all their evil, that they have done in Sion, before your eyes, saith the Lord.[25]

25. Behold, I *come against* thee, thou destroying mountain,[26] saith the Lord, which corruptest the whole earth: and I will stretch out My hand upon thee, and will roll thee down from the rocks, and will make thee a burnt mountain.

26. And they shall not take of thee a stone for the corner, nor a

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[22] P. "Rod." L. "Tribe."

[23] St. Jerome took as a participle what is now regarded as a noun. P. "Thou art my battle-axe." L. "Hammer." Babylon is addressed.

[24] As with a hammer.

[25] Justice will at length overtake Babylon.

[26] Michaelis understands this of a volcano, spreading destruction around. This is a striking image of Babylon, which being overturned, was like a spent volcano, which had exploded by an earthquake. Its stones were useless for building.

stone for foundations; but thou shalt be destroyed forever, saith the Lord.

27. Set ye up a standard in the land: sound the trumpet among the nations: prepare the nations against her: call together against her the kings[27] of Ararat, Menni, and Ascenez:[28] number Taphsar[29] against her; bring the horse as the stinging[30] locust.

28. Prepare the nations against her, the kings of Media, their captains, and all their rulers, and all the land of their[31] dominion.

29. And the land shall be in a commotion, and shall be troubled: for the design of the Lord against Babylon shall awake,[32] to make the land of Babylon desolate and unhabitable.

30. The valiant men of Babylon have forborne to fight, they have dwelt in holds: their strength hath failed, and they are become as women: her dwelling-places are burnt,[33] her bars are broken.

31. One running post shall meet another, and messenger shall meet messenger, to tell the king of Babylon that his city is taken from one end to the other:

32. And that the fords are taken, and the marshes[34] are burnt with fire, and the men of war are affrighted.

33. For thus saith the Lord of hosts the God of Israel: The daughter of Babylon is like a threshing-floor; this is the time of her threshing: yet a little while, and the time of her harvest shall come.[35]

34. Nabuchodonosor king of Babylon hath eaten me up;[36] he hath devoured me: he hath made me as an empty vessel: he hath swallowed me up like a dragon:[37] he hath filled his belly with my delicate meats,[38] and he hath cast me out.

35. The wrong done to me, and my flesh *be* upon Babylon,[39] saith the inhabitress[40] of Sion; and my blood upon the inhabitants of Chaldea, saith Jerusalem.

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[27] H. P. "Kingdoms."

[28] The two former are provinces of Armenia. The third is thought by Bochart to be Phrygia Minor and Bithynia.

[29] P. "A captain." It appears to be a barbarous appellation of some military dignity. See Nahum 3 : 17.

[30] P. "Rough." H. "Hairy."

[31] H. P. "His:" the sovereign of all the Medes.

[32] H. "Arise." P. "Be performed." L. "Is fulfilled."

[33] P. "They have burned,"—the enemies are the nominative.

[34] P. "The reeds." V. gives the literal meaning. It is not known what purpose was served by the burning of the reeds.

[35] The threshing follows the harvest. The prophet signifies that harvest and threshing are at hand. Babylon is to be trampled on as the corn on a threshing-floor.

[36] Jerusalem speaks.

[37] A monster-serpent, said to devour men and beasts.

[38] He took to himself all that was valuable in the country.

[39] This has the force of an imprecation. The phrase denotes responsibility and punishment. Gen. 16 : 5.

[40] L. "She that inhabits Sion:" the city is represented under the figure of a female. Martini has: "*la figliuola.*"

36. Therefore thus saith the Lord: Behold, I will judge thy cause, and will take vengeance for thee, and I will make her sea desolate,[41] and will dry up her spring.[42]

37. And Babylon shall be reduced to heaps, a dwelling place for dragons, an astonishment, and a hissing, because there is no inhabitant.

38. They shall roar together like lions: they shall shake their manes[43] like young lions.

39. In their heat I will set them drink:[44] and I will make them drunk, that they may slumber, and sleep an everlasting sleep, and awake no more, saith the Lord.

40. I will bring them down like lambs to the slaughter, and like rams with kids.[45]

41. How is Sesach[46] taken, and the renowned one of all the earth surprised? How is Babylon become an astonishment among the nations?

42. The sea[47] is come up over Babylon: she is covered with the multitude of the waves thereof.

43. Her cities are become an astonishment, a land uninhabited and desolate, a land wherein none can dwell, nor son of man pass through it.

44. And I will punish[48] Bel in Babylon, and I will bring forth out of his mouth that which he had swallowed down:[49] and the nations shall no more flow together to him, for the wall also of Babylon shall fall.

45. Go out of the midst of her, My people, that every man may save his life from the fierce wrath of the Lord.

46. And lest your hearts faint, and ye fear for the report that shall be heard in the land:[50] and a report shall come in one year, and after this year *another* report: and iniquity[51] in the land, and ruler upon[52] ruler.

47. Therefore behold, the days come, and I will punish the idols of Babylon: and her whole land shall be confounded, and all her slain shall fall in the midst of her.

48. And the heavens and the earth, and all things that are in them

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[41] The drying up of the Euphrates seems to be meant.

[42] P. "Springs." Michaelis admires V.

[43] P. "Yell." The text means "bray:" which is said of lions by *catachresis*.

[44] P. "I will make their feasts,"—drinking banquets.

[45] P. "He-goats." The officers are meant.

[46] The poetic name of Babylon. *Supra* 25 : 26.

[47] An army like a sea.

[48] Lit. "Visit." Overthrow his worship. *Infra* v. 47, 52.

[49] Despoil his temple.

[50] The report of calamities shall cause many to faint through fear.

[51] P. "Violence."

[52] P. "Against."

shall give praise for Babylon:[53] for spoilers shall come to her from the north, saith the Lord.

49. And as Babylon caused that there should fall slain in Israel: so of[54] Babylon there shall fall slain in[55] all the earth.

50. Ye that have escaped the sword, come away, stand not still: remember the Lord afar off,[56] and let Jerusalem come into your mind.

51. We are confounded, because we have heard reproach: shame hath covered our faces: because strangers are come upon[57] the sanctuaries of the house of the Lord.

52. Therefore behold, the days come, saith the Lord, and I will punish her graven things, and in all her land the wounded shall groan.

53. If Babylon should mount up to heaven,[58] and establish her strength on high: from Me there should come spoilers upon her, saith the Lord.

54. The noise of a cry from Babylon, and great destruction from the land of the Chaldeans:

55. Because the Lord layeth Babylon waste, and destroyeth out of her the great voice:[59] and their waves roar like many waters: their voice maketh a noise:

56. Because the spoiler cometh upon her, that is, upon Babylon, and her valiant men are taken, and their bow is weakened, because the Lord who is a strong avenger,[60] will surely repay.

57. And I will make her princes drunk,[61] and her wise men, and her captains, and her rulers, and her valiant men: and they shall sleep an everlasting sleep, and shall awake no more, saith the King, whose name is Lord of hosts.

58. Thus saith the Lord of hosts: That broad wall of Babylon shall be utterly broken down; and her high gates shall be burnt with fire; and the labors of the peoples shall come to nothing, and[62] of the nations shall go to the fire, and shall perish.

59. The word that Jeremiah the prophet commanded Saraiah the son of Neriah, the son of Maasiah, when he went with king Sedekiah

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[53] For her overthrow. [54] P. "At."

[55] P. "Of." The meaning is that individuals gathered from all parts of her empire should be slain in that city.

[56] He exhorts the Israelites that escape the slaughter to hasten to return to their country, and not be disheartened by the distance to the temple.

[57] P. "Into." The text has עַל, upon, or against. The Israelites excuse their slowness to return, alleging the shame which they feel for the profanations committed in the temple by the heathen.

[58] By strong and lofty walls.

[59] The tumult of her conquerors. Stillness and desolation succeed.

[60] P. "Of recompenses." [61] *Supra* 39.

[62] The labors are understood. The strong walls built to secure the city serve only for the flames.

to Babylon, in the fourth year of his reign: now Saraiah was chief over the prophecy.[63]

60. And Jeremiah wrote in one book all the evil that was to come upon Babylon; all these words that are written against Babylon.

61. And Jeremiah said to Saraiah: When thou shalt come into Babylon, and shalt see, and shalt read all these words,

62. Thou shalt say: O Lord, Thou hast spoken against this place to destroy it: so that there should be neither man nor beast to dwell therein, and that it should be desolate forever.

63. And when thou shalt have made an end of reading this book, thou shalt tie a stone to it, and shalt throw it into the midst of the Euphrates.

64. And thou shalt say: Thus shall Babylon sink; and she shall not rise up from the affliction that I will bring upon her: and she shall be utterly destroyed.[64] Thus far *are* the words of Jeremiah.[65]

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## CHAPTER LII.

A RECAPITULATION OF THE REIGN OF SEDEKIAH, AND THE DESTRUCTION OF JERUSALEM. THE NUMBER OF THE CAPTIVES.

1. SEDEKIAH was one and twenty years old[1] when he began to reign: and he reigned eleven years in Jerusalem: and the name of his mother was Amital, the daughter of Jeremiah of Lobna.

2. And he did that which was evil in the eyes of the Lord, according to all that Joakim had done.

3. For the wrath of the Lord was against Jerusalem, and against Juda, till he cast them out from His presence: and Sedekiah revolted from the king of Babylon.

4. And it came to pass[2] in the ninth year of his reign, in the tenth month, the tenth day of the month, that Nabuchodonosor the king of

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[63] P. "A quiet prince." Vatable understands it of a prince of the royal bed-chamber.

[64] P. "They shall be weary,"—powerless, unable to recover from their overthrow.

[65] The following chapter is thought to be from another inspired writer, since Jeremiah did not live till the period embraced in it, namely, the end of the reign of Jechoniah and the reign of Evilmerodach. The first part of it is a repetition of facts related in chapters 39 and 40, as also in 4 Kings 24 : 25. Cornelius a Lapide conjectures that Baruch, the scribe of Jeremiah, may be the author. Grotius ascribes it to the leaders of the captives at Babylon. It serves as an introduction to the Lamentations. Its canonical authority is beyond question, being contained in the Hebrew text, and in the various ancient versions.

[1] 4 Kings 24 : 18. The first three verses literally correspond. See also 2 Par. 36 : 11.

[2] 4 Kings 25 : 1. *Supra* 39 : 1.

Babylon came, he and all his army against Jerusalem: and they besieged it, and built forts against it round about.

5. And the city was besieged until the eleventh year of king Sedekiah.

6. And in the fourth month, the ninth day of the month, a famine overpowered the city: and there was no food for the people of the land.

7. And the city was broken up; and the men of war fled, and went out of the city in the night by the way of the gate that is between the two walls, and leadeth to the king's garden (the Chaldeans besieging the city round about), and they went by the way that leadeth to the wilderness.

8. But the army of the Chaldeans pursued after the king: and they overtook Sedekiah in the desert which is near Jericho: and all his companions were scattered from him.

9. And when they had taken the king, they carried him to the king of Babylon to Reblatha, which is in the land of Emath: and he gave judgment upon him.

10. And the king of Babylon slew the sons of Sedekiah before his eyes: and he slew all the princes of Juda in Reblatha.

11. And he put out the eyes of Sedekiah, and bound him with fetters: and the king of Babylon brought him to Babylon, and he put him in prison till the day of his death.

12. And in the fifth month, the tenth day[3] of the month, the same is the nineteenth year of Nabuchodonosor king of Babylon, came Nabuzardan the general of the army, who stood before the king of Babylon, into Jerusalem.

13. And he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great house he burnt with fire.

14. And all the army of the Chaldeans that were with the general brake down all the wall of Jerusalem round about.

15. But Nabuzardan the general carried away captives some of the poor people, and of the rest of the common sort who remained in the city, and of the fugitives that were fled over to the king of Babylon, and the rest of the multitude.

16. But of the poor of the land, Nabuzardan the general left some for vine-dressers, and for husbandmen.

17. The Chaldeans also brake in pieces the brazen pillars that were in the house of the Lord, and the bases, and the sea of brass

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[3] 4 Kings 25 : 8. It is there marked the seventh day. The difference is variously accounted for: it may be the error of a copyist.

that was in the house of the Lord: and they carried all the brass of them to Babylon.

18. And they took the cauldrons, and the flesh-hooks, and the psalteries,[4] and the bowls, and the little mortars, and all the brazen vessels that had been used in the ministry: and

19. The general took away the pitchers, and the censers, and the pots, and the basins, and the candlesticks, and the mortars, and the cups: as many as were of gold, in gold; and as many as were of silver, in silver:

20. And the two pillars, and one sea, and twelve oxen of brass that were under the bases, which king Solomon had made in the house of the Lord; there was no weight of the brass of all these vessels.[5]

21. And concerning the pillars, one pillar was eighteen cubits high: and a cord of twelve cubits compassed it about: but the thickness thereof was four fingers, and it was hollow.

22. And capitals of brass were upon both: the height of one capital was five cubits: and network, and pomegranates were upon the capitals round about, all of brass. The same of the second pillar, and the pomegranates.

23. And there were ninety-six pomegranates hanging down: and the pomegranates being a hundred in all, were compassed with network.

24. And the general took Saraiah the chief priest, and Sophoniah the second priest, and the three keepers of the entry.

25. He also took out of the city one eunuch that was chief over the men of war; and seven men of them that were near the king's person, that were found in the city; and a scribe,[6] an officer of the army, who exercised the young soldiers; and threescore men of the people of the land, that were found in the midst of the city.

26. And Nabuzardan the general took them, and brought them to the king of Babylon to Reblatha.

27. And the king of Babylon struck them, and put them to death in Reblatha in the land of Emath: and Juda was carried away captive out of his land.

28. This is the people whom Nabuchodonosor carried away captive: In the seventh year, three thousand and twenty-three Jews:[7]

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[4] The same term is translated "forks," in 4 Kings 25: 14. P. "Snuffers." The letters, with other points, admit of the meaning "psalteries."

[5] It was beyond weight.

[6] The secretary of the officer. His duty was to enrol the troops.

[7] Eighteen thousand are stated to have been carried away in the seventh year. 4 Kings 24: 14, 16.

29. In the eighteenth year of Nabuchodonosor, eight hundred and thirty-two souls from Jerusalem:

30. In the three and twentieth year of Nabuchodonosor, Nabuzardan the general carried away of the Jews seven hundred *and* forty-five souls: so all the souls were four thousand six hundred.

31. And it came to pass in the seven and thirtieth year of the captivity of Joachin king of Juda, in the twelfth month, the five and twentieth day of the month, that Evilmerodach king of Babylon, in the first year of his reign, lifted up the head of Joachin king of Juda, and brought him forth out of prison.

32. And he spake kindly to him, and he set his throne above the thrones of the kings that were with him in Babylon.

33. And he changed his prison-garments; and he ate bread before him always all the days of his life.

34. And for his diet a continual provision was allowed him by the king of Babylon, every day a portion, until the day of his death, all the days of his life.

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Some mistake has taken place in the numbers through the fault of copyists. The transportation begun in the seventh year may have extended to the eighth, whence the difference of statement as to the year may be accounted for.

THE

# LAMENTATIONS OF JEREMIAH.

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IN THESE JEREMIAH LAMENTS IN A MOST PATHETICAL MANNER THE MISERIES OF HIS PEOPLE, AND THE DESTRUCTION OF JERUSALEM AND THE TEMPLE, IN HEBREW VERSES, BEGINNING WITH DIFFERENT LETTERS ACCORDING TO THE ORDER OF THE HEBREW ALPHABET.

And it came to pass, after Israel was carried into captivity, and Jerusalem was desolate, that Jeremiah the prophet sat weeping, and mourned with this lamentation over Jerusalem, and with a sorrowful mind, sighing and mourning, he said :[1]

## CHAPTER I.

1. *Aleph.* [2]How doth the city sit solitary that was full of people! *how* is the mistress of the nations[3] become as a widow: the princess of provinces is made tributary![4]

2. *Beth.* Weeping she weepeth in the night,[5] and her tears are on her cheeks :[6] there is none to comfort her among all them that were dear to her :[7] all her friends despise[8] her, and are become her enemies.

3. *Ghimel.* Exiled[9] is Juda because of her affliction, and the great-

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[1] This introduction is taken from Sept. Cornelius a Lapide maintains that it has not canonical authority.

[2] This is the first letter of the Hebrew alphabet. Each verse of the two first chapters commences with a letter of the alphabet in succession.

[3] Jerusalem, as the favored city of God, was raised above the surrounding nations: she was as a princess amidst the provinces. Deprived of her king, she sat lonely as a widow.

[4] Her condition was still more abject. Tribute is taken for servitude. Gen. 49 : 15.

[5] Jer. 13 : 17. The time of repose is given by her to weeping.

[6] Her tears are continual.

[7] P. "Her lovers,"—her friends and confederates.

[8] H. P. "Dealt treacherously."

[9] She has passed to the surrounding nations, in order to escape her assailants, the Assyrians.

ness of her bondage: she dwelleth among the nations, and she findeth no rest: all her pursuers[10] have taken her in the midst of straits.[11]

4. *Daleth.* The ways of Sion mourn,[12] because none come to the solemn feast:[13] all her gates are broken down:[14] her priests[15] sigh: her virgins are in affliction, and she is oppressed with bitterness.

5. *He.* Her adversaries are become her lords: her enemies are enriched: because the Lord hath spoken against[16] her for the multitude of her iniquities: her children are led into captivity, before the oppressor.[17]

6. *Vau.* And from the daughter of Sion all her beauty is departed: her princes are become like rams[18] that find no pastures: and they are gone away without strength before the pursuer.

7. *Zain.* Jerusalem remembereth[19] the days of her affliction, and prevarication[20] of all her desirable things which she had from the days of old, when her people fell into the enemy's hand, and there was no helper: the enemies have seen her, and have mocked at her sabbaths.[21]

8. *Heth.* Jerusalem hath sinned; therefore is she become unstable:[22] all that honored her, despise her, because they have seen her shame: but she sigheth and turneth backward.[23]

9. *Teth.* Her filthiness is on her feet,[24] and she remembereth not her end:[25] she is wonderfully cast down, not having a comforter: behold, O Lord, my affliction, because the enemy is lifted up.

10. *Jod.* The enemy hath put out his hand to all her desirable things:[26] for she hath seen the Gentiles enter into her sanctuary, of whom thou gavest commandment that they should not enter into thy congregation.[27]

11. *Caph.* All her people sigh, they seek bread: they have given

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[10] L.

[11] In distress.

[12] The paths that once led to the temple, were now desolate.

[13] מועד. *Infra* v. 15, 2 : 22.

[14] H. P. "Desolate."

[15] Scattered abroad.

[16] H. P. "Afflicted."

[17] H. P. "The enemy."

[18] H. P. "Harts." The same letters with different points express either animal.

[19] P. "In." This is not in the text, or in Sept., or Chald., although it seems to be understood. In her affliction, she called to mind past enjoyments.

[20] P. "Miseries." V. means the consequences of her rebellion. In her affliction, caused by prevarication, she calls to mind former prosperity.

[21] P. V. It means rather cessation from enterprise, the quiet of desolation. L. "The cessation of her glory."

[22] לנידה. R. "Unclean," as a menstruous woman. See v. 17. L. "A wanderer." This agrees with V. *instabilis.*

[23] Shrinking from observation.

[24] H. P. "Skirts,"—borders of her dress.

[25] She looks not forward to the end that awaits her.

[26] Her sacred vessels, and all her treasures. See v. 7, 11.

[27] The public assembly of worshippers: "*tue adunanze,*" Martini. *Deine Gemeine.* Allioli.

all their precious things for food to relieve[28] the soul: see, O Lord, and consider, for I am become vile.[29]

12. *Lamed.* O all ye[30] that pass by the way, attend, and see if there be any sorrow like to my sorrow; for He hath made a vintage[31] of me, as the Lord spake[32] in the day of His fierce anger.

13. *Mem.* From above He hath sent fire into my bones,[33] and hath chastised me:[34] He hath spread a net for my feet; He hath turned me back:[35] He hath made me desolate, wasted with sorrow all the day long.

14. *Nun.* The yoke of my iniquities presseth:[36] they are folded together[37] in His hand, and put upon my neck: my strength is weakened: the Lord hath delivered me into a hand,[38] out of which I am not able to rise.

15. *Samech.* The Lord hath taken away[39] all my mighty men out of the midst of me: He hath proclaimed against me the time,[40] to destroy my chosen men: the Lord hath trodden the wine-press for the virgin daughter of Juda.[41]

16. *Ain.* Therefore do I weep, and my eyes[42] run down with water: because the comforter, the relief[43] of my soul, is far from me: my children are desolate, because the enemy hath prevailed.[44]

17. *Phe.* Sion spreadeth forth her hands; there is none to com-

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[28] P. "To maintain life." L. "To refresh their soul." *Infra* v. 16.

[29] In the eyes of men. L. "Brought low."

[30] P. "Is it nothing to you all?" לוא. R., after Aben-Ezra, rejects the interrogation, and explains it affirmatively. L. "I adjure you all."

[31] P. "Which is done unto me." L. "Which hath been inflicted on me." The verb means also to glean. Lev. 19: 10. As those who glean after the vintage strip the vines, so the conquerors despoiled the country.

[32] P. "Afflicted:" the same verb is used as in v. 5. L. "Aggrieved."

[33] Struck me with lightning, or produced violent fever in them.

[34] P. "And it prevaileth against them." R., after Schrœder, translates it: "crushed them:" understanding it of intense pain, with a breaking of the bones. L. "Breaketh (them) one by one."

[35] Ignominiously.

[36] P. "Is bound by his hand." שקד means either to watch, or to bind, according to the position of the point over the first letter. It is difficult to translate it in the former sense; in the latter, which is adopted by Vatable, sins, like a yoke, are said to be bound on the neck of Jerusalem by the Divine hand, inasmuch as their punishment is divinely inflicted.

[37] P. "They are wreathed." The gear is wrapped round the hand of the driver, and attached to the neck of the animal. Jerusalem is compared to a beast. She is wholly in the power of God.

[38] P. "Hands." The Assyrians.

[39] P. "Trodden under foot." V. is supported by Pareau, who shows that this meaning is attached to a cognate term in Arabic.

[40] P. "He hath called an assembly against me." מועד. v. 4. Pareau understands it of inviting to the attack as to a festival. V. may be understood of appointing a time for the attack.

[41] Is. 63: 3; Joel 3: 13; Apoc. 14: 20; 19: 15. This figure implies a great slaughter, blood flowing like grape-juice in the wine-press. The people are represented by the virgin daughter of Juda, who was trodden down and violated. The outrages of the invading troops are probably alluded to.

[42] H. P. "Mine eye, mine eye." The repetition is wanting in several MSS.

[43] *Supra* v. 11. P. "That should relieve my soul." L. "Refresh."

[44] Wringing them in anguish.

fort her: the Lord hath commanded against Jacob,[45] his enemies are round about him: Jerusalem is as a menstruous woman[46] among them.

18. *Sade.* The Lord is just, for I have provoked His mouth[47] to wrath: hear, I pray you, all ye peoples, and see my sorrow: my virgins, and my young men are gone into captivity.

19. *Coph.* I called for my friends, but they deceived me: my priests and my ancients pined away in the city; while they sought their food, to relieve their souls.[48]

20. *Res.* Behold, O Lord, for I am in distress, my bowels are troubled: my heart is turned within me,[49] for I am full of bitterness:[50] abroad the sword destroyeth, and at home there is death alike.[51]

21. *Sin.* They hear that I sigh, and there is none to comfort me: all my enemies have heard of my evil; they rejoice that Thou hast done it:[52] Thou wilt bring a day of consolation,[53] and they shall be like unto me.

22. *Thau.* Let all their evil be present before Thee: and make vintage[54] of them, as Thou hast made vintage of me for all my iniquities: for my sighs are many, and my heart is sorrowful.

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## CHAPTER II.

1. *Aleph.* How hath the Lord covered with obscurity[1] the daughter of Sion in His wrath! cast down from heaven to earth the glory[2] of Israel, and hath not remembered His footstool[3] in the day of His anger.

2. *Beth.* The Lord hath cast down headlong,[4] and hath not spared,[5]

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[45] His descendants. The command given was for destruction.

[46] As one defiled, shunned by all.

[47] Numb. 3 : 16, 51. P. "Rebelled against His commandment." V. translates literally.

[48] L. "To refresh their soul." [49] Is agitated and distressed. Osee 11 : 8.

[50] P. "I have grievously rebelled." The term signifying bitterness is nearly alike.

[51] R. conjectures that there is a transposition of words in H. "abroad the sword destroyeth as death at home." Death overtakes them in their houses by violence or fatal disease, as well as abroad by the sword of the enemy.

[52] They exulted because God, in whom Jerusalem trusted, appeared to have visited her in anger.

[53] P. "Thou wilt bring the day *that* Thou hast called,"—the day fixed and determined for their punishment.

[54] P. "Do unto them." *Supra* v. 12. [1] Lit. "Clouded."

[2] H. P. "The beauty of Israel:" the glorious kingdom and temple. Martini: "*La gloria d'Israele.*"

[3] The ark was so called, God being conceived as seated between the Cherubs.

[4] H. P. "Swallowed up."

[5] This is added to mark the unchangeable character of His decree. It is equivalent to an adverb: "unsparingly."

all that was beautiful[6] in Jacob: He hath destroyed in His wrath the strongholds of the virgin of Juda, and brought them down to the ground: He hath made the kingdom unclean,[7] and the princes thereof.

3. *Ghimel.* He hath broken in His fierce anger all the horn[8] of Israel: He hath drawn back His right hand[9] from before the enemy: and He hath kindled in Jacob as it were a flaming fire, devouring round about.

4. *Daleth.* He hath bent His bow as an enemy: He hath fixed His right hand as an adversary: and He hath killed all that was fair to behold in the tent of the daughter of Sion; He hath poured out His indignation like fire.

5. *He.* The Lord is become as an enemy: He hath cast down[10] Israel headlong; He hath overthrown all the walls thereof:[11] He hath destroyed His[12] strongholds, and hath multiplied in the daughter of Juda the afflicted, both men and women.[13]

6. *Vau.* And He hath destroyed His tent[14] as a garden, He hath thrown down His tabernacle:[15] the Lord hath caused feasts and Sabbaths to be forgotten in Sion; and hath delivered up king and priest to reproach, and to the indignation of His wrath.[16]

7. *Zain.* The Lord hath cast off His altar; He hath cursed[17] His sanctuary: He hath delivered the walls of the towers[18] thereof into the hand of the enemy: they have made a noise[19] in the house of the Lord, as in the day of a solemn feast.

8. *Heth.* The Lord hath purposed to destroy the wall of the daughter of Sion: He hath stretched out His line, and hath not withdrawn His hand from destroying: and the bulwark hath mourned, and the wall hath been destroyed together.[20]

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[6] H. P. "The habitations."

[7] Treated it as defiled, suffered it to be profaned.

[8] Power.

[9] The drawing back of the right hand is equivalent to the withdrawal of assistance previously given against the enemy.

[10] H. P. "Swallowed up."

[11] H. P. "Her palaces."

[12] Of Israel.

[13] H. P. "Mourning and lamentation." Two forms of the same noun are used to express the meaning more emphatically.

[14] The term means rather a hedge, or fence. God had inclosed His favorite dwelling, as a garden, with a fence, which in His anger He cast down.

[15] L. "His place of assembly."

[16] H. P. "Hath despised in the indignation of His anger the king and the priest."

[17] P. "Abhorred."

[18] H. P. "Palaces."

[19] The enemy profaning and destroying the temple, shouted exultingly, as if they were celebrating a festival.

[20] H. P. "He made the rampart and the wall to lament; they languished together." The lamentations of those who witness their overthrow, is thus poetically described.

9. *Teth.* Her gates are sunk into the ground:[21] He hath destroyed, and broken her bars: her king and her princes *are* among the Gentiles:[22] the law is no more, and her prophets find no vision from the Lord.[23]

10. *Jod.* The ancients of the daughter of Sion sit upon the ground; they hold their peace: they have sprinkled their heads with dust; they are girded with hair-cloth; the virgins of Jerusalem hang down their heads to the ground.

11. *Caph.* My eyes have failed with weeping; my bowels are troubled: my liver is poured out upon the earth,[24] for the destruction of the daughter of my people, when the children and the sucklings faint away in the streets of the city.

12. *Lamed.* They said to their mothers: Where is corn and wine?[25] when they fainted away as the wounded in the streets of the city; when they breathed out their souls in the bosoms of their mothers.

13. *Mem.* To what shall I compare thee,[26] or to what shall I liken thee, O daughter of Jerusalem? to what shall I equal thee, that I may comfort thee, O virgin daughter of Sion? for great as the sea is thy breach:[27] who shall heal thee?

14. *Nun.* Thy prophets have seen for thee[28] false and foolish things: and they have not laid open thy iniquity, to excite thee to penance:[29] but they have seen for thee false revelations and banishments.[30]

15. *Samech.* All they that pass by the way clap their hands at thee: they hiss, and wag their heads at the daughter of Jerusalem, saying: Is this the city of perfect beauty, the joy of all the earth?

16. *Phe.* All thy enemies open their mouth against thee: they hiss, and gnash with the teeth, and say: We will swallow her up: lo, this is the day which we looked for: we have found it: we have seen it.

17. *Ain.* The Lord hath done that which He purposed:[31] He hath fulfilled His word, which He commanded in the days of old: He hath

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[21] Amidst the general ruins. [22] In captivity.

[23] No joyful communication. Scarcely any prophets but Jeremiah and Baruch were then in Judea.

[24] This is an exaggerated expression of deep pain of heart, the liver being regarded by the Hebrews as the fount of blood, and the seat of the tender affections.

[25] The children, after their manner, ask for food.

[26] P. "What thing shall I take to witness for thee?" Where shall I find a similar instance of suffering to present to thee by way of consolation?

[27] The calamity is likened to overwhelming waters, or to the boundless ocean.

[28] Flattering and deceiving thee.

[29] P. "To turn away thy captivity." Chald. corresponds with V. L. has: "To cause thy backsliders to return."

[30] P. "Causes of banishment." [31] Lev. 26: 16; Deut. 28: 15.

destroyed, and hath not spared:[32] and He hath caused the enemy to rejoice over thee, and hath set up the horn of thy adversaries.

18. *Sade.* Their heart cried to the Lord upon the walls of the daughter of Sion:[33] Let tears run down[34] like a torrent day and night: give thyself no rest, and let not the apple of thy eye be still.[35]

19. *Coph.* Arise, give praise in[36] the night, in the beginning of the watches: pour out thy heart like water before the Lord: lift up thy hands to Him for the life of thy little children, that faint for hunger at the top of all the streets.

20. *Res.* Behold, O Lord, and consider whom Thou hast thus dealt with: shall women then eat their own fruit, their children of a span long?[37] shall the priest and the prophet be slain in the sanctuary of the Lord?[38]

21. *Sin.* The child and the old man lie without[39] on the ground: my virgins and my young men are fallen by the sword: Thou hast slain them in the day of Thy wrath: Thou hast killed, and shown them no pity.[40]

22. *Thau.* Thou hast called, as to a festival,[41] those that should terrify me round about: and there was none in the day of the wrath of the Lord that escaped and was left: those that I brought up, and nourished, my enemy hath consumed them.

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## CHAPTER III.

1. *Aleph.*[1] I AM a man that see[2] my affliction[3] by the rod of His[4] indignation.

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[32] Unsparingly.

[33] H. P. "O! wall of the daughter of Sion." This is a bold apostrophe, directed, however to the city.

[34] Jer. 14 : 17; *Supra* 1 : 16. [35] L.

[36] P. "Cry out." L. "Complain aloud." H. may be applied to express either a joyful or a mournful cry.

[37] L. "Whom they have tenderly nursed." H. may be understood of children whom they carry in their arms.

[38] These horrors are specified in order to move God to pity His people.

[39] H. P. "In the streets." [40] L. "Without pity." *Supra* 1 : 4, 15.

[41] P. "As in a solemn day."

[1] Each letter of the alphabet begins three verses in succession, throughout this chapter.

[2] Experiencing.

[3] P. "Affliction." V. P. *Paupertas* is used in this sense. Martini: *Miseria.* The pronoun is not in the text, but is in several MSS. Jerusalem is thought to speak in the name of the entire people. She compares herself to a man suffering deep affliction.

[4] Of God. The affliction was caused by His severe visitation.

2. *Aleph.* He hath led and brought me into darkness, and not into light.

3. *Aleph.* Only against me doth He turn again and again[5] His hand[6] all the day.

4. *Beth.* My skin and my flesh He hath made old: He hath broken my bones.

5. *Beth.* He hath built round about me, and He hath compassed me with gall and hardship.[7]

6. *Beth.* He hath set me in dark places, as those that are dead of old.

7. *Ghimel.* He hath built against me round about, that I may not get out:[8] He hath made my fetters heavy.

8. *Ghimel.* Yea, and when I cry and entreat, He shutteth out my prayer.

9. *Ghimel.* He hath shut up my ways with square stones: He hath made my paths crooked.

10. *Daleth.* He is become to me as a bear lying in wait: as a lion in secret places.

11. *Daleth.* He hath turned aside my paths,[9] and hath broken me in pieces: He hath made me desolate.

12. *Daleth.* He hath bent His bow, and set me as a mark for the arrow.[10]

13. *He.* He hath shot into my reins the daughters of His quiver.[11]

14. *He.* I am made a laughing-stock[12] to all my people, their song all the day long.

15. *He.* He hath filled me with bitterness: He hath inebriated me with wormwood.

16. *Vau.* And He hath broken my teeth one by one:[13] He hath fed[14] me with ashes.

17. *Vau.* And my soul is removed far off from peace:[15] I have forgotten good things.[16]

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[5] L. P. "Is he turned." The repeated striking with the hand, on each cheek, is signified by the text.

[6] To strike.

[7] P. "Travail." L. "Poison." The sufferings of the prophet and people are represented as gall, or poison. Hardship is added, which serves to explain and apply the figure. Gall and hardship are likened to assailing forces.

[8] He represents himself as inclosed within a wall, over which he cannot pass.

[9] L. "On my ways He hath placed them." The text may be understood of breaches and gaps in the roads, by which his progress was impeded.

[10] As a target.

[11] The poetical name for arrows.

[12] L.

[13] P. "With gravel stones." God is here likened to a man striking another with stones, and breaking his teeth. The Divine chastisements are thus represented.

[14] P. "Covered:" as one cast to the ground, and covered up with ashes.

[15] Prosperity.

[16] Past enjoyments are scarcely remembered through intense suffering.

18. *Vau.* And I said: My end[17] and my hope is perished from the Lord.

19. *Zain.* Remember my affliction, and transgression,[18] the wormwood, and the gall.[19]

20. *Zain.* I am mindful and remember; and my soul languisheth within me.

21. *Zain.* These things I think over in my heart, therefore will I hope.

22. *Heth.* The mercies of the Lord[20] that we are not consumed; because His commiserations have not failed.

23. *Heth. They are* new[21] *every* morning: great is thy faithfulness.[22]

24. *Heth.* The Lord is my portion, said my soul: therefore will I wait for Him.

25. *Teth.* The Lord is good to them that hope in Him, to the soul that seeketh Him.

26. *Teth.* It is good to wait in silence[23] for the salvation of God.[24]

27. *Teth.* It is good for a man when he hath borne the yoke[25] from[26] his youth.

28. *Jod.* He shall sit solitary, and hold his peace: because he hath taken it up[27] upon himself.

29. *Jod.* He shall put his mouth in the dust,[28] if so be there may be hope.

30. *Jod.* He shall give his cheek to him that striketh him: he shall be filled with reproaches.[29]

31. *Caph.* For the Lord will not cast off forever.

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[17] P. "My strength." H. means duration, but is here taken for strength. The prophet feels that his former strength is taken away, and scarcely hopes for new aid.

[18] The term means persecutions. *Supra* 1 : 7.

[19] He begs of God that, whilst mindful of his transgression, He may regard favorably his submission to chastisement. Wormwood and gall denote his afflictions.

[20] Are cause.

[21] H. is an adjective. V. *novi* must be so understood. New displays of mercy are meant. The Latin is in the masculine gender, probably because the noun in H. is masculine.

[22] In the fulfilment of His promises.

[23] P. "Quietly wait for."

[24] His deliverance of His servants.

[25] Suffered disciplinary restraint and correction. Heb. 12 : 11.

[26] H. P. "In:" many MSS. "from."

[27] The yoke. As he voluntarily submits to Divine chastisement, he remains in solitude and silence. St. Ambrose observes: "He that has borne the yoke from his youth, and willingly submitted his tender neck to the restraint of mature government, shall sit singularly removed from the murmur of disquieting passions, and shall enjoy silent tranquillity." In Ps. 118, Serm. 19.

[28] Humbling himself, and worshipping, after the Oriental fashion. Job 1 : 20; Mich. 7 : 17; Ps. 72 : 9.

[29] This expresses patient submission to the insults of the enemy: the patience of Christ our Redeemer especially corresponds to it.

32. *Caph.* For if He hath cast off[30] He will also have mercy, according to the multitude of His mercies.

33. *Caph.* For He doth not willingly afflict, nor cast off[31] the children of men,

34. *Lamed.* To crush under His feet all the prisoners of the land,

35. *Lamed.* To set aside the right[32] of a man before the face of the Most High.

36. *Lamed.* To wrong a man in his suit, the Lord doth not approve.[33]

37. *Mem.* Who is he that saith a thing is done,[34] which the Lord hath not commanded?

38. *Mem.* Shall not both evil and good proceed out of the mouth of the Highest?[35]

39. *Mem.* Why doth a living[36] man murmur,[37] a man for his sins?[38]

40. *Nun.* Let us search our ways, and seek,[39] and return to the Lord.

41. *Nun.* Let us lift up our hearts[40] with our hands to the Lord in the heavens.

42. *Nun.* We have done wickedly, and provoked to wrath: therefore Thou art inexorable.[41]

43. *Samech.* Thou hast covered[42] in Thy wrath, and hast struck us:[43] Thou hast killed, and hast not spared.[44]

44. *Samech.* Thou hast set a cloud before Thee, that *our* prayer may not pass through.

45. *Samech.* As an outcast and refuse,[45] Thou hast made me[46] in the midst of peoples.

46. *Phe.* All *our* enemies have opened their mouths against us.

47. *Phe.* Prophecy[47] is become to us a fear, and a snare, and destruction.

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[30] H. P. "Though He cause grief."

[31] H. P. "Grieve."

[32] To reject his just claim.

[33] H. "Seen." God is said not to see, or know, what He rejects.

[34] Amos 3 : 6. Who will assert that anything takes place independently of Divine Providence? Nothing can exist but by the decree of God, either absolute or permissive.

[35] Physical evils, as well as blessings, depend on the Divine decree.

[36] It does not appear that the adjective has any special force here. It is used absolutely. Ps. 142 : 2.

[37] Complain of his sufferings.

[38] Man should mourn over his sins, and acknowledge them to be the just cause of his afflictions.

[39] He exhorts to thorough self-examination.

[40] H. P. "Heart." The invitation in the Liturgy: SURSUM CORDA; may have been derived from this passage. It was used probably from the Apostolic age, since it is found in the most ancient formularies, and is mentioned expressly by St. Cyprian, in the third century, whilst explaining the Lord's prayer.

[41] H. P. "Thou hast not pardoned." The hope of pardon hereafter is not excluded.

[42] Concealed thy countenance from us, being displeased with us.

[43] P. "Persecuted us." L. "Made pursuit after us."

[44] Unsparingly.

[45] The prophet became an object of public hatred.

[46] H. P. "Us."

[47] St. Jerome seems to have read the H. with a different point, as some MSS. still have. The term,

48. *Phe.* My eye runneth down with streams of water, for the destruction of the daughter of my people.

49. *Ain.* My eye is afflicted, and hath not been quiet, because there was no rest:[48]

50. *Ain.* Till the Lord regard and look down from the heavens.

51. *Ain.* My eye wasteth my soul, because of all the daughters of my city.

52. *Sade.* My enemies have chased and caught me like a bird, without cause.

53. *Sade.* My life is fallen into the pit;[49] and they have laid a stone over me.[50]

54. *Sade.* Waters have flowed over my head:[51] I said: I am cut off.

55. *Coph.* I have called upon Thy name, O Lord, from the low pit.

56. *Coph.* Thou hast heard my voice: turn not away Thy ear from my sighs and cries.

57. *Coph.* Thou drewest near in the day when I called upon Thee: Thou saidst: Fear not.

58. *Res.* Thou hast judged, O Lord, the cause of my soul, Redeemer of my life.

59. *Res.* Thou hast seen, O Lord, their iniquity against me: judge Thou my judgment.[52]

60. *Res.* Thou hast seen all their fury,[53] all their thoughts against me.

61. *Sin.* Thou hast heard their reproach,[54] O Lord, all their plans[55] against me.

62. *Sin.* The lips of them that rise up against me: and their devices against me all the day.

63. *Sin.* Behold their sitting down, and their rising up:[56] I am their song.[57]

64. *Thau.* Thou wilt render them a recompense, O Lord, according to the works[58] of their hands.

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as now read, means desolation, and is put before destruction. P. "Fear and a snare is come upon us, desolation and destruction."

[48] No relief from suffering. P. "Without any intermission."

[49] P. "They have cut off my life in the dungeon." They have cast me into it.

[50] P. "And they have cast a stone upon me." He represents himself as assailed with stones in the pit which serves as his prison.

[51] P. Ps. 68 : 2.

[52] P. "Cause."

[53] R. V.

[54] Insults.

[55] P. "Device."

[56] At all times; at the commencement and end of their meetings.

[57] The subject of their derision.

[58] H. P. "Work."

65. *Thau.* Thou wilt give them a buckler of heart[59] Thy labor.[60]

66. *Thau.* Thou wilt pursue[61] them in anger, and destroy them from under the heavens, O Lord.

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## CHAPTER IV.

1. *Aleph.* How is the gold become dim, the finest color[1] is changed, the stones of the sanctuary[2] are scattered in the top of every street!

2. *Beth.* The noble sons of Sion, and they that were clothed with[3] the best gold: how are they esteemed as earthen vessels, the work of the potter's hands?

3. *Ghimel.* Even the sea-monsters draw out the breasts, they give suck to their young, the daughter of My people is cruel, like the ostrich[4] in the desert.

4. *Daleth.* The tongue of the suckling child sticketh to the roof of his mouth for thirst: the little ones ask for bread, and there is none to break it unto them.[5]

5. *He.* They that were fed delicately die in the streets: they that were brought up in scarlet, embrace dunghills.[6]

6. *Vau.* And the iniquity[7] of the daughter of My people is greater than the sin[8] of Sodom, which was overthrown in a moment, and hands took nothing in her.[9]

7. *Zain.* Her Nazarites were whiter than snow, purer than milk, more ruddy than old ivory,[10] fairer than sapphire.

8. *Heth.* Their face is blacker than coals, and they are not known in the streets: their skin sticketh to their bones, it is withered, and is become like wood.

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[59] P. "Sorrow." L. "Confusion." The term resembles the word for buckler. It is taken figuratively.

[60] H. P. "Thy curse." V. uses "*labor*" with great latitude. [61] L.

[1] H. P. "Gold."

[2] The precious stones worn on the breast-plate of the High Priest, and deemed sacred, were scattered abroad in the streets.

[3] P. "Comparable to." H., which means "weighed," expresses the great value set on them. Distinguished citizens, who in other times were highly prized, were now regarded with contempt, like rubbish cast aside by a potter.

[4] She was believed to abandon her young ones. The cruelty of Jerusalem to her infants is mentioned as evidence of extreme suffering from her conquerors.

[5] To give it to them. Allusion is made to the custom of breaking loaves into pieces.

[6] They lie on them, in a dying state.

[7] Its punishment. [8] Gen. 19 : 24. Its punishment.

[9] P. "No hands stayed on her." L. "No human hands were laid on her." R. understands, that hands did not seize Sion with violence, since she was destroyed by a Divine visitation.

[10] P. "In body than the rubies."

9. *Teth.* It was better with them that were slain by the sword, than with them that died with hunger: for these pined away,[11] being consumed for want of the fruits of the earth.

10. *Jod.* The hands of piteous women have sodden their own children: they were their meat[12] in the destruction of the daughter of My people.

11. *Caph.* The Lord hath accomplished His wrath, He hath poured out His fierce anger: and He hath kindled a fire in Sion, and it hath devoured the foundations thereof.

12. *Lamed.* The kings of the earth, and all the inhabitants of the world would not have believed, that the adversary and the enemy should enter in by the gates of Jerusalem:

13. *Mem.* For the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of her.

14. *Nun.* They have wandered as blind men in the streets, they were defiled with blood: and when they could not, they held up their skirts.[13]

15. *Samech.* Depart, ye that are defiled, they cried out to them: Depart, get ye hence, touch not: for they quarrelled,[14] and being removed, they said among the Gentiles: He will no more dwell among them.[15]

16. *Phe.* The face[16] of the Lord hath divided[17] them, He will no more regard them: they respected not the persons of the priests, neither had they pity on the aged.

17. *Ain.* While we were yet standing, our eyes failed, expecting help for us in vain, when we looked anxiously towards a nation[18] that was not able to save.

18. *Sade.* Our steps have slipped, in the way of our streets, our end draweth near: our days are fulfilled, for our end is come.

19. *Coph.* Our pursuers were swifter than the eagles of the air:[19] they pursued us upon the mountains, they lay in wait for us in the wilderness.

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[11] P. "Stricken." L. "Pierced through."

[12] This, though apparently incredible, is stated to have happened at various times. The city is called "the daughter of my people."

[13] P. "So that men could not touch their garments." V. seems to mean that, not being able to avoid walking in the blood, they held up the skirts of their garments.

[14] P. "Fled away, and wandered." The prophets and priests fled from the city, and wandered elsewhere, being abhorred and despised. The verb נצה, in *Niphal*, means to quarrel, as St. Jerome translates it.

[15] The Gentiles said that the God of the Jews would no longer dwell among them. H. is in the plural, meaning that the priests should no longer sojourn in Jerusalem.

[16] This is here taken for the frown, or anger of God.

[17] Scattered.

[18] They looked for help from Egypt.

[19] P. "They hunt our steps:" they pursue us.

20. *Res.* The breath of our mouth Christ[20] the Lord is taken in our sins:[21] to whom we said: Under thy shadow we shall live among the Gentiles.[22]

21. *Sin.* Rejoice, and be glad, O daughter of Edom, that dwellest in the land of Hus: to thee also shall the cup come, thou shalt be made drunk and naked.[23]

22. *Thau.* Thy iniquity is[24] accomplished, O daughter of Sion, He will no more carry thee away into captivity: He hath punished[25] thy iniquity, O daughter of Edom, He hath exposed thy sins.

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## CHAPTER V.

### THE PRAYER OF JEREMIAH THE PROPHET.

1. REMEMBER, O Lord, what is come upon us: consider and behold our reproach.

2. Our inheritance is turned to aliens: our houses to strangers.

3. We are become orphans without a father: our mothers are as widows.

4. We have drunk our water for money: we have bought our wood.[1]

5. We were dragged by the necks,[2] we were weary, and no rest was given us.

6. We have given our hand to Egypt,[3] and to the Assyrians,[4] that we might be satisfied with bread.

7. Our fathers sinned, and are not: and we have borne their iniquities.

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[20] P. "The anointed of the Lord." Some take it to be Sedekiah. He is called, in H., the breath of their nostrils,—being regarded as the life of the people. Seneca says of a prince: "Ille est spiritus vitalis quem hæc tot millia trahunt." *De Clementia* l. 1, c. 4.

[21] P. "In their pits." The capture of the king is compared to that of an animal falling into a pit prepared by a hunter. H. means also "corruption," as it is understood by Sept. V. refers the passage to Christ, the victim of the sins of men.

[22] They had hoped to live under his protection, amidst the surrounding nations.

[23] The Idumeans are put in mind of the humiliations which await them: they also shall drink of the cup of Divine vengeance, and be exposed to their enemies.

[24] Its punishment.

[25] Lit. "Visited."

[1] They had been accustomed to cut down the wood for fuel on the commons.

[2] P. "Our necks are under persecution." L. "Up to our necks are we pursued." A yoke was put on their necks.

[3] Asking aid, and subjecting themselves to them.

[4] Demanding from their conquerors the necessary food.

8. Servants[5] rule over us: there is none to deliver us out of their hand.

9. We fetched our bread[6] at the peril of our lives, because of the sword in the desert.[7]

10. Our skin was burnt as an oven, by reason of the violence of the famine.

11. They ravished the women in Sion, and the virgins in the cities of Juda.

12. The princes were hanged up by their hand:[8] they did not respect the persons of the aged.

13. They abused the young men indecently;[9] and the children[10] fell under the wood.

14. The aged have ceased from the gates:[11] the young men from the quire of the singers.

15. The joy of our heart is ceased, our dancing is turned into mourning.

16. The crown is fallen from our head: woe to us, because we have sinned.

17. Therefore is our heart sorrowful; therefore are our eyes become dim,

18. For mount Sion, because it is destroyed, foxes walk upon it.[12]

19. But Thou, O Lord, remainest forever, Thy throne from generation to generation.

20. Why wilt Thou forget us forever? *why* wilt Thou forsake us for a long time?

21. Convert us, O Lord, to Thee; and we shall be converted: renew our days, as from the beginning.

22. But Thou hast utterly rejected us: Thou art exceedingly angry against us.

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[5] Barbarian soldiers.

[6] From Egypt.

[7] Robbers, or enemies.

[8] The Persians were wont to hang up by the hand the bodies of criminals, after cutting off their heads. This usage may have been common to the Assyrians.

[9] P. "They took the young men to grind." This was usually the occupation of female slaves. St. Jerome thinks that the term is used with an obscene meaning.

[10] Youths. L. "Boys stumbled under the wood." They were burdened beyond their strength. It may allude to their exhaustion by brutal treatment.

[11] Where they were wont to assemble.

[12] As on a place that is forsaken and desolate.

# BARUCH.

# INTRODUCTION.

THIS book is named after the secretary of Jeremiah, under whose name it is often quoted by the early fathers. Baruch means "blessed." The subject is the overthrow and calamities of Jerusalem. The canonical authority of the book has been sometimes called in question, in consequence of its not being found in Hebrew, and not being quoted by several of the early fathers. It is also wanting in some ancient catalogues: yet St. Irenæus quotes a passage from it, though under the name of Jeremiah: "The prophet Jeremiah has intimated this, saying: 'Look about thee, O Jerusalem, towards the east, and behold the joy that cometh to thee, from God.'"[1] Origen, Cyril of Alexandria,[2] and Hilary of Poitiers,[3] also quote it as Scripture, and the ancient council of Laodicea admitted it into the canon. When the Noetians pressed into their service some passage of it to support their views, Hippolytus, the defender of the Catholic faith, did not reject its authority, but observed that their interpretation of it was incorrect.[4] Athenagoras,[5] Eusebius of Cæsarea,[6] St. Ambrose,[7] Eulogius of Alexandria,[8] Aquitanus Prosper,[9] and others, quote several passages, which Lactantius expressly ascribes to a prophet. It was originally written in Hebrew, the language then prevailing, of which many traces are discoverable in the style;[10] but we have only at present the Greek and Latin translations, the former of which is more diffuse than the latter. The date assigned to this prophecy is the fifth year from the burning of Jerusalem.[11] In the interval, Baruch with Jeremiah accompanied the people to Egypt, but afterwards

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[1] L. V. Adv. hær. c. 35.
[2] De recta fide ad imp.
[3] L. 5 de Trin. p. 41.
[4] Contra Nœtum.
[5] In Legat.
[6] Demonstr. ev. l. 6, c. 19.
[7] L. 1, de fide.
[8] In ramos palm.
[9] L. 1, de promiss.
[10] V. 1, 6, 10.
[11] Baruch 1 : 2.

visited Babylon, where he composed this work for the instruction and consolation of the captives, and of their brethren in Jerusalem, to whom their letter in the first chapter is addressed. All doubt as to the canonical authority of the book is precluded for Catholics by its being mentioned by the Council of Trent in the list of sacred books, which it sanctioned by anathema against all who should refuse to receive them.

# THE PROPHECY OF BARUCH.

## CHAPTER I.

THE JEWS OF BABYLON SEND THE BOOK OF BARUCH, WITH MONEY TO JERUSALEM, REQUESTING THEIR BRETHREN THERE TO OFFER SACRIFICE, AND TO PRAY FOR THE KING AND FOR THEM, ACKNOWLEDGING THEIR MANIFOLD SINS.

1. AND these are the words of the book which Baruch the son of Neriah, the son of Maasiah, the son of Sedekiah, the son of Sedei, the son of Helciah, wrote in Babylonia,[1]

2. In the fifth year, in the seventh day of the month,[2] at the time[3] that the Chaldeans took Jerusalem, and burnt it with fire.[4]

3. And Baruch read the words of this book in the hearing of Jechoniah[5] the son of Joakim king of Juda, and in the hearing of all the people that came to *hear* the book,

4. And in the hearing of the nobles, the sons of the kings,[6] and in the hearing of the ancients, and in the hearing of the people, from the least even to the greatest of them, that dwelt in Babylonia, by the river Sodi.[7]

5. And when they heard it, they wept, and fasted, and prayed before the Lord.

6. And they made a collection of money, according to every man's ability:

7. And they sent to Jerusalem to Joakim the priest, the son of

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[1] He had accompanied Jeremiah to Egypt, and after his death, went to join the exiles in Babylon.

[2] The month is omitted by the copyists. *Sivan*, which corresponds to May, is mentioned v. 8. Cornelius a Lapide understands Nisan, the first month of the second year, corresponding to March.

[3] After.

[4] When Sedekiah was king.

[5] He had been led into exile before Sedekiah, but he was treated with special favor. Although a prisoner, he was in *free custody*, at large on *parole*.

[6] Princes of the blood.

[7] Ptolemy mentions a city named Soita, situated between the Euphrates and Tigris.

Helciah, the son of Salom, and to the priests, and to all the people, that were found with him in Jerusalem:[8]

8. At the time when he[9] received the vessels of the temple of the Lord, which had been taken away out of the temple, to return[10] them into the land of Juda the tenth day of the month Sivan, the silver vessels[11] which Sedekiah the son of Josiah king of Juda had made,

9. After Nabuchodonosor the king of Babylon had carried away Jechoniah, and the princes, and all the powerful men, and the people of the land, from Jerusalem, and brought them bound to Babylon.

10. And they said:[12] Behold, we have sent you money: buy with it holocausts, and frankincense, and make meat-offerings[13] and offerings for sin at the altar of the Lord our God:[14]

11. And pray ye for the life of Nabuchodonosor the king of Babylon, and for the life of Balthassar[15] his son, that their days may be upon earth as the days of heaven:[16]

12. And that the Lord may give us strength, and enlighten our eyes, that we may live under the shadow[17] of Nabuchodonosor the king of Babylon, and under the shadow of Balthassar his son, and may serve them many days, and may find favor in their sight.

13. And pray ye for us to the Lord our God: for we have sinned against the Lord our God; and His wrath is not turned away from us even to this day.

14. And read ye this book,[18] which we have sent to you to be read in the temple of the Lord,[19] on feasts and proper days.

15. And ye shall say: To the Lord our God praise,[20] but to us confusion of our face: as it is come to pass at this day to all Juda, and to the inhabitants of Jerusalem.

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[8] It appears that many had gathered together, as five years had elapsed since the destruction of the city.

[9] Nabuchodonosor, according to Grotius.

[10] Grotius understands this of the return of Baruch, bringing with him the sacred vessels.

[11] The gold had been converted to his own purpose by Nabuchodonosor.

[12] They wrote to this effect.

[13] Offerings of flour, oil, and incense. Sept. uses μαννα for מנחה. This, with many Hebraisms, points to a Hebrew original, which is no longer extant.

[14] Since the destruction of the temple, an altar had been erected for the necessary sacrifices.

[15] He is thought to be the same as Evilmerodach. 4 Kings 25 : 27; Jer. 52 : 31.

[16] The captives desired prayers for their rulers, knowing it to be the Divine will that their authority should be respected. Days of heaven is an Oriental phrase for very long life.

[17] Protection in their own country. Ezek. 31 : 6; Dan. 4 : 12, 20.

[18] The five first chapters form the book, for which the preceding verses serve as an introduction.

[19] The place of their assembly: the temple had been destroyed. Grotius remarks, that the custom of reading the letters of the Apostles, and of some bishops in the Christian assemblies, was in imitation of the Jewish usage.

[20] Lit. "Justice." The praise of justice, mercy, and all excellence, is due to God. The same phrase occurs, Dan. 9 : 7. There is a striking resemblance between the whole introduction and parts of the prophet Daniel. See also Nehem. 9 : 32, 33, 34.

16. To our kings, and to our princes, and to our priests, and to our prophets, and to our fathers.

17. We have sinned before the Lord our God,[21] and have not believed Him, nor put our trust in Him:

18. And we were not obedient to Him, and we have not hearkened to the voice of the Lord our God, to walk in His commandments, which He hath given us.

19. From the day that He brought our fathers out of the land of Egypt, even to this day, we were disobedient to the Lord our God: and going astray[22] we turned away from hearing His voice.[23]

20. And many evils have cleaved to us, and the curses[24] which the Lord foretold by Moses His servant: who brought our fathers out of the land of Egypt, to give us a land flowing with milk and honey, as at this day.

21. And we have not hearkened to the voice of the Lord our God according to all the words of the prophets whom He sent to us:

22. And we have gone away every man after the inclinations of his own wicked heart, to serve strange gods, and to do evil in the sight of the Lord our God.

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## CHAPTER II.

A FURTHER CONFESSION OF THE SINS OF THE PEOPLE, AND OF THE JUSTICE OF GOD.

1. WHEREFORE the Lord our God hath made good His word, that he spake to us, and to our judges that have judged Israel, and to our kings, and to our princes, and to all Israel and Juda:

2. That the Lord would bring upon us great evils, *such* as never happened under heaven, as they have come to pass in Jerusalem, according to the things that are written in the law of Moses:

3. That a man should eat the flesh of his own son, and the flesh of his own daughter.[1]

4. And He hath delivered them up to be under the hand of all the

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[21] Three versions of one phrase are here united, as Grotius remarks. "We did not obey Him," expresses the meaning.

[22] ἐσχεδιάζομεν: we acted recklessly.

[23] The humble and sorrowful acknowledgment of our manifold sins is suitable at all times.

[24] Deut. 28 : 15.

[1] Deut. 28 : 53.

kings that are round about us,[2] to be a reproach and desolation[3] among all the peoples among whom the Lord hath scattered us.

5. And we are brought under, and *are* not uppermost:[4] because we have sinned against the Lord our God, by not obeying His voice.

6. To the Lord our God justice:[5] but to us, and to our fathers, confusion of face, as at this day.

7. For the Lord hath pronounced[6] against us all these evils that are come upon us:

8. And we have not entreated the face[7] of the Lord our God, that we might return every one of us from our most wicked ways.

9. And the Lord hath watched over us for evil,[8] and hath brought it upon us: for the Lord is just in all His works which He hath commanded us:

10. And we have not hearkened to His voice, to walk in the commandments of the Lord which He hath set before us.

11. And now,[9] O Lord God of Israel, who hast brought Thy people out of the land of Egypt with a strong hand, and with signs, and with wonders, and with Thy great power, and with a mighty arm, and hast made Thee a name as at this day:[10]

12. We have sinned, we have done wickedly, we have acted unjustly, O Lord our God, against all Thy precepts.[11]

13. Let Thy wrath be turned away from us: for we are left a few among the nations,[12] where Thou hast scattered us.

14. Hear, O Lord, our prayers, and our petitions, and deliver us for Thy own sake: and grant that we may find favor in the sight of them that have led us away;[13]

15. That all the earth may know that Thou art the Lord our God, and that Thy name is called upon Israel, and upon his posterity.[14]

16. Look down upon us, O Lord,[15] from Thy holy house, and incline Thy ear, and hear us.

17. Open Thy eyes,[16] and behold: for the dead[17] that are in hell, whose spirit is taken away from their body, shall not give glory and praise[18] to the Lord:

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[2] Many escaped to the surrounding nations, to whom they became subject.
[3] A subject of amazement.
[4] Deut. 28 : 13.
[5] *Supra* 1 : 15.
[6] Decreed.
[7] Supplicated for pardon.
[8] Jer. 44 : 27; Dan. 9 : 14. The just infliction of punishment is thus signified.
[9] Dan. 9 : 15.
[10] Neh. 9 : 10; Dan. 9 : 15. Cornelius a Lapide so interprets the text.
[11] Dan. 9 : 5.
[12] Is. 24 : 6; Jer. 41 : 2.
[13] Ps. 105 : 46.
[14] Dan. 9 : 19.
[15] Deut. 26 : 15; Is. 63 : 15.
[16] Is. 37 : 17; 64 : 9.
[17] Ps. 113 : 17.
[18] Lit. "Justice."

18. But the soul that is sorrowful for the greatness[19] of the evil, and goeth bowed down, and feeble, and the eyes that fail, and the hungry soul[20] giveth glory and praise to Thee the Lord.

19. For it is not for the just works[21] of our fathers[22] that we pour out our prayers, and beg mercy in Thy sight, O Lord our God:

20. But because Thou hast sent out Thy wrath, and Thy indignation upon us, as Thou hast spoken by Thy servants, the prophets, saying:

21. Thus saith the Lord: Bow down your shoulder, and your neck, and serve the king of Babylon: and ye shall remain in the land which I have given to your fathers.

22. But if ye will not hearken to the voice of the Lord your God, to serve the king of Babylon: I will cause you to depart out of the cities of Juda, and from Jerusalem,

23. And I will take away from you the voice of mirth, and the voice of joy, and the voice of the bridegroom, and the voice of the bride, and all the land shall be without any footstep of inhabitants;[23]

24. And they hearkened not to Thy voice, to serve the king of Babylon: and Thou hast made good Thy words, which Thou spakest by Thy servants, the prophets, that the bones of our kings and the bones of our fathers should be removed out of their place:[24]

25. And behold, they are cast out to the heat of the sun, and to the frost of the night: and they have died in grievous pains, by famine, and by the sword, and in banishment.[25]

26. And Thou hast made the temple, in which Thy name was called upon, as it is at this day, for the iniquity of the house of Israel, and of the house of Juda.

27. And Thou hast dealt with us, O Lord our God, according to all Thy goodness, and according to all that great mercy of Thine:

28. As Thou spakest by Thy servant Moses, in the day when Thou didst command him to write Thy law before the children of Israel,

29. Saying: If ye will not hear My voice, this great multitude shall be reduced to a very small number among the nations, where I will scatter them:[26]

30. For I know that the people will not hear Me, for they are a

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[19] The text says simply "the greatness:" *of her offences* is understood. As, however, the neuter gender follows, with a description of the body bowed down, τὸ σῶμα seems to be wanting. Job 22 : 29.

[20] The penitent who fasts. Ps. 106 : 5. Grotius so understands the text.

[21] Dan. 9 : 18.

[22] The Greek adds: "and of our kings."

[23] Jer. 7 : 34; 16 : 9; 25 : 10.

[24] Jer. 8 : 1, 2.

[25] P. "Pestilence."

[26] Lev. 26 : 14; Deut. 28 : 15.

people of a stiff neck: but they will turn to their heart[27] in the land of their captivity:

31. And they shall know that I am the Lord their God: and I will give them a heart, and they shall understand, ears, and they shall hear.

32. And they will praise Me in the land of their captivity, and will be mindful of My name.

33. And they will turn away themselves from their stiff neck, and from their wicked deeds: for they shall remember the way of their fathers that sinned against Me.

34. And I will bring them back again into the land which I promised with an oath to their fathers, Abraham, Isaac, and Jacob; and they shall be masters thereof: and I will multiply them, and they shall not be diminished.[28]

35. And I will make with them another[29] covenant everlasting, to be their God, and they shall be My people:[30] and I will no more remove My people, the children of Israel, out of the land that I have given them.

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## CHAPTER III.

THEY PRAY FOR MERCY, ACKNOWLEDGING THAT THEY ARE JUSTLY PUNISHED FOR FORSAKING TRUE WISDOM. A PROPHECY OF CHRIST.

1. And now, O Lord Almighty, the God of Israel, the soul in anguish, and the troubled spirit crieth to thee:

2. Hear, O Lord, and have mercy, for Thou art a merciful God, and have pity on us: for we have sinned before Thee.

3. For Thou remainest forever, and shall we perish everlastingly?

4. O Lord Almighty, the God of Israel, hear now the prayer of the dead of Israel,[1] and of their children, that have sinned before Thee, and have not hearkened to the voice of the Lord their God, wherefore evils have cleaved fast to us.

5. Remember not the iniquities of our fathers, but think upon Thy hand,[2] and upon Thy name at this time:

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[27] Bring it to mind.

[28] Jer. 29 : 6.

[29] "Another," is not in the text.

[30] This is verified only in the Christian Church. Jer. 31 : 32.

[1] The wretchedness of the exiles makes them as dead, being cut off from their brethren. See v. 11.

[2] Thy power,—what it becomes Thee to do.

6. For Thou art the Lord our God, and we will praise Thee, O Lord:

7. Because for this end Thou hast put Thy fear in our hearts, to the intent that we should call upon Thy name, and praise Thee in our captivity; for we are converted from the iniquity of our fathers, who sinned before Thee.

8. And behold, we are at this day in our captivity, whereby Thou hast scattered us to be a reproach, and a curse, and an offence,[3] according to all the iniquities of our fathers, who departed from Thee, O Lord our God.

9. Hear, O Israel,[4] the commandments of life: give ear, that thou mayst learn wisdom.

10. How happeneth it, O Israel, that thou art in thy enemies' land?

11. Thou art grown old in a strange country; thou art defiled with the dead:[5] thou art counted with them that go down into hell.[6]

12. Thou hast forsaken the fountain of wisdom:[7]

13. For if thou hadst walked in the way of God, thou hadst surely dwelt in peace forever.[8]

14. Learn where is wisdom, where is strength, where is understanding: that thou mayst know also where is length of days and life, where is the light of the eyes,[9] and peace.

15. Who hath found out her place? and who hath gone into her treasures?

16. Where are the princes of the nations;[10] and they that rule over the beasts that are upon the earth?[11]

17. That take their diversion with the birds of the air,[12]

18. That hoard up silver and gold, wherein men trust, and there is no end of their getting? who work in silver and are careful, and their works are unsearchable?[13]

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[3] Sept. εἰς ὀφλήσιν: *indebtedness.* Deut. 28 : 44. It may mean that they were burdened with debts, in consequence of their distress. P. "To be subject to payments."

[4] To prayer succeeds a moving address to the captive people.

[5] Intercourse with the heathen was an occasion of legal defilement in various ways. They were forced to bury their dead. The Israelites themselves were as dead men, on account of their abject state: they were counted as dead, having no civil rights.

[6] Ps. 27 : 1. [7] Jer. 2 : 13.

[8] This verse and the following breathe the spirit of the New dispensation.

[9] By what means we can be guided safely. Prosperity is represented as a brilliant light.

[10] Failing to cherish wisdom, their end is inglorious.

[11] Kings were often celebrated as great hunters and fowlers, and had vast studs of horses and herds of cattle.

[12] Fowling.

[13] Those who coin money with great eagerness, and in such quantity that the amount cannot be known, or calculated. Grotius understands it, that no advantage accrues to them from their labors, since their treasures are often seized by enemies.

19. They are cut off, and are gone down to hell:[14] and others are risen up in their place.

20. Young men[15] have seen the light, and dwelt upon the earth: but the way of knowledge they know not,

21. Nor do they understand the paths thereof; neither do their children receive it: it is far from their face:

22. It hath not been heard of in the land of Canaan, neither hath it been seen in Theman.[16]

23. The children of Agar[17] also, that search after the wisdom that is of the earth, the merchants of Merrha, and of Theman,[18] and the tellers of fables, and searchers of prudence and understanding:[19] but the way of wisdom they know not; neither do they remember her paths.

24. O Israel, how great is the house of God, and how vast is the place of His possession![20]

25. It is great, and hath no end: high and immense.

26. There[21] were the giants, those renowned men that were from the beginning, of great stature, expert in war.

27. The Lord chose not them, neither did they find the way of knowledge: therefore did they perish.[22]

28. And because they had not wisdom, they perished through their folly.

29. Who hath gone up into heaven, and taken her, and brought her down from the clouds?[23]

30. Who hath passed over the sea,[24] and found her, and brought her preferably to chosen gold?

31. There is none that is able to know her ways, nor that can search out her paths:[25]

32. But He that knoweth all things, knoweth her, and hath found her out with His understanding: He that prepared the earth for evermore,[26] and filled it with cattle and four-footed beasts:

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[14] The region of death.

[15] Princes succeeding others who had been dethroned, prospered for a time.

[16] The chief city of Idumea, famous for wise men.

[17] Ismaelites.

[18] Grotius thinks that the same city is mentioned twice, on account of the great number of its wise men and merchants.

[19] They professed to study wisdom, and to instruct by means of axioms, proverbs, and tales.

[20] The universe is His dwelling.

[21] In the ancient world. Gen. 6 : 3.

[22] In the deluge.

[23] Deut. 30 : 12.

[24] Sept. "Who shall descend into the abyss?" St. Paul has the same question. Rom. 10 : 7.

[25] Rom. 11 : 33.

[26] εἰς τὸν αἰῶνα χρόνον.

33. He that sendeth forth light, and it goeth :[27] and calleth it, and it obeyeth Him with trembling.

34. And the stars give light in their watches,[28] and rejoice :

35. They were called, and they said : Here we are : and with cheerfulness they shine forth to Him that made them.

36. This is our God : and there shall no other be accounted of in comparison of Him.

37. He found out all the way of knowledge, and gave it to Jacob, His servant, and to Israel, His beloved.[29]

38. Afterwards He was seen upon earth, and He conversed with men.[30]

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## CHAPTER IV.

THE PROPHET EXHORTS TO THE KEEPING OF THE LAW OF WISDOM : AND ENCOURAGES THE PEOPLE TO BE PATIENT, AND TO HOPE FOR THEIR DELIVERANCE.

1. THIS is the book of the commandments of God,[1] and the law that is forever : all they that keep it shall come to life : but they that forsake it, to death.[2]

2. Return, O Jacob, and take hold of it : walk in the way by its brightness, in the presence of the light thereof.

3. Give not thy honor to another, nor thy dignity to a strange nation.

4. We are happy, O Israel : because the things that are pleasing to God are made known to us.[3]

5. Be of good comfort, O people of God, the memorial[4] of Israel :

6. Ye have been sold[5] to the Gentiles, not for your destruction : but because ye provoked God to wrath, ye are delivered to your adversaries.

7. For ye have provoked Him who made you, the eternal God, offering sacrifices to devils, and not to God.[6]

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[27] Job 36 : 30.
[28] Eccl. 43 : 12.
[29] Ps. 147 : 19.
[30] This plainly regards the mystery of the Incarnation.
[1] The commandments are not here given in detail, but their observance is inculcated.
[2] To perdition.
[3] Deut. 4 : 7 ; Ps. 147 : 20.
[4] Who in exile perpetuate the memory of the people of God.
[5] Delivered over. Isai. 50 : 1 ; 52 : 3.
[6] 1 Cor. 10 : 20.

8. For ye have forgotten God, who brought you up, and ye have grieved Jerusalem, that nursed you.[7]

9. For she saw the wrath of God coming upon you, and she said: Give ear, all ye that dwell near Sion,[8] for God hath brought upon me great mourning:

10. For I have seen the captivity of my people, of my sons and my daughters, which the Eternal hath brought upon them.

11. For I nourished them with joy: but I sent them away with weeping and mourning.

12. Let no man rejoice over me a widow, and desolate: I am forsaken of many[9] for the sins of my children, because they departed from the law of God.

13. And they have not known His precepts, nor walked by the ways of God's commandments; neither have they entered by the paths of His truth and justice.

14. Let them that dwell about Sion come, and remember the captivity of my sons and daughters, which the Eternal hath brought upon them.

15. For He hath brought upon them a nation from afar, a wicked nation,[10] and of a strange tongue:[11]

16. Who neither reverence the aged, nor pity children,[12] and they have carried away the beloved of the widow,[13] and have left *me* all alone without children.

17. As for me, what help can I give you?[14]

18. But He that brought upon you the evils, He will deliver you out of the hands of your enemies.

19. Go your way, my children, go your way: for I am left alone.

20. I have put off the robe of peace,[15] and have put upon me the sackcloth of supplication: and I will cry to the most High in my days.

21. Be of good comfort, my children: cry to the Lord, and He will deliver you out of the hand of the princes your enemies.

22. For my hope is in the Eternal that He will save you: and joy is come upon me from the Holy One, because of the mercy which shall come to you from our everlasting Savior.[16]

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[7] Jerusalem is here represented as a mother admonishing her delinquent children.

[8] Cities around it.

[9] The multitude that surrounded me has disappeared.

[10] Deut. 28 : 50.

[11] Is. 28 : 11.

[12] Lam. 4 : 16; 5 : 12; Ezek. 9 : 6.

[13] Her children. Jer. 15 : 8.

[14] Grotius observes that this sentence is very affecting, and sufficient in itself to warrant the preservation of the whole book.

[15] The elegant garment indicative of prosperity.

[16] The Holy One is the everlasting Savior.

23. For I sent you forth with mourning and weeping: but the Lord will bring you back to me with joy and gladness forever.

24. For as the neighbors of Sion have now seen your captivity from God:[17] so shall they also shortly see your salvation from God, which shall come upon you with great honor, and everlasting glory.

25. My children, suffer patiently the wrath that is come upon you; for thy enemy hath persecuted thee: but thou shalt quickly see his destruction:[18] and thou shalt get up upon his neck.[19]

26. My delicate ones have walked rough ways; for they were taken away as a flock made a prey by the enemies.

27. Be of good comfort, my children, and cry to the Lord: for ye shall be remembered by him that hath led you away.[20]

28. For as it was your mind to go astray from God, so when ye return again, ye shall seek Him ten times as much.[21]

29. For He that hath brought evils upon you, shall bring you everlasting joy again with your salvation.

30. Be of good heart, O Jerusalem: for He that named thee[22] exhorteth thee.

31. The wicked that have afflicted thee, shall perish: and they that have rejoiced at thy ruin, shall be punished;

32. The cities which thy children have served,[23] shall be punished; and she that received thy sons.[24]

33. For as she rejoiced at thy ruin, and was glad of thy fall, so shall she be grieved for her own desolation.

34. And the joy of her multitude[25] shall be cut off; and her gladness[26] shall be turned to mourning.

35. For fire[27] shall come upon her from the Eternal, long to endure: and she shall be inhabited by devils for a great time.[28]

36. Look about thee, O Jerusalem,[29] towards the east, and behold the joy that cometh to thee from God.

37. For behold, thy children come, whom thou sentest away scat-

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[17] Decreed by Him.

[18] By Cyrus.

[19] As a conqueror he plants his foot on the neck of his enemy. The change from the plural number to the singular is customary with the Hebrew writers.

[20] God moved the heart of the prince to pity. God Himself may be said to have led them away, inasmuch as He directs and controls all things by His providence.

[21] With intense ardor. Rom. 6 : 19.

[22] That styled thee a city of peace.

[23] As bondmen.

[24] Babylon, that received them as captives.

[25] Her numerous people. P. "Her great multitude."

[26] Boasting.

[27] Wrath,—vengeance. Deut. 4 : 24.

[28] The phrase resembles the Greek version of Is. 13 : 21. A place utterly desolate is thus represented.

[29] *Infra* 5 : 5.

tered: they come gathered together from the east even to the west, at the word of the Holy One, rejoicing for the honor of God.

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## CHAPTER V.

JERUSALEM IS INVITED TO REJOICE AND BEHOLD THE RETURN OF HER CHILDREN OUT OF THEIR CAPTIVITY.

1. PUT off, O Jerusalem, the garment of thy mourning and affliction: and put on the beauty, and honor[1] of that everlasting glory which thou hast from God.

2. God will clothe thee with the double garment[2] of justice, and will set on thy head a crown of everlasting honor.[3]

3. For God will show His brightness in thee, to every one under heaven.

4. For thy name shall be named to thee by God forever: the peace of justice, and honor of piety.[4]

5. Arise, O Jerusalem, and stand on high: and look about towards the east,[5] and behold thy children gathered together from the rising to the setting sun, by the word of the Holy One, rejoicing in the remembrance of God.

6. For they went out from thee on foot, led by the enemies: but the Lord will bring them to thee exalted with honor as children of the kingdom.

7. For God hath appointed to bring down every high mountain, and the everlasting rocks, and to fill up the valleys to make them even with the ground: that Israel may walk diligently to the honor of God.

8. Moreover the woods and every sweet smelling tree have overshadowed Israel by the commandment of God.

9. For God will bring Israel with joy in the light of His majesty, with mercy and justice, that cometh from Him.

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[1] Splendid garments.

[2] Lined as a rich robe. Job 29 : 14.

[3] Unsullied fame shall be as a crown.

[4] Peace following the practice of virtue, honor rewarding piety.

[5] *Supra* 4 : 36.

# CHAPTER VI.

THE EPISTLE OF JEREMIAH TO THE CAPTIVES, AS A PRESERVATIVE AGAINST IDOLATRY.

A Copy of the epistle that Jeremiah sent to them that were to be led away captives into Babylon, by the king of Babylon, to declare to them according to what was commanded him by God.

1. [1] For the sins that ye have committed before God, ye shall be carried away captives into Babylon by Nabuchodonosor[2] the king of Babylon.

2. And when ye are come into Babylon, ye shall be there many years,[3] and for a long time, even to seven generations:[4] and after that I will bring you away from thence with peace.

3. But now, ye shall see in Babylon gods of gold, and of silver, and of stone, and of wood borne upon shoulders, causing fear[5] to the Gentiles.

4. Beware therefore that ye imitate not the doings of others, and be afraid, and the fear of them seize on you.

5. But when ye see the multitude behind and before, adoring them, say ye in your hearts: Thou oughtest to be adored, O Lord.

6. For My angel[6] is with you: and I Myself will demand an account of your souls.

7. For their[7] tongue that is polished by the craftsman, and themselves overlaid with gold and silver, are false things; and they cannot speak.

8. And as if it were for a maiden that loveth to go gay: so do they take gold, and make them up.

9. Their gods have golden crowns upon their heads: whereof the priests secretly convey away from them gold, and silver, and spend it on themselves.

10. Yea and they give thereof to prostitutes, and they dress out harlots: and again, when they receive it of the harlots, they adorn their gods.

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[1] They were led to Reblatha, before their deportation. 4 Kings 25 : 20.
[2] Jer. 25 : 9.
[3] Isaiah 44 : 10.
[4] Seventy years. Grotius conjectures that it was originally seven decades.
[5] Fear was the chief source of superstition. Love of the Deity was unknown to the heathen.
[6] St. Michael, defender of the Hebrew nation. Dan. 10 : 13, 21; 12 : 1.
[7] The idols.

11. And these gods cannot defend themselves from the rust and the moth.

12. But when they have covered them with a purple garment, they wipe their face because of the dust of the house, which is very much among them.

13. This one[8] holdeth a sceptre as a man, as a judge of the country, but cannot put to death one that offendeth him.

14. And this one hath in his hand a sword, or an axe, but cannot save himself from war, or from robbers; whereby be it known to you, that they are not gods.

15. Therefore fear them not. For as a vessel that a man uses when it is broken, becometh useless, even so are their gods:

16. When they are placed in the house, their eyes are full of dust from the feet of them that go in.

17. And as the gates are made sure on every side upon one that hath offended the king, or like a dead man carried to the grave:[9] so do the priests secure the doors with bars and locks, lest they be stripped by thieves.

18. They light candles to them,[10] in great number, of which they cannot see one: but they are like beams in the house.

19. And they say that the creeping things which are of the earth, gnaw their hearts[11] while they eat them and their garments, and they feel it not.

20. Their faces are black with the smoke that is in the house.

21. Owls, and swallows, and other birds fly upon their bodies, and upon their heads; and cats in like manner.

22. Whereby ye may know that they are not gods: therefore fear them not.

23. The gold also which they have, is for show; but except a man wipe off the rust, they will not shine: for neither when they were molten, did they feel it.

24. Men buy them at a high price, whereas there is no breath in them.

25. And not having the use of feet, they are carried upon the shoulders, declaring to men how vile they are. Confounded be they also that worship them.

26. Therefore if they fall to the ground, they rise not up again of

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[8] A statue.

[9] Lit. "As one to be led to death." The text has not a second comparison.

[10] The idols.

[11] The inner parts of the idol.

themselves; nor if a man set them upright, will they stand by themselves, but gifts are set before them, as to the dead.[12]

27. The things that are sacrificed to them, their priests sell and abuse;[13] in like manner also their wives take part of them, but give nothing of it either to the sick, or to the poor.

28. The child-bearing and menstruous women touch their sacrifices: knowing therefore by these things that they are not gods, fear them not.

29. For how can they be called gods? because women set offerings before gods of silver, and of gold, and of wood:

30. And priests sit in their temples, having their garments rent, and their heads and beards shaven, and nothing upon their heads.

31. And they roar and cry before their gods, as men do at a feast when one is dead.[14]

32. The priests take away their[15] garments, and clothe their wives and their children.

33. And whether it be evil that one doeth unto them, or good, they are not able to recompense it: neither can they set up a king, nor put him down:

34. In like manner they can neither give riches, nor requite evil. If a man make a vow to them, and perform it not: they cannot require it.

35. They cannot deliver a man from death, nor save the weak from the mighty.

36. They cannot restore the blind man to his sight, nor deliver a man from distress.

37. They shall not pity the widow, nor do good to the fatherless.

38. Their gods of wood, and stone, and of gold, and of silver, are like the stones that are hewn out of the mountains: and they that worship them shall be confounded.

39. How then is it to be supposed, or to be said, that they are gods?

40. Even the Chaldeans themselves dishonor them: who when they hear of one dumb that cannot speak, they present him to Bel, entreating him, that he may speak.

41. As though they that have no motion themselves could be sensible: and they, when they shall perceive this, will leave them: for their gods themselves have no sense.

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[12] It was customary to place meat and drink on the tombs. The same usage prevailed in regard to idols.

[13] For bad purposes.

[14] The supper made on occasion of a death.

[15] Of the idols.

42. The women also with cords about them,[16] sit in the ways burning olive-stones.[17]

43. And when any one of them, drawn away by some passenger, lieth with him, she upbraideth her neighbor, that she was not thought as worthy as herself, nor her cord broken.

44. But all things that are done about them are false: how is it then to be thought, or to be said, that they are gods?

45. And they are made by workmen, and by goldsmiths. They shall be nothing else but what the priests[18] will have them to be.

46. For the artificers themselves that make them are of no long continuance. Can those things then that are made by them be gods?

47. But they have left false things and reproach[19] to them that come after.

48. For when war cometh upon them, or evils, the priests consult among themselves where they may hide themselves with them.

49. How then can they be thought to be gods, that can neither deliver themselves from war, nor save themselves from evils?

50. For seeing they are but of wood, and laid over with gold and with silver, it shall be known hereafter that they are false things, by all nations and kings: and it shall be manifest that they are no gods, but the work of men's hands, and that there is no work of God[20] in them.

51. Whence therefore is it known[21] that they are no gods,[22] but the work of men's hands, and no work of God is in them?

52. They cannot set up a king over the land, nor give rain to men.

53. They determine no causes, nor deliver countries from oppression: because they can do nothing, and are as daws[23] between heaven and earth.

54. For when fire shall fall upon the house of gods of wood, and of silver, and of gold, their priests indeed will flee away, and be saved: but they themselves shall be burnt in the midst, like beams.

55. And they cannot withstand a king and war. How then can it be supposed or admitted that they are gods?

56. Neither are these gods of wood, and of stone, laid over with

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[16] In token of vows made, which, like bonds, held them fast.

[17] A superstitious practice in honor of idols is alluded to. Grotius thinks that what is translated "burning olive-stones," means an obscene mode of burning incense. P. "Burn bran for perfume."

[18] G. οἱ τεχνῖται, "the artificers."

[19] The artificers have left after them idols falsely called gods, and ignominy, the shame of a foolish superstition.

[20] No Divine power in them.

[21] "Who then does not know?" Alex. MSS.

[22] The rest of this verse is not in the Greek.

[23] Powerless.

gold and with silver, able to deliver themselves from thieves or robbers: who being stronger than they,

57. Shall take from them the gold, and silver, and the raiment wherewith they are clothed, and shall go their way: neither shall they[24] help themselves.

58. Therefore it is better to be a king that showeth his power; or else a profitable vessel in the house with which the owner thereof will be well satisfied; or a door in the house, to keep things safe that are therein, than such false gods.

59. The sun, and the moon, and the stars being bright, and sent forth for profitable uses, are obedient.[25]

60. In like manner, the lightning, when it breaketh forth, is easy to be seen:[26] and after the same manner the wind bloweth in every country.

61. And the clouds, when God commandeth them to go over the whole world, do that which is commanded them.

62. The fire also being sent from above to consume mountains and woods, doeth as it is commanded. But these,[27] neither in show nor in power, are like to any one of them.

63. Wherefore it is neither to be thought, nor to be said, that they are gods: since they are neither able to judge causes, nor to do any good to men.

64. Knowing, therefore, that they are not gods, fear them not.

65. For neither can they curse kings, nor bless them.

66. Neither do they show signs in the heaven to the nations, nor shine as the sun, nor give light as the moon.

67. Beasts are better than they, which can fly under a covert, and help themselves.

68. Therefore there is no manner of appearance that they are gods: so fear them not.

69. For as a scarecrow, in a garden of cucumbers, keepeth nothing; so are their gods of wood, and of silver, and overlaid with gold.

70. They are no better than a white thorn in a garden, upon which every bird sitteth. In like manner also their gods of wood, and overlaid with gold, and with silver, are like to a dead body cast forth in the dark.

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[24] The idols.

[25] To the Creator.

[26] ἐυσπτος. Grotius conjectures that it should be: ἐυπειθης: obedient.

[27] The idols.

71. By the purple also and the scarlet which are moth-eaten upon them, ye shall know that they are not gods. And they themselves at last are consumed, and shall be a reproach in the country.

72. Better therefore is the just man that hath no idols: for he shall be far from reproach.

# EZEKIEL.

# INTRODUCTION.

Ezekiel, who is numbered third among the greater prophets, was of the priestly race, and one of the captives who were led to Babylon with Jechoniah, also called Joachin, king of Juda. His first vision is dated from the fifth year of this migration, and one of his last prophecies bears date in the twenty-seventh year. At the very opening of the book he mentions the thirtieth year, which some understand of the time which had elapsed from the foundation of the Babylonian monarchy by Nabopolassar, father of Nabuchodonosor. It is believed to be the year 595 before the Christian era. At the same time Jeremiah prophesied in Judea, who, however, closed his career nearly fifteen years before the death of Ezekiel. Eusebius and St. Jerome were of opinion that the writings of these two prophets were communicated in their lifetime for the mutual edification of the exiles, and of those who had remained in their own country. The principal object of the predictions of Ezekiel was to arouse the people of Juda to a sense of their prevarications, by announcing the impending vengeance to be taken by Nabuchodonosor, and to moderate their affliction, by pointing to the restoration of their fallen state. He uttered various prophecies regarding the nations bordering on Palestine, with a view to make them sensible of the Divine justice, and to excite them to worship the true God. The mysterious visions which he describes are directed to communicate striking impressions of the nature and judgments of God, and the extraordinary actions which he is directed to perform are replete with signification. Under the image of two women are represented the prevarications of the two kingdoms of Juda and Samaria, on which the Divine judgments are to fall. The return of the people from captivity, and their restoration to a prosperous condition, are presented under the figure of dry bones scattered on a vast plain, which suddenly move, connect together, and

appear clothed with flesh, and full of vital energy. The plan, description, and measurement of the temple, as given in vision by an angel, correspond in the main with the details given of the temple of Solomon, 3 Kings 6 : 29, 36 ; 2 Paral. 4 : 9, but seem chiefly directed to elevate the mind to the contemplation of the heavenly tabernacle, not made with hands.

# THE PROPHECY OF EZEKIEL.

## CHAPTER I.

THE TIME OF EZEKIEL'S PROPHECY: HE SEES A GLORIOUS VISION.

1. Now[1] it came to pass in the thirtieth year,[2] in the fourth[3] *month*, on the fifth *day* of the month, when I was in the midst of the captives by the river Chobar,[4] the heavens were opened, and I saw visions of God.[5]

2. On the fifth day of the month, the same was the fifth year of the captivity of king Joachin,

3. The word of the Lord came to Ezekiel, the priest, the son of Buzi, in the land of the Chaldeans, by the river Chobar:[6] and the hand[7] of the Lord was there upon him.

4. And I saw, and behold, a whirlwind came out of the north:[8]

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[1] Lit. "And." P. "Now." The conjunction appears to be used by a Hebrew idiom. See Ruth 1 : 1.

[2] The epoch not being designated, must have been well known in the place where the prophet wrote. It is thought to commence with the reign of Nabopolassar, the father of Nabuchodonosor. St. Jerome takes it to be the thirtieth year of the life of Ezekiel.

[3] St. Jerome understands it of the civil year, which began in September, and places it in January. R. insists that the sacred year, beginning at the vernal equinox, is meant. Part of June and July corresponds to the fourth month.

[4] *Infra* 3 : 23; 10 : 20; 43 : 3. Calmet takes this to be Chaboras (Chebar), which empties into the Euphrates, a little above Thapsacus.

[5] Divine visions. The manifestations made to him were like scenes in the heavens presented to his view.

[6] 4 Kings 24 : 14.

[7] The power and influence of the Lord. 2 Kings 3 : 15.

[8] St. Jerome remarks: "They who read here the wind and tempest, understand by it, that the anger and wrath of God come from the north,—that is, from Nabuchodonosor; and that Jerusalem shall be taken in six years after this vision. For the vision was had in the fifth year since the migration of king Joachin, which was also the fifth of the reign of Sedekiah, in Jerusalem, who, after six years more, namely, in the eleventh year of his reign, was led captive to Babylon. A revelation then is made to those who dwell near the river Chebar, and who had spontaneously submitted to the king, that they had done well in obeying the Divine decree, since the province of Judea, and the city of Jerusalem, would soon be taken. The great cloud spoken of, implies that destructive showers and rains should fall on Judea

and a great cloud, and a fire infolding[9] *it*, and brightness was about it: and out of the midst thereof, that is, out of the midst of the fire,[10] as it were the resemblance of amber:[11]

5. And in the midst thereof[12] the likeness of four living creatures:[13] and this was their appearance: they had the likeness of a man.

6. Every one had four faces, and every one four wings.

7. Their feet were straight feet;[14] and the sole of their foot was like the sole of a calf's foot: and they sparkled like the appearance of glowing brass.

8. And *they had* the hands of a man under their wings on *their* four sides: and they had faces and wings on the four sides.

9. And the wings of one were joined to the wings of another, they turned not when they went: but every one went straight forward.

10. And as for the likeness of their faces: there was the face of a man, and the face of a lion on the right side of all the four; and the face of an ox on the left side of all the four; and the face of an eagle over all the four.[15]

11. And their faces[16] and their wings were stretched upward: two wings of every one were joined, and two covered their bodies:

12. And every one of them went straight forward: whither the impulse of the spirit[17] was to go, thither they went: and they turned not when they went.

13. And as for the likeness of the living creatures, their appearance was like that of burning coals of fire, and like the appearance of lamps. This was the vision running to and fro in the midst of the living creatures, a bright fire, and lightning going forth from the fire.

14. And the living creatures ran and returned like flashes of lightning.

15. Now as I beheld the living creatures, there appeared upon the earth by the living creatures one wheel with four faces.

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The fire infolding itself, points out the torments and calamities of the captivity, which are to come, and the brightness all around signifies the manifest judgments of God."

[9] The flames returning on themselves, and forming fiery volumes. See the same term, Exod. 9 : 24.

[10] "Had not the Scripture added: 'from the midst of the fire,' we might, from the ambiguity of the word, have been led into error, and have supposed that the appearance or vision of amber was in the midst of the wind, or spirit." St. Jerome.

[11] Some take it to mean golden ore.

[12] Of the fire.

[13] The shape, or form, was of a living creature of a fourfold kind. They were cherubs. *Infra* 10 : 20.

[14] Not having a flexure at the knee, or a flat sole, like the human foot.

[15] It was customary with the Oriental writers to use symbolic figures, with a view to convey instruction. In the cherubs were combined the forms of various animals. The lion, king of beasts, the eagle of birds, with the ox and man, the noblest animal, were represented. In the vision of Ezekiel these images were united in each cherub; whilst in the vision presented to St. John, they were separate. Apoc. 47. The human face and form prevailed.

[16] Jarchi observes that the accent in the text refers this to what precedes. Such were their faces.

[17] It seems here to mean the vital principle of the mysterious animal.

16. And the appearance of the wheels, and the work of them, was like the appearance of the sea:[18] and the four had all one likeness: and their appearance and their work *was* as it were a wheel in the midst of a wheel.

17. When they went, they went by their four parts,[19] and they turned not when they went.

18. The wheels[20] had also a size, and a height, and a dreadful appearance: and the whole body[21] was full of eyes round about all the four.

19. And when the living creatures went, the wheels also went together by them: and when the living creatures were lifted up from the earth, the wheels also were lifted up with them.

20. Whithersoever the spirit went, thither as the spirit went the wheels also were lifted withal, and followed it: for the spirit of life was in the wheels.

21. When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels also were lifted up together, and followed them: for the spirit of life[22] was in the wheels.

22. And over the heads of the living creatures was the likeness of the firmament, as the appearance of crystal terrible[23] to behold, and stretched out over their heads above.

23. And under the firmament were their wings straight the one toward the other: every one with two wings covered his body; and the other[24] was covered in like manner.

24. And I heard the noise of their wings, like the noise of many waters, as it were the voice of the Most High God: when they walked, it was like the voice of a multitude, like the noise of an army: and when they stood, their wings were let down.

25. For when a voice came from above the firmament, that was over their heads, they stood, and let down their wings.[25]

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[18] Azure color. P. "Color of a beryl." L. "Chrysolite." *Infra* 10 : 9.

[19] It was not necessary to turn them, in order to change the course, they being capable of moving in any direction.

[20] P. "As for their rings, they were so high that they were dreadful." L. "They excited fear."

[21] P. "Their rings." *Infra* 10 : 12.

[22] P. "Of the living creatures." The wheels seemed animated, and moved in harmony with the cherubs above them, that supported the Divine throne.

[23] From its great purity. Apoc. 4 : 6.

[24] H. P. "Every one had two, which covered on this side, and every one had two, which covered on that side, their bodies." V. abridges.

[25] St. Jerome writes: "When the animals stood, their wings were let down: for they could not bear the voice of Almighty God resounding in the heavens, but they stood, and were amazed, and they showed by their silence the power of God, who sat above the firmament. This had the appearance of crystal to those who were below; it appeared like sapphire to those who were above."

26. And above the firmament, that was over their heads, was the likeness of a throne, as the appearance of the sapphire-stone: and upon the likeness of the throne was a likeness as of the appearance of a man upon it.

27. And I saw as it were the resemblance of amber, as the appearance of fire within it round about: from his loins and upward, and from his loins downward, I saw as it were the resemblance of fire shining round about,

28. As the appearance of the rainbow when it is in a cloud on a rainy day; this was the appearance of the brightness round about.

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## CHAPTER II.

### THE PROPHET RECEIVES HIS COMMISSION.

1. THIS was the vision of the likeness of the glory of the Lord. And I saw, and I fell upon my face; and I heard the voice of one that spake.[1] And he said to me: Son of man,[2] stand upon thy feet, and I will speak to thee:

2. And the spirit[3] entered into me after He spake to me, and He set me upon my feet: and I heard Him speaking to me,

3. And saying: Son of man, I send thee to the children of Israel, to rebellious peoples,[4] that have revolted from Me: they and their fathers have transgressed My covenant[5] even unto this day.

4. And they to whom I send thee are children of a hard face,[6] and of an obstinate heart; and thou shalt say to them: Thus saith the Lord God:

5. If so be they at least will hear, and if so be they will forbear,[7]

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[1] The preceding sentences are attached to the former chapter in the text.

[2] This was a customary mode of styling man among the Syrians. It is found chiefly in Ezekiel, Daniel, and Zachariah. Our Lord Jesus Christ appropriated it to Himself.

[3] A new degree of life and strength, with interior light: "Without the aid of God, and the coming of the Holy Spirit, he could not stand: wherefore He enters into him, or takes him up, and raises him, that he may walk with a firm step." St. Jerome.

[4] גוים. This usually designates the heathen, but is here applied to the Israelites, on account of their prevarications. The plural number may regard the two great divisions of the nation, or the various tribes.

[5] This translation is free, the covenant not being mentioned in the text, which has simply: בי: "against me." It is not in Sept.

[6] Shameless, bold.

[7] This implies a refusal to hear. The same phrase occurs *Infra* v. 7.

for they are a provoking[8] house: and they shall know that there hath been a prophet in the midst of them.

6. And thou, O son of man, fear them not, neither be thou afraid of their words: for thou art among unbelievers and destroyers,[9] and thou dwellest with scorpions. Fear not their words; neither be thou dismayed at their looks: for they are a provoking house.

7. And thou shalt speak My words to them, if perhaps they will hear and forbear; for they provoke Me to anger.

8. But thou, O son of man, hear all that I say to thee: and do not thou provoke Me, as that house provoketh Me:[10] open thy mouth, and eat what I give thee.[11]

9. And I looked, and behold, a hand[12] was sent to me, wherein was a book rolled up:[13] and He spread it before me, and it was written within and without:[14] and there were written in it lamentations,[15] and canticles, and woe.

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## CHAPTER III.

THE PROPHET EATS THE BOOK, AND RECEIVES FURTHER INSTRUCTIONS; THE OFFICE OF A WATCHMAN.

1. And He said to me: Son of man, eat all that thou shalt find: eat this roll,[1] and go speak to the children[2] of Israel.

2. And I opened my mouth; and He caused me to eat that roll.

3. And He said to Me: Son of man, thy stomach shall eat, and thy bowels shall be filled with this roll, which I give thee. And I did eat it: and it was sweet as honey in my mouth.[3]

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[8] מרי. παραπικράινων. V. *exasperans*. P. L. "Rebellious."

[9] P. "Though briers and thorns be with thee." R. avows that interpreters generally understand, by the Hebrew noun used in the first place, rebellious and refractory persons. The second term, according to many, means a large kind of thorn (*Infra* 28 : 14), by which those who resist correction are understood.

[10] "The meaning is," says St. Jerome, "you should not imitate those to whom you are sent to correct them, lest being guilty of the same sin, you incur the same penalty."

[11] This is a figurative manner of enjoining on him to receive the Divine communication, which he is afterwards to impart to others. *Infra* 12 : 1.

[12] No form was visible, but a hand.

[13] After the ancient manner of writing on parchment, or other material, which was afterwards rolled up.

[14] Apoc. 5 : 1. It was usual to write only on one side, unless in very long works, when writing materials were scarce. The writing on both sides indicates that the matters treated of were many, and of great interest.

[15] P. "Mourning." L. "Dirges."

[1] This was done in vision, to signify that he should diligently treasure up the Divine communications, and announce them to the people.

[2] H. P. "House." Very many MSS. of K., R., Syr., Ar., support V.

[3] Apoc. 10 : 9, 10.

4. And He said to me: Son of man, go to the house of Israel, and thou shalt speak My words to them.

5. For thou art not sent to a people of a profound[4] speech, and of an unknown tongue, *but* to the house of Israel:

6. Not to many nations of a strange speech, and of an unknown tongue, whose words thou canst not understand: and if thou wert sent to them,[5] they would hearken to thee.

7. But the house of Israel will not hearken to thee: because they will not hearken to Me: for all the house of Israel have a hard forehead and an obstinate heart.

8. Behold, I have made thy face stronger than their faces, and thy forehead harder than their foreheads.[6]

9. I have made thy face like an adamant, and like flint: fear them not, neither be thou dismayed at their presence: for they are a provoking house.

10. And He said to me: Son of man, receive in thy heart, and hear with thy ears, all the words that I speak to thee:

11. And go get thee to them of the captivity, to the children of thy people: and thou shalt speak to them, and shalt say to them: Thus saith the Lord God: If so be they will hear, and will forbear.

12. And a spirit[7] took me up; and I heard behind me the voice of a great commotion, *saying:* Blessed *be* the glory of the Lord, from His place.[8]

13. And the noise of the wings of the living creatures striking one against another, and the noise of the wheels following the living creatures,[9] and the noise of a great commotion.

14. A spirit also lifted me, and took me up: and I went away in bitterness in the indignation of my spirit: for the hand of the Lord was with me, strengthening me.[10]

15. And I came to them of the captivity, to the heap of new corn,[11] to them that dwelt by the river Chobar, and I sat where they sat: and I remained there seven days mourning[12] in the midst of them.

16. And at the end of seven days the word of the Lord came to me, saying:

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[4] P. "Strange." V. is literal. It means a language difficult to be understood. St. Gregory M. says, that the conversion of the Gentiles, on the preaching of the Gospel, is intimated.

[5] R. thinks that H. implies an imprecation confirmatory of an oath.

[6] I have given thee courage and firmness to resist them.

[7] A Divine influence raised him bodily into the air, bearing him away to the place where the captives were.

[8] His heavenly throne.

[9] P. "Over against them."

[10] To fulfil the prophetic office.

[11] תל אביב.

[12] P. "Astonished,"—musing on the truths which he was commissioned to announce.

17. Son of man, I have made thee a watchman[13] to the house of Israel: and thou shalt hear the word out of My mouth, and shalt tell it them from Me.

18. If, when I say to the wicked, Thou shalt surely die: thou declare it not to him, nor speak that he may be converted from his wicked way, and live: the same wicked man shall die in his iniquity; but I will require his blood at thy hand.[14]

19. But if thou give warning to the wicked, and he be not converted from his wickedness, and from his evil way; he indeed shall die in his iniquity; but thou hast delivered thy soul.

20. Moreover, if a just man shall turn away from his justice, and shall commit iniquity; I will lay a stumbling-block[15] before him; he shall die, because thou hast not given him warning: he shall die in his sin, and his just deeds which he hath done, shall not be remembered: but I will require his blood at thy hand.

21. But if thou warn the just man, that the just may not sin, and he do not sin: living he shall live, because thou hast warned him, and thou hast delivered thy soul.

22. And the hand of the Lord was upon me: and he said to me: Rise, *and* go forth into the plain,[16] and there I will speak to thee.

23. And I rose up, and went forth into the plain: and behold, the glory of the Lord stood there, like the glory which I saw by the river Chobar:[17] and I fell upon my face.

24. And a spirit entered into me, and set me upon my feet: and he spake to me, and said to me: Go in, and shut thyself up in thy house.

25. And thou, O son of man, behold; they shall put bands upon thee; and they shall bind thee with them: and thou shalt not go forth from the midst of them.[18]

26. And I will make thy tongue stick fast to the roof of thy mouth; and thou shalt be dumb, *and* not as a man that reproveth: because they are a provoking house.[19]

27. But when I shall speak to thee, I will open thy mouth, and

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[13] *Infra* 33 : 7.

[14] The awful responsibility of neglectful pastors is manifest.

[15] An occasion of ruin. In punishment for his wilful abandonment of justice and grace, many evils overtake him. There is no security for the just, but in humble dependence on God.

[16] L. "The valley." The prophet is directed to repair to a lonely place, where he is to be strengthened for his task by a new manifestation.

[17] *Supra* 1 : 3.

[18] This imprisonment in his own house was designed to express the siege of Jerusalem. His bonds present him as a type of our Divine Teacher.

[19] Because they did not profit by reproof, it was withdrawn. Christ, in His passion, appeared for the most part as one dumb and without reproof.

thou shalt say to them: Thus saith the Lord God: He that heareth, let him hear: and he that forbeareth, let him forbear: for they are a provoking house.

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## CHAPTER IV.

### A PROPHETIC DESCRIPTION OF THE SIEGE OF JERUSALEM, AND THE FAMINE THAT SHALL REIGN THERE.

1. And thou, O son of man, take thee a tile, and lay it before thee: and draw upon it the plan of the city of Jerusalem.

2. And lay siege against it, and build forts,[1] and cast up a mound, and set a camp against it, and place battering rams round about.

3. And take unto thee an iron pan, and set it for a wall of iron between thee and the city:[2] and set thy face resolutely against it, and it shall be besieged, and thou shalt lay siege against it:[3] it is a sign to the house of Israel.[4]

4. And thou shalt sleep upon thy left side, and shalt lay the iniquities of the house of Israel[5] upon it, according to the number of the days that thou shalt sleep upon it; and thou shalt take upon thee their iniquity.

5. And I have laid upon thee the years of their iniquity, according to the number of the days three hundred and ninety days;[6] and thou shalt bear the iniquity of the house of Israel.

6. And when thou hast accomplished this, thou shalt sleep again upon thy right side: and thou shalt take upon thee the iniquity of the house of Juda forty days:[7] a day for a year, yea, a day for a year I have appointed to thee.

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[1] H. P. "A fort." The tiles used by the ancients were much larger than ours.

[2] St. Jerome observes: "The iron pan, which is put as a wall between the prophet and the city, shows the great wrath of God, who is overcome, or moved to mercy by no prayers. For as iron is stronger than all metals, so the incredible crimes of Jerusalem have made God most severe, who of Himself is kind."

[3] "The setting of the face against the city is an indication of severity, according to what is written elsewhere (Ps. 33 : 17): 'The countenance of the Lord is against them that do evil, to cut off from the earth their remembrance.'" St. Jerome.

[4] This phrase is here taken for the whole people.

[5] The ten tribes are evidently meant.

[6] Their iniquities had accumulated during 390 years, of which 256 elapsed from the time of Jeroboam to the overthrow of the Israelitic kingdom, and 134 thence to the destruction of the temple.

[7] Numb. 14 : 34. A shorter period showed the less delinquency of Juda. The two periods united, correspond to the 430 years, which were spent in Egypt. Some think that 350 is the correct reading, and that 390 includes the forty years of the house of Juda.

7. And thou shalt turn thy face to the siege of Jerusalem, and thy arm shall be stretched out: and thou shalt prophesy against it.

8. Behold, I have encompassed thee with bands: and thou shalt not turn thyself from one side to the other, till thou hast ended the days of thy siege.[8]

9. And take to thee wheat and barley, and beans, and lentils, and millet, and fitches: and put them in one vessel, and make thee bread thereof according to the number of the days that thou shalt lie upon thy side: three hundred and ninety days shalt thou eat thereof.[9]

10. And thy meat that thou shalt eat, shall be in weight twenty staters a day: from time to time[10] thou shalt eat it.

11. And thou shalt drink water by measure, the sixth part of a hin: from time to time thou shalt drink it.

12. And thou shalt eat it as barley-bread baked under the ashes: and thou shalt cover it, in their sight, with human excrement.[11]

13. And the Lord said: So shall the children of Israel eat their bread all filthy[12] among the nations whither I will cast them out.

14. And I said: A a a,[13] O Lord God, behold, my soul hath not been defiled, and from my infancy even till now, I have not eaten anything that died of itself, or was torn by beasts, and no unclean flesh hath entered into my mouth.

15. And He said to me: Behold, I have given thee neat's dung for human excrement, and thou shalt make thy bread therewith.

16. And He said to me: Son of man: Behold, I will break in pieces the staff[14] of bread in Jerusalem: and they shall eat bread by weight, and with care: and they shall drink water by measure, and in distress:

17. So that when bread and water fail, every man may fall against[15] his brother, and they may pine away in their iniquities.

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[8] These prophetical actions, according to some interpreters, were not to be literally performed, although they were prescribed, in order to convey instruction. The text more naturally leads us to believe that they were actually performed.

[9] No food is prescribed for the other forty days. St. Jerome thinks, that "the holy Scripture thereby intimates that the punishment of a sinful nation, which has the knowledge of God, is not the same as that of a nation that has entirely fallen away from the worship of the true God."

[10] Habitually from the beginning to the end of the period assigned.

[11] L. This appears to have been directed to be used as fuel, instead of dried excrements of animals, which were often employed, wood being scarce. On the remonstrance of the prophet these were substituted. *Infra* v. 15. The object of the order first given was to intimate, that it would not be possible to procure the usual fuel during the siege.

[12] Their distress and humiliation were thus depicted. Osee 9 : 4.

[13] This interjection occurs only once in the text, as in Jer. 1 : 6; 4 : 10.

[14] Support. *Infra* v. 16; 14 : 13.

[15] P. "Be astonished." L. "Confounded." St. Jerome interprets V. of the effort made by one, who feeling himself powerless, casts himself for aid on another.

## CHAPTER V.

THE JUDGMENTS OF GOD UPON THE JEWS ARE FORESHOWN UNDER THE TYPE OF THE PROPHET'S HAIR.

1. And thou, son of man, take thee a sharp knife that shaveth the hair:[1] and cause it to pass over thy head, and over thy beard: and take thee a balance to weigh and divide it.[2]

2. A third part thou shalt burn with fire in the midst of the city,[3] when the days of the siege are completed: and thou shalt take a third part, and cut it in pieces with the knife all round about:[4] and the other third part thou shalt scatter in the wind:[5] and I will draw out the sword after them.[6]

3. And thou shalt take thereof a small number; and shalt bind them in the skirt of thy cloak.

4. And thou shalt take of them again, and shalt cast them in the midst of the fire, and shalt burn them with fire: and out of it shall come forth a fire into all the house of Israel.[7]

5. Thus saith the Lord God: This is Jerusalem; I have set her in the midst of the nations, and the countries round about her.

6. And she hath despised My judgments, so as to be more wicked than the Gentiles; and My commandments more than the countries that are round about her:[8] for they have cast off My judgments, and have not walked in My commandments.

7. Therefore thus saith the Lord God: Because ye have surpassed[9] the Gentiles that are round about you, and have not walked in My commandments, and have not kept My judgments, and have not[10] done according to the judgments of the nations that are around about you:

8. Therefore thus saith the Lord God: Behold, I *come* against

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[1] P. "A barber's razor." [2] The hair.

[3] The fate of those who fell during the siege was thereby signified.

[4] Those slain by the besiegers, as they sallied forth to attack them.

[5] Those who fled away for safety, or were carried into captivity.

[6] Many of these also should fall.

[7] The civil war between Ismael and Godoliah, created governor by Nabuchodonosor, may be referred to, Jer. 40 : 41.

[8] L. "Rebelled against My ordinances more wickedly than the nations."

[9] In wickedness.

[10] Many MSS. omit the negative, as the sense seems to require, and as *infra* 11 : 12. The Israelites, neglecting the law of God, conformed to the heathen usages.

thee; and I Myself will execute judgments in the midst of thee, in the sight of the Gentiles.[11]

9. And I will do in thee that which I have not done; and the like to which I will do no more, because of all thy abominations.

10. Therefore fathers shall eat their sons in the midst of thee; and sons shall eat their fathers:[12] and I will execute judgments in thee: and I will scatter thy whole remnant into every wind.[13]

11. Therefore *as* I live, saith the Lord God: Because thou hast violated My sanctuary with all thy offences, and with all thy abominations; I will also break thee in pieces; and My eye shall not spare,[14] and I will not have any pity.

12. A third part of thee shall die with pestilence, and shall be consumed with famine in the midst of thee: and a third part of thee shall fall by the sword round about thee: and a third part of thee will I scatter into every wind: and I will draw out a sword after them.

13. And I will accomplish My fury, and will cause My indignation to rest upon them, and I will be comforted: and they shall know that I, the Lord, have spoken in My zeal, when I shall have accomplished My indignation in them.

14. And I will make thee desolate, and a reproach among the nations that are round about thee, in the sight of every one that passeth by.

15. And thou shalt be a reproach, and a scoff, an example, and an astonishment amongst the nations that are round about thee, when I shall have executed judgments in thee in anger, and in indignation, and in wrathful rebukes.

16. I, the Lord, have spoken *it:* When I shall send upon them the grievous arrows of famine,[15] which shall bring death, and which I will send to destroy you: and I will gather together famine against you, and I will break among you the staff of bread.[16]

17. And I will send in upon you famine, and evil beasts unto utter destruction: and pestilence and blood shall pass through thee, and I will bring in the sword upon thee. I, the Lord, have spoken *it.*

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[11] So as to vindicate Divine justice before them.

[12] Such horrors took place in some sieges.

[13] The remains of the Jewish nation are now scattered over the world. The same happened when the Romans took Jerusalem, and on former occasions.

[14] The eye naturally expresses pity, or indignation.

[15] This bold figure strongly expresses that famine slays its victims as surely as the arrows of the archer.

[16] *Supra* 4 : 16; *infra* 14 : 13.

## CHAPTER VI.

THE PUNISHMENT OF ISRAEL FOR THEIR IDOLATRY: A REMNANT SHALL BE BLESSED.

1. AND the word of the Lord came to me, saying:
2. Son of man, set thy face towards the mountains of Israel, and prophesy against them:
3. And say: Ye mountains of Israel,[1] hear the word of the Lord God: Thus saith the Lord God to the mountains, and to the hills, and to the rocks,[2] and the valleys: Behold, I will bring upon you the sword, and I will destroy your high places,
4. And I will throw down your altars, and your idols shall be broken in pieces: and I will cast down your slain before your idols.
5. And I will lay the dead carcasses of the children of Israel before your[3] idols: and I will scatter your bones round about your altars
6. In all your dwelling-places. The cities shall be laid waste, and the high places shall be thrown down and destroyed: and your altars shall be abolished, and shall be broken in pieces; and your idols shall be no more: and[4] your temples[5] shall be destroyed; and your works shall be defaced.
7. And the slain shall fall in the midst of you: and ye shall know that I am the Lord.
8. And I will leave in you some that shall escape the sword among the nations, when I shall have scattered you through the countries.
9. And they that are saved of you shall remember Me amongst the nations to which they are carried captives: because I have broken their heart that was faithless,[6] and revolted from Me: and their eyes that went a fornicating after their idols: and they shall be displeased with themselves, because of the evils which they have committed in all their abominations.

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[1] They are addressed as the favored haunts of idolaters. *Infra* 36 : 1.

[2] P. "Rivers." This and the following word are translated valleys, but are taken also for streams flowing in them.

[3] H. P. "Their." Many MSS. support V.

[4] H. P. "That."

[5] P. "Images,"—idols. L. "Sun images."

[6] P. "I am broken with their whorish heart." R. approves V., to which he gives a future meaning. I will break their heart, that is, subdue and convert them. The other member corresponds with this interpretation. L. "When I shall have broken their licentious heart."

10. And they shall know that I, the Lord, have not spoken in vain that I would do this evil to them.

11. Thus saith the Lord God: Strike with thy hand,[7] and stamp with thy foot, and say: Alas, for all the abominations of the evils[8] of the house of Israel: for they shall fall by the sword, by famine, and by pestilence.

12. He that is far off[9] shall die of pestilence: and he that is near, shall fall by the sword: and he that remaineth,[10] and is besieged, shall die by famine: and I will accomplish My indignation upon them.

13. And ye shall know that I am the Lord, when your slain[11] shall be amongst your idols, round about your altars, in every high hill, and on all the tops of mountains, and under every woody tree, and under every thick oak, the place where they burnt sweet-smelling frankincense to all their idols.

14. And I will stretch forth My hand on them: and I will make the land desolate and abandoned from the desert of Deblatha,[12] in all their dwelling-places: and they shall know that I am the Lord.

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## CHAPTER VII.

THE FINAL DESOLATION OF ISRAEL: FROM WHICH FEW SHALL ESCAPE.

1. And the word of the Lord came to me, saying:

2. And thou, son of man, thus saith the Lord God to the land of Israel: The end is come, the end is come[1] upon the four quarters of the land.[2]

3. Now is an end come upon thee, and I will send My wrath upon thee: and I will judge thee according to thy ways: and I will set[3] all thy abominations against thee.

4. And My eye shall not spare thee, and I will show thee no pity: but I will lay thy ways upon thee: and thy abominations shall be in the midst of thee: and ye shall know that I am the Lord.

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[7] L. "Strike thy hands together."

[8] P. "Evil abominations." L. "Dreadful abominations."

[9] From the enemy.

[10] Escapes the sword.

[11] H. P. "Their." Three MSS. support V.

[12] This, according to St. Jerome, is in the land of Emath, and was in his time called Epiphania of Syria.

[1] H. P. does not repeat the noun, which, however is found in three MSS., and is represented in all the ancient versions, as Adam Clarke testifies.

[2] Of Israel.

[3] P. "Recompense:" here, and in the following verse, as also in v. 8, 9. This is not approved by R. The proper force of H. is to give. Here it means to set or to lay.

5. Thus saith the Lord God: One[4] affliction, behold, an affliction is come.

6. An end is come, the end is come, it hath awaked against thee:[5] behold, it is come.

7. Destruction[6] is come upon thee that dwellest in the land: the time is come, the day of slaughter[7] is near, and not of the joy[8] of mountains.

8. Now very shortly I will pour out My wrath upon thee; and I will accomplish My anger in thee: and I will judge thee according to thy ways: and I will lay upon thee all thy crimes.

9. And My eye shall not spare, neither will I show mercy: but I will lay thy ways upon thee, and thy abominations shall be in the midst of thee: and ye shall know that I am the Lord that striketh.

10. Behold, the day, behold, it is come: destruction is gone forth; the rod hath blossomed; pride hath budded.

11. Iniquity[9] is risen up into a rod of impiety: nothing of them *shall remain*, nor of their people,[10] nor of the noise of them:[11] and there shall be no rest[12] among them.

12. The time is come, the day is at hand; let not the buyer rejoice, nor the seller mourn: for wrath is upon all the people thereof.

13. For the seller shall not return to that which he hath sold,[13] although their life be yet among the living:[14] for the vision which regardeth all the multitude thereof shall not go back:[15] neither shall man be strengthened in the iniquity of his life.[16]

14. Blow[17] the trumpet; let all be made ready; yet there is none

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[4] A great and singular calamity.

[5] H. noun which signifies the end, הקץ, is like the verb to awake, הקיץ; so that there is a *paranomasia* in the text. The end is said to awake, inasmuch as the previous forbearance of God is now succeeded by the exercise of His justice. The end is spoken of as an animated being, by the figure *prosopopœia*.

[6] P. "The morning." This interpretation, which is repeated in v. 10, is rejected by R., who understands by the term violence, or attack. L. "The evil decree."

[7] P. "Trouble." L. "Tumult."

[8] P. "The sounding again,"—not the joyful shout of exulting crowds.

[9] H. P. "Violence." The lawless acts of the Israelites provoked Divine chastisement. Their enemies are as a rod "of wickedness" which God uses to punish them.

[10] Multitude. Is. 5 : 13, 14; 31 : 4.

[11] P. "Nor of any of theirs,"—their descendants.

[12] Syr., as well as V., reads: נח; the actual reading is נה, although the other is found in some MSS. and editions. P. "No wailing for them."

[13] In the time of jubilee, as the law prescribed. Lev. 25 : 10.

[14] Even should he survive.

[15] Shall not fail to be accomplished.

[16] The meaning seems to be that no support for an iniquitous course is found in the state of things which is announced. L. "The soul of every one is fastened to his iniquity: they do not strengthen themselves (to repent)."

[17] This reading is found in two MSS. P. "They have blown."

to go to the battle; for My wrath shall be upon all the people thereof.

15. The sword without, and pestilence and famine within: he that is in the field shall die by the sword: and they that are in the city shall be devoured by pestilence and famine.

16. And such of them as shall flee shall escape: and they shall be in the mountains like doves of the valleys, all of them trembling, every one for his iniquity.[18]

17. All hands shall be made feeble; and all knees shall run with water.[19]

18. And they shall gird themselves with hair-cloth: and fear shall cover them,[20] and shame shall be upon every face, and baldness upon all their heads.[21]

19. Their silver shall be cast forth,[22] and their gold shall become a dunghill.[23] Their silver and their gold[24] shall not be able to deliver them in the day of the wrath of the Lord. They shall not satisfy their soul,[25] and their stomachs shall not be filled: because it hath been the stumbling-block of their iniquity.[26]

20. And they have turned the ornament of their jewels[27] into pride, and have made of it the images of their abominations and idols: therefore I have made it an uncleanness to them:

21. And I will give it into the hands of strangers for spoil, and to the wicked of the earth for a prey, and they shall defile it.

22. And I will turn away My face from them, and they shall violate My secret *place*:[28] and robbers[29] shall enter into it, and defile it.

23. Make a chain:[30] for the land is full of the judgment of blood:[31] and the city is full of iniquity.[32]

24. And I will bring the worst of the nations, and they shall pos-

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[18] Knowing that these calamities are designed to punish it.

[19] This is sometimes the result of extreme fear. *Infra* 21 : 7.

[20] Cause them to hide their faces.

[21] Isai. 15 : 2; Jer. 48 : 37.

[22] H. P. "They shall cast their silver in the streets."

[23] L. "Shall be as though it were unclean." See also v. 19, 20.

[24] Prov. 11 : 4; Eccli. 5 : 10; Soph. 1 : 18.

[25] Their desire, or appetite.

[26] Their wealth having been the occasion of idolatry and of immoral excesses.

[27] P. "As for the beauty of his ornament, he set it in majesty." L. "Which he had instituted for (their) pride." R. adopts the interpretation of St. Jerome: "The things which I give for the ornament of their possessors, and the riches they have abused to indulge pride, so as to find an occasion of arrogance in those things, whereby they might save their souls by alms deeds and good works."

[28] The holy of holies.

[29] L. "Barbarians." פריצים.

[30] P. V. *Conclusionem*. This is used here for what shuts up and incloses, conformably to cognate terms in Chald. and Ar.

[31] P. "Bloody crimes."

[32] H. P. "Violence."

sess their houses: and I will make the pride of the mighty to cease, and they shall possess their sanctuary.[33]

25. When distress[34] cometh upon them, they will seek for peace, and there shall be none.

26. Trouble shall come upon trouble, and rumor upon rumor: and they shall seek a vision of the prophet: and the law shall perish from the priest,[35] and counsel from the ancients.

27. The king shall mourn, and the prince shall be clothed with sorrow, and the hands of the people of the land shall be troubled. I will do to them according to their way, and will judge them according to their judgments:[36] and they shall know that I *am* the Lord.

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## CHAPTER VIII.

THE PROPHET SEES IN A VISION THE ABOMINATIONS COMMITTED IN JERUSALEM: WHICH DETERMINE THE LORD TO SPARE THEM NO LONGER.

1. And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, *as* I sat in my house, and the ancients of Juda[1] sat before me, that the hand of the Lord God fell there upon me.

2. And I saw, and behold, a likeness[2] as the appearance of fire: from the appearance of his loins, and downward, fire: and from his loins, and upward, as the appearance of brightness,[3] as the appearance of amber.

3. And the likeness of a hand was put forth, and took me by a lock of my head: and the spirit[4] lifted me up between the earth and the heaven, and brought me in the vision of God into Jerusalem, near the inner gate, that looked toward the north, where was set the idol[5] of jealousy to provoke to jealousy.

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[33] H. P. "Their holy places shall be defiled."

[34] H. P. "Destruction."

[35] The priest shall no longer perform his office, by announcing and expounding the law.

[36] P. "Deserts."

[1] "Of the kingdom of Juda proper." St. Jerome. The ancients, who had migrated with Jechoniah, were with him, probably seeking advice and consolation.

[2] A human form.

[3] The pure light of the stars.

[4] The Divine power by the instrumentality of this hand. Dan. 14: 35.

[5] It is called the idol of jealousy, because it provokes the Divine displeasure. God is said to be jealous, when the honor due to Him is given to the creature. סמל, the Hebrew term, is of uncertain signification.

4. And behold, the glory of the God of Israel *was* there, according to the vision which I had seen in the plain.

5. And He said to me: Son of man, lift up thy eyes towards the way of the north. And I lifted up my eyes towards the way of the north: and behold, on the north side of the gate of the altar the idol of jealousy in the very entry.

6. And He said to me: Son of man, dost thou see[6], thinkest thou, what these are doing, the great abominations that the house of Israel committeth here, that I should depart far off from My sanctuary?[7] and turn thee yet again, and thou shalt see greater abominations.

7. And He brought me into the door of the court, and I saw, and behold, a hole in the wall.

8. And He said to me: Son of man, dig in the wall. And when I had digged in the wall, behold, a door.

9. And He said to me: Go in, and see the wicked abominations which they commit here.

10. And I went in and saw, and behold, every form of creeping things, and of living creatures, the abomination, and all the idols of the house of Israel were painted on the wall all round about.[8]

11. And seventy men of the ancients of the house of Israel, and Jezoniah, the son of Saphan, stood in the midst of them that stood before the pictures:[9] and every one had a censer in his hand: and a cloud of smoke[10] went up from the incense.

12. And He said to me: Surely thou seest, O son of man, what the ancients of the house of Israel do in the dark, every one in private in his chamber:[11] for they say: The Lord seeth us not: the Lord hath forsaken the earth.

13. And He said to me: If thou turn thee again, thou shalt see greater abominations which these commit.

14. And He brought me in by the door of the gate of the Lord's house, which looked to the north: and behold, women sat there mourning for Adonis.[12]

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[6] V. "Putasne." This is a mere expletive, without any corresponding term in the text.

[7] St. Jerome explains it: "Lest you should think, says God, that I act unjustly in forsaking the temple, and leaving the city to be overturned, look what they are doing in the temple."

[8] These bore a resemblance to the Egyptian superstitions, which were practised in secret recesses, with hieroglyphics on the walls of the places where the worship was performed. See Ammian. Marcell. l. 22: C. *de Ægypt. sacris.*

[9] H. P. "Before them." Syr. and Symmachus agree with V.

[10] P. "A thick cloud of incense." R. prefers translating the first term: "smoke."

[11] P. "Every one in the chambers of his imagery,"—in his painted chamber. Secret acts of idolatry are meant.

[12] H. P. "Tammuz." This was the Hebrew name for Adonis. This favorite of Venus was mourned, as killed by a wild boar. The heathen fables and superstitions were widely spread among the Jews.

15. And He said to me: Surely thou hast seen, O son of man: but turn thee again, *and* thou shalt see greater abominations than these.

16. And He brought me into the inner court of the house of the Lord: and behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, having their backs towards the temple of the Lord, and their faces to the east: and they adored towards the rising of the sun.

17. And He said to me: Surely thou hast seen, O son of man: is this a light thing to the house of Juda, that they should commit these abominations which they have committed here: because they have filled the land with iniquity, *and* have turned to provoke Me to anger? and behold, they put a branch to their nose.[13]

18. Therefore I also will deal with them in My wrath: My eye shall not spare them, neither will I show mercy; and when they shall cry to My ears with a loud voice, I will not hear them.

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## CHAPTER IX.

ALL ARE ORDERED TO BE DESTROYED THAT ARE NOT MARKED IN THEIR FOREHEADS. GOD WILL NOT BE ENTREATED FOR THEM.

1. And He cried in my ears with a loud voice, saying: The visitations of the city are at hand;[1] and every one hath a destroying weapon in his hand.

2. And behold, six men came by the way of the upper gate, which looketh to the north: and each one had his weapon of destruction in his hand: and there was one man in the midst of them clothed with linen, with a writer's inkhorn[2] at his reins: and they went in, and stood by the brazen altar.

3. And the glory of the Lord[3] of Israel went up from the cherub,[4] upon which He was, to the threshold of the house: and He called to the man that was clothed with linen, and had a writer's inkhorn at his loins.

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[13] This act was practised by these worshippers of the sun. Its meaning is not certain.

[1] "Let those draw near that have charge to punish the city." L.

[2] L. "Writing materials." The custom of carrying an inkhorn appended by a silver chain to the girdle, still prevails in the East among literary men.

[3] A display of Divine majesty.

[4] The singular is put for the plural.

4. And the Lord said to him: Go through the midst of the city, through the midst of Jerusalem: and mark Thau[5] upon the foreheads of the men that sigh and mourn for all the abominations that are committed in the midst thereof.

5. And to the others, He said in my hearing: Go ye after him through the city, and strike: let not your eye spare, nor be ye moved with pity.

6. Utterly destroy old and young, maidens, children and women: but upon whomsoever ye shall see Thau, kill him not; and begin ye[6] at My sanctuary. So they began at the ancient men, who were before the house.

7. And He said to them: Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew them that were in the city.

8. And the slaughter being ended,[7] I was left: and I fell upon my face, and crying, I said: Alas, alas, alas,[8] O Lord God, wilt Thou then destroy all the remnant of Israel, by pouring out Thy fury upon Jerusalem?

9. And He said to me: The iniquity of the house of Israel and of Juda is exceeding great; and the land is filled with blood; and the city is filled with perverseness: for they have said: The Lord hath forsaken the earth: and the Lord seeth not.

10. Therefore neither shall My eye spare, nor will I have pity: I will requite their way upon their head.

11. And behold, the man that was clothed with linen, that had the inkhorn at his side,[9] returned the word, saying: I have done as Thou hast commanded me.

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## CHAPTER X.

FIRE IS TAKEN FROM THE MIDST OF THE WHEELS UNDER THE CHERUBIM, AND SCATTERED OVER THE CITY. A DESCRIPTION OF THE CHERUBIM.

1. And I saw, and behold, in the firmament that was over the

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[5] Exod. 12 : 7; Apoc. 7 : 3. P. "Set a mark." Some take the noun and verb to have the same meaning. St. Jerome observes: "According to the ancient form of the Hebrew letters, which the Samaritans still use, the last letter, *Thau*, resembles the cross, which is formed on the foreheads of Christians, and is marked by the frequent signing with the hand." R. observes that the form of this letter on the ancient coins of Phenicia resembles a cross.

[6] The execution of the decree.

[7] Of those about the temple. P. "While they were slaying them."

[8] The interjection is only used once, as *supra* 4 : 14.

[9] The same term is employed as in v. 2, 3.

head of the cherubim, there appeared over them as it were a sapphire-stone, as the appearance of the likeness of a throne.

2. And he spake to the man, that was clothed with linen, and said: Go in between the wheels that are under the cherubim, and fill thy hand with the coals of fire that are between the cherubim, and pour them out upon the city.[1] And he went in, in my sight:

3. And the cherubim stood on the right side of the house, when the man went in; and a cloud filled the inner court.

4. And the glory of the Lord was lifted up from above the cherub to the threshold of the house: and the house was filled with the cloud, and the court was filled with the brightness of the glory of the Lord.

5. And the sound of the wings of the cherubim was heard even to the outward court, as the voice of God Almighty speaking.

6. And when he had commanded the man that was clothed with linen,[2] saying: Take fire from the midst of the wheels that are between the cherubim; he went in, and stood beside the wheel.

7. And one cherub stretched out his hand from the midst of the cherubim to the fire that was between the cherubim: and he took, and put it into the hands of him that was clothed with linen; who took it, and went forth.

8. And there appeared in the cherubim the likeness of a man's hand under their wings.

9. And I saw, and behold, *there were* four wheels by the cherubim: one wheel by one cherub; and another wheel by another cherub; and the appearance of the wheels was to the sight like the chrysolite-stone.

10. And as to their appearance, all four were alike; as if a wheel were in the midst of a wheel.

11. And when they went, they went by four ways: and they turned not when they went; but to the place, whither they first turned, the rest also followed, and did not turn back.

12. And their whole body, and their necks,[3] and their hands, and their wings, and the wheels were full of eyes, round about the four wheels.

13. And these wheels he called rollers,[4] in my hearing.

14. And every one had four faces: one face *was* the face of a

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[1] This fire was for its destruction.

[2] An angel in human form.

[3] H. P. "Backs."

[4] P. "It was cried them in my hearing: O wheel." *Infra* 23 : 24; 26 : 10. L. "They were called Galgal."

cherub; and the second face, the face of a man; and in the third was the face of a lion; and in the fourth the face of an eagle.[5]

15. And the cherubim were lifted up: this is the living creature that I had seen by the river Chobar.

16. And when the cherubim went, the wheels also went by them: and when the cherubim lifted up their wings, to mount up from the earth, the wheels staid not behind, but were by them.

17. When they stood, these stood; and when they were lifted up, these were lifted up: for the spirit of life was in them.

18. And the glory of the Lord went forth from the threshold of the temple; and stood over the cherubim.

19. And the cherubim lifting up their wings, were raised from the earth before me: and as they went out, the wheels also followed: and it stood in the entry of the east gate of the house of the Lord: and the glory of the God of Israel was over them.

20. This is the living creature, which I saw under the God of Israel by the river Chobar: and I understood that they were cherubim.[6]

21. Each one had four faces, and each one had four wings: and the likeness of a man's hand was under their wings.

22. And as to the likeness of their faces, they were the same faces which I had seen by the river Chobar, and their looks, and the impulse of every one to go straight forward.

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## CHAPTER XI.

A PROPHECY AGAINST THE PRESUMPTUOUS ASSURANCE OF THE GREAT ONES. A REMNANT SHALL BE SAVED, AND RECEIVE A NEW SPIRIT, AND A NEW HEART.

1. And the spirit lifted me up, and brought me into the east gate[1] of the house of the Lord, which looketh towards the rising of the sun: and behold, in the entry of the gate five and twenty men:[2] and I saw in the midst of them Jezoniah the son of Azur, and Pheltiah,[3] the son of Banaiah, princes of the people.

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[5] In the first vision it appeared as the face of an ox. The cherub presented a varied appearance.

[6] He had not recognized them as such, when they were first presented to his view.

[1] The most celebrated.

[2] Jerusalem is said to have been divided into twenty-four districts, under so many magistrates. The twenty-fifth may have presided over all.

[3] Different from the one named above. 8 : 11.

2. And He said to me: Son of man, these are the men that devise iniquity, and frame wicked counsel in this city,

3. Saying: Were not houses lately built?[4] This *city* is the cauldron, and we the flesh.[5]

4. Therefore prophesy against them; prophesy, thou son of man.

5. And the spirit of the Lord fell upon me, and said to me: Speak, thus saith the Lord: Thus have ye spoken, O house of Israel; for I know the thoughts of your heart.

6. Ye have killed a great many in this city: and ye have filled the streets thereof with the slain.

7. Therefore thus saith the Lord God: Your slain, whom ye have laid in the midst thereof, they are the flesh, and this is the cauldron: and I will bring you forth out of the midst thereof.[6]

8. Ye have feared the sword; and I will bring the sword upon you, saith the Lord God.

9. And I will cast you out of the midst thereof; and I will deliver you into the hand of the enemies;[7] and I will execute judgments upon you.

10. Ye shall fall by the sword: I will judge you in the borders of Israel; and ye shall know that I am the Lord.

11. This shall not be as a cauldron to you, and ye shall not be as flesh in the midst thereof: I will judge you in the borders of Israel.

12. And ye shall know that I am the Lord; because ye have not walked in My commandments, and have not done My judgments; but ye have done according to the judgments[8] of the nations that are round about you.

13. And it came to pass, when I prophesied, that Pheltiah the son of Bananiah died: and I fell down upon my face, and cried with a loud voice: and said: Alas, alas, alas,[9] O Lord God: wilt thou make an end of all the remnant of Israel?

14. And the word of the Lord came to me, saying:

15. Son of man, thy brethren, thy brethren, thy kinsmen, and all

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[4] P. "It is not near: let us build houses." From this it would appear that they affected to disregard the threatened attack, and encouraged their countrymen to build houses. According to V., the recent erection of some houses is alleged by them in disproof of any immediate danger.

[5] Their lot is cast with the city; they are willing to abide its fate.

[6] St. Jerome explains the words of God correcting the application of the similitude: "The city indeed resembles a cauldron; but it shall not be filled with your flesh, but with the flesh of those whom you have slain. I will lead you forth from the midst of the city, in which you expect to die, and I will give you into the hands of the enemy, and will execute judgments on you; that when you fall by the sword, not in the city, nor beyond the borders of Israel, but in the confines of your province, you may know that I am the Lord."

[7] P. "Strangers."

[8] Usages. *Supra* 5:7.

[9] Once only in the text as before.

the house of Israel, all they to whom the inhabitants of Jerusalem have said: Get ye far from the Lord; the land is given in possession to us.

16. Therefore thus saith the Lord God: Because I have removed them far off among the Gentiles, and because I have scattered them among the countries: I will be to them a little sanctuary[10] in the countries whither they are come.

17. Therefore speak: Thus saith the Lord God: I will gather you from among the peoples, and assemble you out of the countries wherein ye are scattered, and I will give you the land of Israel.

18. And they shall go in thither, and shall take away all the detestable things,[11] and all the abominations thereof from thence.

19. And I will give them one heart,[12] and I will put a new spirit[13] in their bowels: and I will take away the stony heart out of their flesh, and will give them a heart of flesh:

20. That they may walk in My commandments, and keep My judgments, and do them: and that they may[14] be My people, and I may be their God.

21. *But as for them* whose heart walketh after[15] their detestable things and abominations, I will lay their way upon their head, saith the Lord God.

22. And the cherubim lifted up their wings, and the wheels with them: and the glory of the God of Israel was over them.

23. And the glory of the Lord went up from the midst of the city, and stood over the mount that is on the east side of the city.

24. And the spirit lifted me up, and brought me into Chaldea to them of the captivity, in vision, by the spirit of God: and the vision which I had seen was taken up from me.

25. And I spake to them of the captivity all the words of the Lord, which He had shown me.

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[10] God was present with them in captivity, and gave them religious consolation and support, when they sought Him, and worshipped Him, although the place and manner of worship were simple.

[11] The idols.

[12] St. Jerome writes: "I will give you one heart of the fear and service of God, that you may not worship various idols." The unity of purpose in worship, rather than unity of affection, is signified.

[13] Jer. 31 : 33. *Infra* 36 : 26.

[14] P. "They shall be."

[15] P. "After the heart of." It means that they conform to the supposed good pleasure of the objects of their idolatry.

## CHAPTER XII.

THE PROPHET FORESHOWETH, BY SIGNS, THE CAPTIVITY OF SEDEKIAH, AND THE DESOLATION OF THE PEOPLE: ALL WHICH SHALL QUICKLY COME TO PASS.

1. AND the word of the Lord came to me, saying:
2. Son of man, thou dwellest in the midst of a provoking house; who have eyes to see, and see not; and ears to hear, and hear not: for they are a provoking house.
3. Thou therefore, O son of man, prepare thee all necessaries for removing, and remove by day in their sight: and thou shalt remove out of thy place to another place in their sight, if so be they will regard it: for they are a provoking house.
4. And thou shalt bring forth thy furniture as the furniture of one that is removing by day in their sight: and thou shalt go forth in the evening in their presence, as one goeth forth that removeth.
5. Dig thee a way through the wall before their eyes: and thou shalt go forth through it.[1]
6. In their sight thou shalt be carried out upon men's shoulders:[2] thou shalt be carried out in the dark: thou shalt cover thy face, and shalt not see the ground: for I have set thee for a sign to the house of Israel.
7. I did therefore as the Lord[3] had commanded me: I brought forth my goods by day, as the goods of one that removeth: and in the evening I digged through the wall with my hand:[4] and I went forth in the dark; and was carried on men's shoulders in their sight.
8. And the word of the Lord came to me in the morning, saying:
9. Son of man, hath not the house of Israel, the provoking house, said to thee: What art thou doing?
10. Say to them: Thus saith the Lord God: This burden[5] concerneth the prince that is in Jerusalem, and all the house of Israel that are among them.

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[1] "We read of Sedekiah breaking through the wall, and fleeing by night to the wilderness of Jordan, where he was caught by the Babylonians. This is signified by the breaking through of the wall." St. Jerome.

[2] H. P. "Shalt thou bear *it* upon *thy* shoulders." St. Jerome understands it in the same way of the articles removed by the prophet, and carried on his shoulders.

[3] H. P. "As I was commanded."

[4] To avoid discovery, which the noise of instruments might occasion. See R. after Kimchi.

[5] The term means burden, and regards prophetic announcements of an unfavorable complexion.

11. Say: I am your sign:[6] as I have done, so shall it be done to them: they shall remove, and go into captivity.

12. And the prince that is in the midst of them shall be carried on shoulders; he shall go forth in the dark: they shall dig through the wall to bring him out: his face shall be covered, that he may not see the ground with his eye.

13. And I will spread My net over him,[7] and he shall be taken in My net: and I will bring him into Babylon, into the land of the Chaldeans; and he shall not see it, and there he shall die.

14. And all that are about him, his guards, and his troops, I will scatter into every wind: and I will draw out the sword after them.

15. And they shall know that I am the Lord, when I shall have dispersed them among the nations, and scattered them in the countries.

16. And I will leave a few men of them from the sword, and from famine, and from pestilence; that they may declare all their wicked deeds among the nations whither they shall go: and they shall know that I am the Lord.

17. And the word of the Lord came to me, saying:

18. Son of man, eat thy bread in trouble: and drink thy water in hurry and sorrow.

19. And say to the people of the land: Thus saith the Lord God to them that dwell in Jerusalem, in the land of Israel: They shall eat their bread in care, and drink water in desolation; that the land may become desolate from the multitude that is therein, for the iniquity of all that dwell therein.

20. And the cities that are now inhabited shall be laid waste; and the land shall be desolate: and ye shall know that I am the Lord.

21. And the word of the Lord came to me, saying:

22. Son of man, what is this proverb that ye have in the land of Israel, saying: The days shall be prolonged, and every vision shall fail?

23. Say to them therefore: Thus saith the Lord God: I will make this proverb cease; neither shall it be any more a common saying in Israel: and tell them that the days are at hand, and the effect of every vision.

24. For there shall be no more any vain vision, nor doubtful[8] divination in the midst of the children of Israel.

25. For I, the Lord, will speak: and what word soever I shall

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[6] A sign for you. [7] *Infra* 17 : 20. [8] P. "Flattering." R. V.

speak, it shall come to pass, and shall not be prolonged[9] any more: but in your days, O! provoking house, I will speak the word, and will do it, saith the Lord God.

26. And the word of the Lord came to me, saying:

27. Son of man, behold the house of Israel, they that say: The vision that this man seeth is for many days to come: and this man prophesieth of times afar off.

28. Therefore say to them: Thus saith the Lord God: Not one word of Mine shall be prolonged any more: the word that I speak shall be accomplished, saith the Lord God.

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## CHAPTER XIII.

GOD DECLARES AGAINST FALSE PROPHETS AND PROPHETESSES, THAT DECEIVE THE PEOPLE WITH LIES.

1. And the word of the Lord came to me, saying:

2. Son of man, prophesy thou against the prophets of Israel that prophesy; and thou shalt say to them that prophesy out of their own heart: Hear ye the word of the Lord:

3. Thus saith the Lord God: Woe to the foolish prophets[1] that follow their own spirit, and see nothing.

4. Thy prophets, O Israel, were like foxes in the deserts.[2]

5. Ye have not gone up to face the enemy; nor have ye set up a wall for the house of Israel, to stand in battle in the day of the Lord.[3]

6. They see vain things: and they foretell lies, saying: The Lord saith: whereas the Lord hath not sent them: and they persist in confirming what they have said.[4]

7. Have ye not seen a vain vision, and spoken a lying divination: and ye say: The Lord saith: whereas I have not spoken.

8. Therefore thus saith the Lord God: Because ye have spoken

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[9] Put off.

[1] Jer. 23 : 1; *infra* 14 : 9; 34 : 2. They are called prophets, because they pretended to prophesy, although they had received no Divine communication. "Foolish" means here impious.

[2] L. "Among the ruins." Foxes everywhere commit ravages; false prophets, in like manner, increase the desolation by their seductive speeches. The crafty and timid character of foxes is exemplified in false prophets, who flee in time of danger.

[3] Whilst they encouraged the people to vain resistance, they did not expose themselves in the common cause.

[4] This interpretation is supported by Chald. P. "They have made others to hope that they would confirm the word." L. "They make others hope for the fulfilment of the word."

vain things and have seen lies: therefore behold, I come against you, saith the Lord God.

9. And My hand shall be upon[5] the prophets that see vain things, and that divine lies: they shall not be in the council of My people, nor shall they be written in the writing[6] of the house of Israel; neither shall they enter into the land of Israel: and ye shall know that I am the Lord God.

10. Because they have deceived My people, saying: Peace:[7] and there is no peace: and the people built up a wall, and they daubed it with untempered mortar.[8]

11. Say to them that daub without tempering, that it shall fall: for there shall be an overflowing shower, and I will cause great hailstones to fall violently from above, and a stormy wind to throw it down.

12. Behold, when the wall is fallen: shall it not be said to you: Where is the daubing wherewith ye have daubed it?

13. Therefore thus saith the Lord God: Lo, I will cause a stormy wind to break forth in My indignation; and there shall be an overflowing shower in My anger: and great hailstones in My wrath to consume.

14. And I will break down the wall that ye have daubed with untempered mortar: and I will make it even with the ground; and the foundation thereof shall be laid bare: and it shall fall, and shall be consumed in the midst thereof; and ye shall know that I am the Lord.

15. And I will accomplish My wrath upon the wall, and upon them that daub it without tempering the mortar: and I will say to you: The wall is no more, and they that daub it are no more.

16. Even the prophets of Israel that prophesy to Jerusalem, and that see visions of peace for her: and there is no peace, saith the Lord God.

17. And thou, son of man, set thy face against the daughters of thy people that prophesy out of their own heart:[9] and do thou prophesy against them,

18. And say: Thus saith the Lord God: Woe to them that sew

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[5] Pressing them down, or striking them in anger.

[6] In the common register.

[7] Prosperity, happiness.

[8] Efforts for defence without a sincere return to God, who alone can give success, are compared to erecting a wall of stone without mortar to temper and unite it.

[9] As the gift of prophecy was granted to Maria, Debora, and other devout women, so it was claimed by others who had no proof of being inspired. Some think that effeminate men are here meant.

cushions under every elbow:[10] and make pillows for the heads of *persons* of every age to catch souls: and when they catch the souls of My people, they give[11] life to their souls.

19. And they violate Me[12] among My people, for a handful of barley, and a piece of bread, to kill souls which should not die, and to save souls alive which should not live, telling lies to My people that believe lies.

20. Therefore thus saith the Lord God: Behold, I *declare against* your cushions, wherewith ye catch flying souls: and I will tear them off from your arms, and I will let go the souls that ye catch, the souls that should fly.[13]

21. And I will tear your pillows, and will deliver My people out of your hand: neither shall they be any more in your hands to be a prey: and ye shall know that I am the Lord.

22. Because with lies ye have made the heart of the just to mourn, whom I have not made sorrowful: and ye have strengthened the hands of the wicked, that he should not return from his evil way, and live.

23. Therefore ye shall not see vain things, nor divine divinations any more: and I will deliver My people out of your hand: and ye shall know that I *am* the Lord.

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## CHAPTER XIV.

GOD SUFFERS THE WICKED TO BE DECEIVED IN PUNISHMENT OF THEIR WICKEDNESS. THE EVILS THAT SHALL COME UPON THEM FOR THEIR SINS: FROM WHICH THEY SHALL NOT BE DELIVERED BY THE PRAYERS OF NOE, DANIEL, AND JOB. BUT A REMNANT SHALL BE PRESERVED.

1. And some of the ancients of Israel came to me, and sat before me.

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[10] From the custom of reclining at table, it was usual to place cushions on which the elbow might rest, and pillows for the shoulder, or head. This usage is taken as an image of excessive care for the ease and convenience of others. Such as made flattering announcements, in conformity with the desires of their countrymen, are likened to women anxiously providing for the ease of guests, with that total disregard to their deserts. Criminal condescension is expressed by this indiscriminate sewing of cushions and pillows.

[11] They promised life to them,—gave them assurances that they should escape death. H. is interrogative. P. "Will ye hunt the souls of My people, and will ye save the souls alive *that come* unto you?"

[12] P. "Polluted." They dishonored God by uttering false predictions in His name, for a handful of barley and a piece of bread, threatening with death those who were not to die at that time, and promising life to those who were doomed to death.

[13] L. "That they may flutter (in your net)." The term פרח, in Syriac, means to fly. The efforts of false prophets to ensnare and deceive, are likened to those of persons who seek to allure and ruin others, entangling them in nets artfully spread for them. God promises to rescue and set them free.

2. And the word of the Lord came to me, saying:

3. Son of man, these men have placed their idols[1] in their hearts, and have set up before their face the stumbling-block of their iniquity: and shall I answer when they inquire of Me?

4. Therefore speak to them, and say to them: Thus saith the Lord God: Man, man[2] of the house of Israel, that shall place his idols in his heart, and set up the stumbling-block of his iniquity before his face, and shall come to the prophet, inquiring of Me by him:[3] I, the Lord, will answer him according to the multitude of his idols:

5. That the house of Israel may be caught in their own heart:[4] with which they have departed[5] from Me through all their idols.

6. Therefore say to the house of Israel: Thus saith the Lord God: Be converted, and depart from your idols, and turn away your faces from all your abominations.

7. For every man of the house of Israel, and every stranger among the proselytes in Israel, if he separate himself from Me, and place his idols in his heart, and set the stumbling-block of his iniquity before his face, and come to the prophet to inquire of Me by him: I, the Lord, will answer him by Myself.

8. And I will set My face against that man, and will make him an example,[6] and a proverb; and will cut him off from the midst of My people: and ye shall know that I am the Lord.

9. And when the prophet shall err, and speak a word: I the Lord have deceived that prophet:[7] and I will stretch forth My hand upon him, and will cut him off from the midst of My people Israel.

10. And they shall bear their iniquity: according to the iniquity of him that inquireth, so shall the iniquity of the prophet be:

11. That the house of Israel may go no more astray[8] from Me, nor be polluted with all their transgressions: but may be My people, and I may be their God, saith the Lord of hosts.[9]

12. And the word of the Lord came to me, saying:

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[1] גלוליהם. V. *Immunditias.* This strictly corresponds. Idols are meant. *Infra* v. 5, 6, 7.

[2] The repetition is equivalent to every man.

[3] "Inquiring, &c." This last clause is added.

[4] That by giving them an answer conformable to their own desires, they may be deceived and punished.

[5] The text refers this to the Israelites: "they are all estranged."

[6] H. P. "A sign."

[7] God is said to deceive the prophet, because, in punishment of his usurping the prophetic office, he suffers him to believe the falsehood which he announces. *Supra* 13 : 3. The inquirer is likewise punished by being misled. God cannot deceive: but He may justly permit deception in voluntary and culpable agents, who expose themselves rashly.

[8] The fatal errors into which a confidence in false prophets betrayed them, should guard them afterwards against trusting them.

[9] H. P. "Lord God:" also v. 14.

13. Son of man, when a land shall sin against Me, so as to transgress grievously, I will stretch forth My hand upon it, and will break the staff of the bread thereof:[10] and I will send famine upon it, and I will destroy man and beast out of it.

14. And if these three men, Noe, Daniel, and Job, shall be in it:[11] they shall deliver their own souls by their justice, saith the Lord of hosts.

15. And if I shall bring mischievous beasts also upon the land to waste it; and it be desolate, so that there is none that can pass because of the beasts:

16. If these three men shall be in it, *as* I live, saith the Lord, they shall deliver neither sons nor daughters:[12] but they only shall be delivered; and the land shall be made desolate.

17. Or if I bring the sword upon that land, and I say to the sword: Pass through the land; and I destroy man and beast out of it;

18. And these three men be in the midst thereof; *as* I live, saith the Lord God, they shall deliver neither sons nor daughters: but they themselves alone shall be delivered.[13]

19. Or if I also send pestilence upon that land, and pour out My indignation upon it in blood, to cut off from it man and beast:

20. And Noe, and Daniel, and Job be in the midst thereof; *as* I live, saith the Lord God, they shall deliver neither son nor daughter; but they shall only deliver their own souls by their justice.

21. For thus saith the Lord God: Although I shall send in upon Jerusalem My four grievous judgments, the sword, and famine, and mischievous beasts, and pestilence, to destroy out of it man and beast:

22. Yet there shall be left in it some that shall be saved,[14] who shall bring away their sons and daughters: behold, they shall come among you, and ye shall see their way, and their doings: and ye

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[10] *Supra* 4 : 16; 5 : 16.

[11] Men such as these shall be acceptable to God. These are named, for special reasons, as St. Jerome remarks, "for Noe could not prevent the deluge which impended over the world, because all the earth had defiled the ways of the Lord, but he succeeded in preserving his sons, who were, perhaps, of like virtue as himself. Daniel, by no tears, could avert the captivity which awaited the Jewish people. Job also, not on account of his sins, but as a trial, did not save his house, or children." Daniel was still alive at the time of this prophecy, as Cornelius a Lapide shows. He was among the first captives.

[12] God sometimes has regard to the merits of His servants, and for their sake spares others; but He declares that in the actual state of Jerusalem, He will not mitigate His decrees, at the instance of his greatest favorites.

[13] Shall escape with their lives.

[14] Seeing that even in the exercise of Divine justice mercy is still mingled.

shall be comforted concerning the evil that I have brought upon Jerusalem, in all things that I have brought upon it.

23. And they shall comfort you, when ye shall see their ways, and their doings: and ye shall know that I have not done without cause[15] all that I have done in it, saith the Lord God.

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## CHAPTER XV.

AS A VINE CUT DOWN IS FIT FOR NOTHING BUT THE FIRE, SO IT SHALL BE WITH JERUSALEM FOR HER SINS.

1. And the word of the Lord came to me, saying:

2. Son of man, what shall be made of the wood of the vine, out of all the trees of the woods[1] that are among the trees of the forests?

3. Shall wood be taken of it, to do any work, or shall a pin be made of it, for any vessel to hang thereon?

4. Behold, it is cast into the fire for fuel: the fire consumeth both ends thereof, and the midst thereof is reduced to ashes: shall it be useful for any work?

5. Even when it was whole, it was not fit for work; how much less, when the fire hath devoured, and consumed it, shall any work be made of it?

6. Therefore, thus saith the Lord God: As the vine-tree among the trees of the forests which I have given to the fire to be consumed, so will I deliver up the inhabitants of Jerusalem.

7. And I will set My face against them: they shall go out from fire, and fire shall consume them:[2] and ye shall know that I am the Lord, when I shall have set My face against them:

8. And I shall have made their land a wilderness, and desolate; because they have been transgressors, saith the Lord God.

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[15] Without provocation, and without just counsel.

[1] H. P. "A branch." The vine so valuable for its fruit is weak and worthless as a tree, especially the wild branch found in the forests, which is here spoken of. Jerusalem is compared to it. Her condition, after she shall have been given over to a raging fire, shall be most desolate. Other trees mostly leave some remnant.

[2] In endeavoring to escape from the burning city, they shall fall into the hands of the enemy, and be consigned to the flames.

## CHAPTER XVI.

UNDER THE FIGURE OF AN UNFAITHFUL WIFE, GOD UPBRAIDS JERUSALEM WITH HER INGRATITUDE AND MANIFOLD DISLOYALTIES: BUT PROMISETH MERCY BY A NEW COVENANT.

1. And the word of the Lord came to me, saying:
2. Son of man, make known to Jerusalem her abominations:
3. And thou shalt say: Thus saith the Lord God to Jerusalem: Thy root,[1] and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother a Cethite.
4. And when thou wast born, in the day of thy nativity thy navel was not cut; neither wast thou washed with water for thy health,[2] nor salted with salt,[3] nor wrapped in swaddling clothes.
5. No eye had pity on thee to do any of these things for thee out of compassion to thee: but thou wast cast out upon the face of the earth in the abjection of thy soul, in the day that thou wast born.
6. And passing by thee, I saw that thou wast trodden under foot in thy own blood: and I said to thee when thou wast in thy blood: Live: I have said to thee: Live in thy blood.[4]
7. I caused thee to multiply as the bud of the field: and thou didst increase and grow great, and thou advancedst, and camest to woman's ornament: thy breasts were fashioned, and thy hair grew: and[5] thou wast naked, and full of confusion.
8. And I passed by thee, and saw thee: and behold, thy time was the time of lovers:[6] and I spread My garment over thee, and covered thy ignominy. And I sware to thee; and I entered into a covenant with thee, saith the Lord God: and thou becamest Mine.
9. And I washed thee with water, and cleansed away thy blood from thee: and I anointed thee with oil.
10. And I clothed thee with embroidery, and shod thee with violet-

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[1] מכרתיך. Thy origin,—the mine from which thou wert dug. Jerusalem is reproached on account her imitation of the usages of Canaan, as if she had sprung from it.

[2] P. "To supple thee." L. "To be cleansed." R. "For my sight," that is, in order to be fit to behold.

[3] It was customary for midwives to rub salt on the body of the new-born infant. These usages are mentioned to signify that the Israelitic people was wholly destitute of natural support, when God vouchsafed to adopt them.

[4] In Egypt the people was on the point of perishing, when God bade them live and multiply.

[5] P. "Whereas." Lit. "And."

[6] P. "Love." H. is in the plural. The time of puberty is meant.

colored shoes:[7] and I girded thee about with fine linen, and clothed thee with fine garments.[8]

11. I decked thee also with ornaments, and put bracelets on thy hands, and a chain around thy neck.

12. And I put a jewel upon thy forehead, and ear-rings in thy ears, and a beautiful crown upon thy head.

13. And thou wast adorned with gold, and silver, and wast clothed with fine linen, and embroidered work, and many colors:[9] thou didst eat fine flour, and honey, and oil, and wast exceeding beautiful; and wast advanced to be a queen.[10]

14. And thy renown went forth among the nations for thy beauty: for thou wast perfect through My beauty, which I had put upon thee, saith the Lord God.

15. But trusting in thy beauty, thou hast played the harlot because of thy renown, and thou hast prostituted thyself to every passenger, to be his.[11]

16. And taking off thy garments, thou hast made thee high places sewed together on each side:[12] and hast played the harlot on them, as hath not been done before, nor shall be hereafter.

17. And thou tookest thy beautiful vessels, of My gold, and My silver, which I gave thee, and thou madest thee images of men, and hast committed fornication with them.

18. And thou tookest thy garments of divers colors, and coveredst them: and settest My oil and My sweet incense before them.

19. And My bread which I gave thee, the fine flour, and oil, and honey, wherewith I fed thee, thou hast set before them for a sweet odor; and it was done, saith the Lord God.

20. And thou hast taken thy sons, and thy daughters, whom thou hast borne to Me; and hast sacrificed the same to them to be devoured. Is thy fornication small?

21. Thou hast sacrificed and given My children to them, consecrating them *by fire*.[13]

22. And after all thy abominations, and fornications, thou hast not remembered the days of thy youth, when thou wast naked, and full of confusion, trodden under foot in thy own blood.

23. And it came to pass after all thy wickedness (woe, woe to thee, saith the Lord God),

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[7] P. "Badger's skin." R., Simonis, and others prefer V.

[8] P. "Silk."

[9] "Many colors." This is an addition.

[10] P. "Thou didst prosper into a kingdom."

[11] "With every passenger." R.

[12] Decked with tapestry.

[13] The passing of the infants through the fire is meant.

24. That thou didst also build thee a common stew,[14] and madest thee a brothel-house in every street.

25. At every head of the way thou hast set up a sign of thy prostitution; and hast made thy beauty to be abominable; and hast prostituted thyself to every one that passed by, and hast multiplied thy fornications.

26. And thou hast committed fornication with the Egyptians thy neighbors, *men* of large bodies; and hast multiplied thy fornications to provoke Me.

27. Behold, I will stretch out My hand upon thee, and will take away thy allowance:[15] and I will deliver thee up to the will of the daughters of the Philistines[16] that hate thee, that are ashamed of thy wicked way.

28. Thou hast also committed fornication with the Assyrians, because thou wast not yet satisfied: and after thou hadst played the harlot with them, even so thou wast not contented.[17]

29. Thou hast also multiplied thy fornications in the land of Canaan with the Chaldeans: and neither so wast thou satisfied.

30. Wherein shall I cleanse[18] thy heart, saith the Lord God: seeing thou doest all these the works of a shameless prostitute?

31. Because thou hast built thy brothel-house at the head of every way, and thou hast made thy high place in every street; and wast not as a harlot that by disdain enhanceth her price,[19]

32. But as an adulteress, that bringeth in strangers over her husband.

33. Gifts are given to all harlots: but thou hast given hire to all thy lovers: and thou hast given them gifts to come to thee from every side, to commit fornication with thee.

34. And it hath happened in thee contrary to the custom of women in thy fornications, and after thee there shall be no *such* fornication:[20] for in that thou gavest rewards, and didst not take rewards, the contrary hath been done in thee.

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[14] P. "An eminent place." It is thought to mean a stew, it being customary to have such haunts in a high situation. The other term is also understood of a high place.

[15] חקך. The support allowed her. P. "Thine ordinary *food*." L. "Stated portion." He threatens her with a diminution or withdrawal of the necessary support.

[16] The neighboring nations are represented under the familiar image of maidens. They, although infected with superstition and vice, were ashamed of the greater excesses of Jerusalem.

[17] Under the figure of a harlot of boundless lust, Jerusalem is presented as defiled with the superstitions of the Assyrians and Chaldeans.

[18] Newcomb. "Circumcise." Cornelius a Lapide so renders the Hebrew. P. "How weak is thine heart." L. "How very corrupt." Weakness produced by excessive indulgence is meant.

[19] R. observes that the meaning is well expressed by St. Jerome. The harlot affects to regard the gift as contemptible.

[20] P. "None followeth thee to commit whoredom." None sought her unsolicited.

35. Therefore, O harlot, hear the word of the Lord.

36. Thus saith the Lord God: Because thy money[21] hath been poured out, and thy shame exposed through thy fornications with thy lovers, and with the idols of thy abominations, by the blood of thy children,[22] whom thou gavest them:

37. Behold, I will gather together all thy lovers with whom thou hast taken pleasure, and all whom thou hast loved, with all whom thou hast hated: and I will gather them together against thee on every side, and will discover thy shame in their sight; and they shall see all thy nakedness.[23]

38. And I will judge thee as adulteresses, and they that shed blood are judged: and I will bring upon thee blood of fury and jealousy.[24]

39. And I will deliver thee into their hands: and they shall destroy thy brothel-house, and throw down thy stews: and they shall strip thee of thy garments, and shall take away the vessels of thy beauty,[25] and leave thee naked, and full of disgrace.

40. And they shall bring upon thee a multitude: and they shall stone thee with stones, and slay thee with their swords.

41. And they shall burn thy houses with fire, and shall execute judgments upon thee in the sight of many women: and thou shalt cease from fornication, and shalt give no hire any more.

42. And My indignation shall rest in thee: and My jealousy shall depart from thee: and I will cease, and be angry no more.

43. Because thou hast not remembered the days of thy youth, but hast provoked Me in all these things: wherefore I also have turned thy ways upon thy head, saith the Lord God: and I have not done according to thy wicked deeds[26] in all thy abominations.

44. Behold, every one that useth a common proverb shall use this against thee, saying: As the mother *was*, so also *is* her daughter.

45. Thou art thy mother's daughter, that cast off her husband, and her children:[27] and thou art the sister of thy sisters, who cast off their husbands, and their children: your mother was a Cethite, and your father an Amorite.

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[21] L. "Thy wealth was squandered." P. "Filthiness." Some take it in an obscene sense.

[22] Offered to idols.

[23] These strong figures, expressive of the ignominy which attended idolatry, were freely used in accordance with the sentiments and manners of the Israelites.

[24] This means that she will be treated as a faithless wife given over to the fury and jealousy of an injured husband.

[25] P. "Jewels."

[26] "Thou shalt not commit this lewdness above all thy abominations." R. interprets it: thou hast no thought of thy abominations. The text is in the first person, as V. has it: the meaning of which is, that God did not deal with them as their crimes deserved.

[27] Jerusalem is addressed as daughter of the Canaanite nation, that had occupied the land.

46. And thy elder sister *is* Samaria, she and her daughters that dwell at thy left hand: and thy younger sister that dwelleth at thy right hand *is* Sodom, and her daughters.

47. But neither hast thou walked in their ways, nor hast thou done a little less[28] *than they* according to their abominations: thou hast done almost more wicked things[29] than they in all thy ways.

48. *As* I live, saith the Lord God, thy sister Sodom herself, and her daughters, have not done as thou hast done, and thy daughters.[30]

49. Behold this was the iniquity of Sodom thy sister, pride, fulness of bread, and abundance, and the idleness of her, and of her daughters:[31] and they did not put forth their hand to the needy, and to the poor.

50. And they were lifted up, and committed abominations before Me; and I took them away as thou hast seen.

51. And Samaria committed not half thy sins: but thou hast surpassed them with thy crimes, and hast justified[32] thy sisters by all thy abominations which thou hast done.

52. Therefore do thou also bear thy confusion, thou that hast surpassed thy sisters with thy sins, doing more wickedly than they: for they are justified above thee: therefore be thou also confounded, and bear thy shame, thou that hast justified thy sisters.

53. And I will bring back and restore them by bringing back Sodom,[33] with her daughters, and by bringing back Samaria, and her daughters: and I will bring those that return of thee in the midst of them,

54. That thou mayst bear thy shame, and mayst be confounded in all that thou hast done, comforting them.

55. And thy sister Sodom and her daughters shall return to their ancient state: and Samaria and her daughters shall return to their ancient state: and thou and thy daughters shall return to your ancient state.

56. And Sodom, thy sister, was not heard of in thy mouth in the day of thy pride,[34]

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[28] P. "As *if that were a very* little thing." L. "As though this were quite too little."

[29] H. P. "Thou wast corrupted more than they."

[30] Samaria and Sodom were less guilty, because less favored.

[31] The sources of crime are pride, abundance, and idleness. "Hence follows forgetfulness of God, so that present goods are regarded as perpetual, and confidence is entertained that necessary support shall never be wanting." St. Jerome.

[32] Comparatively.

[33] The Ammonites and Moabites may be understood, who inhabited the country bordering on that where Sodom had stood, and who had been led captives. It may even be understood of the inhabitants of Segor, which was spared; and of others who settled in the country adjacent to Sodom.

[34] Jerusalem, in her elevation, regarded Sodom with horror, and avoided mentioning her.

57. Before thy malice was laid open: as *it is* at this time, making thee a reproach of the daughters of Syria, and of all the daughters of Palestine round about thee, that encompass thee[35] on all sides.

58. Thou hast borne thy wickedness, and thy disgrace, saith the Lord God.

59. For thus saith the Lord God: I will deal with thee, as thou hast despised the oath, in breaking the covenant:

60. And I will remember My covenant with thee in the days of thy youth: and I will establish with thee an everlasting covenant.

61. And thou shalt remember thy ways, and be ashamed: when thou shalt receive thy sisters, thy elder and thy younger: and I will give them to thee for daughters, but not by thy covenant.

62. And I will establish My covenant with thee, and thou shalt know that I am the Lord,

63. That thou mayst remember, and be confounded, and mayst no more open thy mouth because of thy confusion, when I shall be pacified toward thee for all that thou hast done, saith the Lord God.

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## CHAPTER XVII.

THE PARABLE OF THE TWO EAGLES AND THE VINE. A PROMISE OF THE CEDAR OF CHRIST AND HIS CHURCH.

1. And the word of the Lord came to me, saying:

2. Son of man, put forth a riddle, and speak a parable to the house of Israel,

3. And say: Thus saith the Lord God: a large eagle, with great wings, long-limbed, full of feathers, and of various[1] colors, came to Libanus,[2] and took away the marrow[3] of the cedar.

4. He cropped off the top of the twigs thereof, and carried it away into the land of Canaan:[4] and he set it in a city of merchants.

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[35] P. "Despise."

[1] P. "Which had divers colors." L. "Rich in many colors."

[2] The mountains are frequented by the eagle. Mount Libanus here serves for all Judea. The eagle represents Nabuchodonosor. His army formed of many nations is figured by the long wings, full of feathers of various colors.

[3] P. "The highest branch." This is made use of for the purpose of ingrafting.

[4] P. "Of traffic." This is the force of the term, which is not here a proper name. Chaldea is the country spoken of.

5. And he took off the seed of the land,[5] and put it in the ground for seed, that it might take a firm root over many waters: he planted it on the surface of the earth.[6]

6. And it sprung up, and grew into a spreading vine of low stature: and the branches thereof looked towards him;[7] and the roots thereof were under him: so it became a vine, and grew into branches, and shot forth sprigs.

7. And there was another large eagle,[8] with great wings, and many feathers: and behold, this vine, bending as it were her roots towards him, stretched forth her branches to him, that he might water it by the furrows of her plantation.[9]

8. It was planted in a good ground upon many waters, that it might bring forth branches, and bear fruit, that it might become a large vine.

9. Say thou: Thus saith the Lord God: Shall it prosper then? shall he[10] not pull up the roots thereof, and strip off its fruit, and dry up all the branches it hath shot forth, and make it wither: and this without a strong arm, or many people, to pluck it up by the root?

10. Behold, it is planted: shall it prosper then? shall it not be dried up when the burning wind shall touch it, and shall it not wither in the furrows where it grew?

11. And the word of the Lord came to me, saying:

12. Say to the provoking house: Know ye not what these things mean? Tell them: Behold, the king of Babylon cometh to Jerusalem: and he shall take away the king and the princes thereof, and carry them with him to Babylon.

13. And he shall take one of the king's seed, and make a covenant with him, and take an oath of him. Yea, and he shall take away the mighty men of the land,

14. That it may be a low kingdom, and not lift itself up, but keep his covenant, and observe it.

15. But he hath revolted from him, and sent ambassadors to Egypt, that it might give him horses, and much people. And shall he that hath done thus prosper, or be saved? and shall he escape that hath broken the covenant?

16. *As* I live, saith the Lord God: In the place where the king

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[5] Sedekiah was substituted by Nabuchodonosor in place of Joakim.

[6] Michaelis inclines to explain the text of a level place near the waters. P. "He set it as a willow tree."

[7] Towards the king of Babylon. The kingdom of Sedekiah was lowly and dependent.

[8] The king of Egypt. [9] Sedekiah sought his alliance.

[10] The great eagle,—Nabuchodonosor.

dwelleth that made him king, whose oath he hath made void, and whose covenant he brake, even in the midst of Babylon shall he die.

17. And not with a great army, nor with much people, shall Pharao fight against him: when he shall cast up mounts, and build forts, to cut off many lives.

18. For he had despised the oath, breaking his covenant; and behold, he hath given his hand: and having done all these things, he shall not escape.

19. Therefore thus saith the Lord God: *As* I live, I will lay[11] upon his head the oath he hath despised, and the covenant he hath broken.

20. And I will spread My net over him,[12] and he shall be taken in My net: and I will bring him into Babylon, and will judge him there for the transgression by which he hath despised Me.

21. And all his fugitives, with all his bands, shall fall by the sword: and the residue shall be scattered into every wind: and ye shall know that I, the Lord, have spoken.

22. Thus saith the Lord God: I myself will take of the marrow of the high cedar,[13] and will set it: I will crop off a tender twig from the top of the branches thereof: and I will plant it on a mountain high and eminent.

23. On the high mountain of Israel will I plant it: and it shall shoot forth into branches, and shall bear fruit, and it shall become a great cedar: and all birds shall dwell under it, and every fowl shall make its nest under the shadow of the branches thereof.

24. And all the trees of the country shall know[14] that I, the Lord, have brought down the high tree, and exalted the low tree; and have dried up the green tree, and have caused the dry tree to flourish. I, the Lord, have spoken, and have done it.

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## CHAPTER XVIII.

ONE MAN SHALL NOT BEAR THE SINS OF ANOTHER, BUT EVERY ONE HIS OWN: IF A WICKED MAN TRULY REPENT, HE SHALL BE SAVED: AND IF A JUST MAN LEAVE HIS JUSTICE, HE SHALL PERISH.

1. And the word of the Lord came to me, saying:

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[11] P. "Recompense."

[12] *Supra* 12 : 13; *infra* 32 : 3.

[13] This may be understood of Zorobabel, grandson of Joachim, who led back the people from captivity; but what follows can scarcely be applied to him. Christ, who, according to the flesh, descended from David, was as a tender twig planted on a high mountain. In the Church He is as a great cedar.

[14] The trees are taken for princes and nations.

2. What is the meaning that ye use among you this parable as a proverb in the land of Israel, saying: The fathers have eaten sour grapes, and the teeth of the children are set on edge?[1]

3. *As* I live, saith the Lord God, this parable shall be no more to you a proverb in Israel.

4. Behold, all souls are Mine: as the soul of the father, so also the soul of the son is Mine: the soul that sinneth, the same shall die.[2]

5. And if a man be just, and do judgment and justice,[3]

6. And hath not eaten upon the mountains,[4] nor lifted up his eyes[5] to the idols of the house of Israel, and hath not defiled his neighbor's wife, nor come near to a menstruous woman:[6]

7. And hath not wronged any man, *but* hath restored the pledge to the debtor: hath taken nothing away by violence; hath given his bread to the hungry;[7] and hath covered the naked with a garment;

8. Hath not lent upon usury, nor taken any increase;[8] hath withdrawn his hand from iniquity, and hath executed true judgment between man and man:

9. Hath walked in My commandments, and kept My judgments, to do truth: he is just, he shall surely live,[9] saith the Lord God.

10. And if he beget a son that is a robber, a shedder of blood, and that hath done some one of these things:

11. Though he do not all these things,[10] but that eateth upon the mountains, and defileth his neighbor's wife;

12. Grieveth the needy and the poor, taketh away by violence, restoreth not the pledge, and lifteth up his eyes to idols; committeth abomination;

13. Giveth upon usury, and taketh an increase, shall such a one

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[1] Jer. 31 : 29.

[2] The soul is taken for the individual man. Corporal death is often the punishment of sin,—God visiting the sinner in His anger with some calamity. The death of the soul, by the forfeiture of grace is the necessary consequence of sin. The principle here laid down, is that the sinner is alone held responsible for his guilt. This has no reference to original sin, which is regarded as the offence of the whole human family in the person of their head. It does not militate against the declaration elsewhere made, that God punishes the descendants of the sinner, since this is confined to penalties, which may be turned into occasions of merit.

[3] Do what is right and just.

[4] Participating of sacrifices unlawfully offered.

[5] To reverence and invoke them.

[6] This was only a ceremonial prohibition.

[7] Isaiah 58 : 7; Matt. 25 : 35.

[8] All increase in regard to Israelite borrowers was deemed usurious. The fathers generally maintain the same in reference to all loans, but they are not understood to exclude titles independent of the loan. St. Jerome remarks: "Some think that usury is confined to money: which the divine Scripture foreseeing, excludes excess of every kind, so that you must not receive more than you give."

[9] Life here promised implies Divine favor and everlasting happiness.

[10] P. "That doeth not any of these duties."

live? he shall not live. Seeing he hath done all these detestable things, he shall surely die:[11] his blood shall be upon him.

14. But if he beget a son, who seeing all his father's sins, which he hath done, is afraid, and shall not do the like:

15. That eateth not upon the mountains, nor lifteth up his eyes to the idols of the house of Israel, and defileth not his neighbor's wife;

16. And grieveth not any man, nor withholdeth the pledge, nor taketh away with violence, *but* giveth his bread to the hungry, and covereth the naked with a garment;

17. That turneth away his hand from injuring the poor, taketh not usury and increase, *but* executeth My judgments, *and* walketh in My commandments: this man shall not die for the iniquity of his father; but living he shall live.

18. As for his father, because he oppressed, and offered violence to his brother,[12] and wrought evil in the midst of his people; behold, he is dead in his own iniquity.

19. And ye say: Why hath not the son borne the iniquity of his father? Verily, because the son hath wrought judgment and justice, hath kept all My commandments, and done them, living he shall live.

20. The soul that sinneth, the same shall die: the son shall not bear the iniquity of the father,[13] and the father shall not bear the iniquity of the son: the justice of the just shall be upon him, and the wickedness of the wicked shall be upon him.

21. But if the wicked repent of[14] all his sins which he hath committed, and keep all My commandments, and do judgment, and justice, living he shall live, and shall not die.

22. I will not remember all his iniquities that he hath done: in his justice which he hath wrought he shall live.

23. Is it My will[15] that a sinner should die, saith the Lord God, and not that he should be converted from his ways, and live?

24. But if the just man turn himself away from his justice, and do iniquity according to all the abominations which the wicked man

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[11] By judicial sentence, if convicted of grievous prevarication: otherwise by Divine visitation, or of eternal death.

[12] His fellow-man.

[13] Deut. 24 : 16; 4 Kings 14 : 6; 2 Par. 25 : 4.

[14] P. "Turn from." This literally expresses H. St. Jerome thus explains the Divine counsel: "The sins of parents do not descend to their children, nor does a wicked father prejudice a just son, since even the very individual himself, who was wicked and sinful, if he afterwards do penance, and being converted to a better course, cancel his former sins, is not judged of by his old sinfulness, but is received into My flock, being renovated by virtue."

[15] *Infra* 18 : 32; 33 : 11; 2 Pet. 3 : 9. P. "Have I any pleasure at all?" God delights not in the eternal death of the sinner, which, however, He decrees when His proffers of mercy are obstinately rejected.

useth to work, shall he live? all his just works which he had done, shall not be remembered: in the prevarication, by which he hath prevaricated, and in his sin, which he hath committed, in them he shall die.

25. And ye say: The way of the Lord is not right.[16] Hear ye therefore, O house of Israel: Is it My way that is not right, and are not rather your ways perverse?

26. For when the just turneth away from his justice, and committeth iniquity, he shall die therein: in the injustice that he hath wrought he shall die.

27. And when the wicked turneth away from his wickedness, which he hath wrought, and doeth judgment and justice, he shall save his soul alive.

28. Because he considereth and turneth away from all his iniquities, which he hath wrought, he shall surely live, and not die.

29. And the children of Israel say: The way of the Lord is not right. Are not My ways right, O house of Israel, and are not rather your ways perverse?

30. Therefore will I judge every man according to his ways, O house of Israel, saith the Lord God. Be converted, and repent[17] of all your iniquities: and iniquity shall not be your ruin.

31. Cast away from you all your transgressions, by which ye have transgressed; and make to yourselves a new heart, and a new spirit: and why will ye die, O house of Israel?

32. For I desire not the death of him that dieth, saith the Lord God, return ye, and live.

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## CHAPTER XIX.

THE PARABLE OF THE YOUNG LIONS: AND OF THE VINE THAT IS WASTED.

1. MOREOVER take thou up a lamentation for the princes of Israel,

2. And say: Why did thy mother[1] the lioness lie down among lions,[2] *and* bring up her whelps in the midst of young lions?

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[16] *Infra* 33 : 20.

[17] Lit. "Turn and be converted."

[1] Jerusalem.

[2] The neighboring princes are so styled.

3. And she brought out one of her whelps;[3] and he became a lion: and he learned to catch the prey, and to devour men.[4]

4. And the nations[5] heard of him, and took him,[6] but not without receiving wounds: and they brought him in chains into the land of Egypt.[7]

5. But she seeing herself weakened, and that her hope was lost,[7] took one of her young lions,[8] *and* set him up for a lion.

6. And he went up and down among the lions, and became a lion: and he learned to catch the prey, and to devour men.[9]

7. He learned to make widows,[10] and to lay waste their[11] cities: and the land became desolate, and the fulness thereof, by the noise of his roaring.

8. And the nations came together against him on every side out of the provinces; and they spread their net over him: in their wounds[12] he was taken.

9. And they put him into a cage: they brought him in chains to the king of Babylon: and they cast him into prison, that his voice should no more be heard upon the mountains of Israel.

10. Thy mother *is* like a vine in thy blood[13] planted by the water: her fruit and her branches have grown out of many waters.

11. And she had strong rods to make sceptres for them that bear rule; and her stature was exalted among the branches:[14] and she saw her height in the multitude of her branches.

12. But she was plucked up in wrath, and cast on the ground: and the burning wind[15] dried up her fruit; her strong rods are withered, and dried up: the fire hath devoured her.

13. And now she is transplanted into the desert, in a land not passable, and dry.

14. And a fire is gone out from a rod of her branches,[16] which

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[3] Joachaz, otherwise called Sellum, the fourth son of Josiah.

[4] His great cruelty is thus represented.

[5] The Egyptian king especially advanced against him, as against a wild beast threatening destruction. He took Joachaz at Kebla, and brought him chained into Egypt. 4 Kings 23 : 34.

[6] P. "In their pit," as beasts were usually caught. Sept. understood the words as V., but St. Jerome seems to prefer the other interpretation.

[7] Joachaz dying in Egypt, the hope of maintaining the kingdom seemed to vanish.

[8] Joakim, when twenty-five years of age, was put on the throne.

[9] He imitated Joachaz. V. 3.

[10] P. "He knew their desolate palaces." Some think that ל is put for ר in H., which gives this meaning.

[11] The cities of enemies.

[12] P. "Pit."

[13] The juice of the grape is thought to be meant. Some take H. for resemblance, or rest. L. "I compare thee to aught."

[14] The kingdom of Judea, compared with the surrounding principalities, was strong and respectable.

[15] H. P. "The east wind." Osee 13 : 15. The king and army of the Chaldeans are meant by this wind.

[16] The faithlessness of Sedekiah provoked the entire overthrow of the royal power.

hath devoured her fruit; so that she now hath no strong rod, to be a sceptre of rulers. This is a lamentation, and it shall be for a lamentation.

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## CHAPTER XX.

GOD REFUSES TO ANSWER THE ANCIENTS OF ISRAEL INQUIRING BY THE PROPHET: BUT BY HIM SETTETH HIS BENEFITS BEFORE THEIR EYES, AND THEIR HEINOUS SINS; THREATENING YET GREATER PUNISHMENT; BUT STILL MIXED WITH MERCY.

1. And it came to pass in the seventh year,[1] in the fifth *month*, the tenth day of the month, there came men of the ancients of Israel to inquire of the Lord: and they sat before me.

2. And the word of the Lord came to me, saying:

3. Son of man, speak to the ancients of Israel, and say to them: Thus saith the Lord God: Are ye come to inquire of Me? *As* I live, I will not answer you, saith the Lord God.[2]

4. If thou judgest them,[3] if thou judgest, O son of man, declare to them the abominations of their fathers.

5. And say to them: Thus saith the Lord God: In the day when I chose Israel, and lifted up My hand[4] for the race of the house of Jacob, and appeared to them in the land of Egypt, and lifted up My hand for them, saying: I *am* the Lord your God:

6. In that day I lifted up My hand for them, to bring them out of the land of Egypt, into a land which I had provided for them, flowing with milk and honey, which excelleth amongst all lands.[5]

7. And I said to them: Let every man cast away the abominations of his eyes; and defile not yourselves with the idols of Egypt: I *am* the Lord your God:

8. But they provoked Me, and would not hearken to Me: they did not every man cast away the abominations of his eyes; neither did they forsake the idols of Egypt; and I said I would pour out My in-

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[1] From the migration of Joachim.

[2] God justly refuses to answer those who approach Him without becoming dispositions.

[3] H. P. "Wilt thou judge them?" L. "Take them to task." The term ordinarily implies judicial process. The repetition makes it emphatic. Reproof of their crimes is the consequence of the judgment.

[4] This was the attitude of one making a solemn oath.

[5] This need not be understood of absolute excellence. The original fertility of Palestine, however, warranted the description. *Infra* v. 15.

dignation upon them, and accomplish My wrath against them, in the midst of the land of Egypt.

9. But I did *otherwise* for My name's sake, that it might not be violated before the nations, in the midst of whom they were, and among whom I made Myself known to them, to bring them out of the land of Egypt.

10. Therefore I brought them out from the land of Egypt, and brought them into the desert.

11. And I gave them My statutes, and I showed them My judgments, which if a man do, he shall live in them.[6]

12. Moreover I gave them also My sabbaths,[7] to be a sign between Me and them: and that they might know that I am the Lord that sanctify them.

13. But the house of Israel provoked Me in the desert: they walked not in My statutes, and they cast away My judgments, which if a man do he shall live in them: and they grievously violated My sabbaths: I said therefore that I would pour out My indignation upon them in the desert, and would consume them.

14. But I spared them for the sake of My name, lest it should be profaned before the nations, from which I brought them out, in their sight.

15. So I lifted up My hand over them in the desert, not to bring them into the land which I had given them flowing with milk and honey, the best of all lands:

16. Because they cast off My judgments, and walked not in My statutes, and violated My sabbaths: for their heart went after[8] idols.

17. Yet My eye spared them, so that I destroyed them not; neither did I consume them in the desert.

18. And I said to their children in the wilderness: Walk not in the statutes of your fathers, and observe not their judgments; nor be ye defiled with their idols:

19. I *am* the Lord your God: walk ye in My statutes, and observe My judgments, and do them.

20. And sanctify My sabbaths, that they may be a sign between Me and you: and that ye may know that I am the Lord your God.

21. But their children provoked Me, they walked not in My commandments, nor observed My judgments, to do them; which if a man

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[6] Lev. 18 : 5; Rom. 10 : 5; Gal. 3 : 12. Although the legal rites imparted no grace, those who observed them through obedience to the law, and in a spirit of faith, obtained from Divine goodness a title to everlasting life, grounded on the merits of the Redeemer, who was expected.

[7] Exod. 20 : 8; 31 : 13; Deut. 5 : 12.

[8] H. P. "Their."

do, he shall live in them: and[9] they violated My sabbaths: and[10] I threatened to pour out My indignation upon them, and to accomplish My wrath in them in the desert.

22. But I turned away My hand, and wrought for My name's sake, that it might not be violated before the nations, out of which I brought them forth in their sight.

23. Again I lifted up My hand upon them in the wilderness, to disperse them among the nations, and scatter them through the countries:

24. Because they had not done My judgments, and[11] had cast off My statutes, and had violated My sabbaths; and their eyes had been after the idols of their fathers.

25. Therefore I also gave them statutes that were not good, and judgments, in which they shall not live.[12]

26. And I polluted them[13] in their own gifts,[14] when they offered all that opened the womb, for their offences:[15] and they shall know that I am the Lord.

27. Wherefore speak to the house of Israel, O son of man; and say to them: Thus saith the Lord God: Moreover in this also your fathers blasphemed me, when they had despised and contemned[16] Me:

28. And I had brought them into the land, for which I lifted up My hand[17] to give it them: they saw every high hill, and every shady tree, and there they sacrificed their victims: and there they presented the provocation of their offerings, and there they set their sweet odors, and poured forth their libations.

29. And I said to them: What meaneth the high place to which ye go? and the name thereof was called High-place even to this day.

30. Wherefore say to the house of Israel: Thus saith the Lord God: Verily ye are defiled in the way of your fathers; and ye commit fornication with their abominations.

31. And ye defile yourselves with all your idols unto this day, in the offering of your gifts, when ye make your children pass through

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[9] No conjunction in the text.

[10] P. "Then."

[11] P. "But." The conjunction has this force oftentimes.

[12] God, in punishment of their disobedience, suffered them to fall into the superstitions of the surrounding nations, which involved many revolting practices. He is said to have given them such observances, according to the usual style of Hebrew writers, who trace all things to the Divine counsel and decree.

[13] Suffered them to pollute themselves.

[14] According to the law, the first-born were offered to God, but ransomed, whilst the blind superstition of the heathen caused them to be passed through the fire in honor of Moloch.

[15] P. "That I might make them desolate." The difference arises from the punctuation.

[16] P. "Committed a trespass." H. gives a verb and noun of the same, meaning "to prevaricate."

[17] Sworn.

the fire: and shall I answer you, O house of Israel? *As* I live, saith the Lord God, I will not answer you.

32. Neither shall the thought of your mind come to pass, by which ye say: We will be as the Gentiles, and as the families of the earth, to worship stocks and stones.[18]

33. *As* I live, saith the Lord God, with a strong hand, and with a stretched-out arm, and with fury poured out, I will reign over you.

34. And I will bring you out from the peoples, and I will gather you out of the countries in which ye are scattered, with a strong hand, and with a stretched-out arm, and with fury poured out, I will reign over you.[19]

35. And I will bring you into the wilderness of peoples:[20] and there will I plead with you face to face.

36. As I pleaded against your fathers in the desert of the land of Egypt, even so will I judge you, saith the Lord God.

37. And I will make you subject to My sceptre, and will bring you into the bands of the covenant.

38. And I will pick out from among you the transgressors and the wicked; and will bring them out of the land where they sojourn: and they shall not enter into the land of Israel; and ye shall know that I am the Lord.

39. And as for you, O house of Israel, thus saith the Lord God: Walk ye every one after your idols, and serve them. But if in this also ye hear Me not, but defile My holy name any more with your gifts and with your idols:

40. In My holy mountain, in the high mountain of Israel, saith the Lord God, there shall all the house of Israel serve Me; all of them, I say, in the land in which they shall please Me: and there will I require your first fruits, and the chief of your tithes with all your holy things.[21]

41. I will accept of you for an odor of sweetness, when I shall have brought you out from the peoples, and shall have gathered you out of the lands into which ye are scattered: and I will be sanctified[22] in you in the sight of the nations.

42. And ye shall know that I am the Lord, when I shall have

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[18] St. Jerome explains it thus: "Do not imagine that the thoughts which you impiously cherish against Me, can be accomplished: for you say: We will not be subject to the Lord, or be called His people; but as throughout all nations in the whole world each nation lives as it pleases, worshipping stocks and stones, and serving idols, we also will be a nation like the others."

[19] This clause is not repeated in the text.

[20] The vast regions lying between Babylon and Judea. On the return of the Israelites to their country, God made them fully sensible of the folly of idolatry.

[21] Things devoted to God.

[22] Glorified.

brought you into the land of Israel, into the land for which I lifted up My hand to give it to your fathers.

43. And there ye shall remember your ways, and all your wicked doings with which ye have been defiled; and ye shall loathe yourselves in your own sight, for all your wicked deeds which ye committed.

44. And ye shall know that I am the Lord, when I shall have done well by you for My own name's sake, and not according to your evil ways, nor according to your wicked deeds, O house of Israel, saith the Lord God.

45. And the word of the Lord came to me, saying:

46. Son of man, set thy face against the way of the south, and drop towards the south, and prophesy against the forest of the south field.

47. And say to the south forest: Hear the word of the Lord: Thus saith the Lord God: Behold, I will kindle a fire in thee, and will burn in thee every green tree, and every dry tree: the flame of the fire shall not be quenched: and every face shall be burned in it, from the south even to the north.

48. And all flesh shall see that I, the Lord, have kindled it: and it shall not be quenched.

49. And I said: Ah, ah, ah,[23] O Lord God: they say of me: Doth not this man speak by parables?[24]

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## CHAPTER XXI.

THE DESTRUCTION OF JERUSALEM BY THE SWORD IS FURTHER DESCRIBED. THE RUIN ALSO OF THE AMMONITES IS FORESHOWN. AND FINALLY BABYLON, THE DESTROYER OF OTHERS, SHALL BE DESTROYED.

1. And the word of the Lord came to me, saying:

2. Son of man, set thy face toward Jerusalem; and let thy speech flow towards the holy places, and prophesy against the land of Israel:

3. And say to the land of Israel: Thus saith the Lord God:[1] Be-

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[23] H. P. "Ah!"

[24] The last five verses are prefixed to the next chapter in some MSS., which R. approves. St. Jerome begins the seventh book of his Commentaries on Ezekiel with the exposition of them.

[1] P. omits "God." Both nouns are found in many MSS.

hold, I *come* against thee: and I will draw forth My sword out of its sheath, and will cut off in[2] thee the just and the wicked.

4. And forasmuch as I have cut off in[3] thee the just and the wicked, therefore shall My sword go forth out of its sheath against all flesh, from the south even to the north;

5. That all flesh may know that I, the Lord, have drawn My sword out of its sheath not to be turned back.

6. And thou, son of man, mourn with the breaking of thy loins,[4] and with bitterness sigh before them.[5]

7. And when they shall say to thee: Why mournest thou? thou shalt say: For that which I hear: because it cometh, and every heart shall melt, and all hands shall be made feeble, and every spirit shall faint, and water shall run down every knee: behold, it cometh, and it shall be done, saith the Lord God.

8. And the word of the Lord came to me, saying:

9. Son of man, prophesy, and say: Thus saith the Lord God:[6] Say: The sword,[7] the sword is sharpened, and furbished.

10. It is sharpened to kill victims: it is furbished that it may glitter: thou removest the sceptre of My son: thou hast cut down every tree.[8]

11. And I have[9] given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, that it may be in the hand of the slayer.

12. Cry, and howl, O son of man, for this *sword* is upon My people; it is upon all the princes of Israel that are fled: they are delivered up[10] to the sword with My people; strike therefore upon thy thigh.[11]

13. Because it is tried:[12] even when it shall overthrow the sceptre, and it shall not be,[13] saith the Lord God.

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[2] P. "From."

[3] P. "From."

[4] The Hebrews used the image of women in labor, to represent deep distress of mind or body. Isai. 21 : 3; Nahum 2 : 10.

[5] H. P. "Before their eyes."

[6] The second noun is omitted. P.

[7] The sword represents Divine justice through the agency of Nabuchodonosor.

[8] P. "Should we then make mirth? it contemneth the rod of My son, as every tree." L. "How can we now rejoice, when the rod that reacheth My son excelleth in hardness every tree." The tribe of Juda is understood by the rod or sceptre, the people being figuratively styled "the son of God." Divine justice, which punishes the wicked, fills the just with joy. The impending danger precluded all joyful feeling. Juda could not resist the powerful invader. A masculine noun is united with a feminine participle in the text, but this is not unusual, when a people or country is in question.

[9] P. "He hath given."

[10] L. "Brought together for the sword are they with My people." Castellus: "Detrusi ad gladium." P. "Terrors, by reason of the sword, shall be upon my people."

[11] A gesture expressive of sorrow and amazement.

[12] The trial has been made to correct the tribe and people by the sword. H. P. "Because it is a trial, and what if *the sword* contemn even the rod? it shall be *no more*, saith the Lord God."

[13] The sword shall displace the tribe, which shall be no longer in Judea.

14. Thou, therefore, O son of man, prophesy, and strike thy hands together; and let the sword be doubled, and let the sword of the slain be tripled: this is the sword of a great slaughter, that maketh them stand amazed,[14]

15. And languish in heart, and that multiplieth ruins. In all their gates I have set the dread of the sharp sword, the sword that is furbished to glitter, that is made ready for slaughter.

16. Be thou sharpened; go to the right hand, or to the left, which way soever thou hast a mind to set thy face.

17. And I will clap my hands together, and will satisfy My indignation: I, the Lord, have spoken.

18. And the word of the Lord came to me, saying:

19. And thou, son of man, set thee two ways, for the sword of the king of Babylon to come: both shall come forth out of one land: and with his hand he shall draw lots; he shall consult at the head of the way of the city.

20. Thou shalt make a way that the sword may come to Rabbath of the children of Ammon, and to Juda unto Jerusalem, the strong city.

21. For the king of Babylon stood in the highway, at the head of two ways, seeking divination, shuffling arrows:[15] he inquired of the idols, and consulted entrails.

22. On his right hand was the divination for Jerusalem, to set battering rams,[16] to open the mouth in slaughter, to lift up the voice in shouting,[17] to set engines against the gates, to cast up a mound, to build forts.

23. And he shall be in their eyes as one consulting the oracle in vain, and imitating the leisure of sabbaths:[18] but he will call to remembrance the iniquity, that they may be taken.

24. Therefore thus saith the Lord God: Because ye have remem-

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[14] P. "Which entereth into their privy chambers." They are pursued with the sword into the most secret recesses.

[15] St. Jerome tells us, that it was customary to mark the arrows with the names of the cities, and shuffle them together, and then take out at hazard the first that came to hand, and determine the course accordingly.

[16] P. "To appoint captains." V. gives the literal meaning, which L. also presents; but, as the setting of battering rams against the gates is afterwards spoken of, some take this passage in a figurative sense.

[17] The shout of an army rushing to the combat seems to be meant: בצרח, which means with a shout, differs only by the transposition of two letters and the punctuation. The other term corresponds.

[18] P. "To them that have sworn oaths." The terms for oath and sabbath are somewhat similar, which has given occasion to the different versions. The Jews thought the divination vain, although they had sworn fidelity to Nabuchodonosor, who was hastening to punish their revolt. He had present to his mind their prevarication.

bered[19] your iniquity, and have discovered your prevarications, and your sins have appeared in all your devices: because, I say, ye have remembered, ye shall be taken with the hand.[20]

25. But thou profane,[21] wicked prince of Israel, whose day is come that hath been appointed in the time of iniquity:[22]

26. Thus saith the Lord God: Remove the diadem: take off the crown: is it not this that hath exalted the low one, and brought down him that was high?[23]

27. I will show it to be iniquity, iniquity, iniquity:[24] but this was not done till he came to whom judgment belongeth;[25] and I will give it him.

28. And thou, son of man, prophesy, and say: Thus saith the Lord God concerning the children of Ammon, and concerning their reproach:[26] and thou shalt say: O sword, O sword, come out of the scabbard to kill; be furbished to destroy, and to glitter.

29. Whilst they see vain things in thy regard, and they divine lies; to bring thee upon the necks of the wicked[27] that are wounded, whose appointed day is come in the time of iniquity.

30. Return into thy sheath.[28] I will judge thee in the place wherein thou wast created, in the land of thy nativity.

31. And I will pour out upon thee My indignation: in the fire of My rage will I blow upon thee, and will give thee into the hands of men that are brutish,[29] and that contrive thy destruction.

32. Thou shalt be fuel for the fire; thy blood shall be in the midst of the land; thou shalt be forgotten:[30] for I, the Lord, have spoken it.

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[19] P. "Made to be remembered."

[20] By the power of Nabuchodonosor.

[21] Sedekiah. Ezekiel not being subject to him, reproved him more boldly than Jeremiah, his subject, ventured to do.

[22] P. "When iniquity shall have an end:" when its punishment shall take place.

[23] The crown gave power to him that was before low: its loss reduced the prince to a low condition.

[24] P. "I will overturn, overturn, overturn it." The overthrow of the three princes of Juda,—Joakim, Joachin, and Sedekiah,—may be understood. Sept. understood it as V., of repeated and excessive prevarication, taking עוה to be equivalent to עון.

[25] P. "Whose right it is:" Nabuchodonosor, whom God chose to execute His decree.

[26] The Ammonites exulted in the overthrow of Jerusalem.

[27] To mix them with the slain. They are said to fall on their necks, as many are supposed to be headless trunks.

[28] The prophet dissuades the Ammonites from resisting, as it was vain. He addresses their sword, and menaces it with judgment in the land of its possessors.

[29] The barbarian invaders.

[30] The extreme humiliation of the Ammonites shall leave them without a name.

## CHAPTER XXII.

THE GENERAL CORRUPTION OF THE INHABITANTS OF JERUSALEM: FOR WHICH GOD WILL CONSUME THEM AS DROSS IN HIS FURNACE.

1. And the word of the Lord came to me, saying:
2. And thou, son of man, dost thou not judge,[1] dost thou not judge the city of blood?
3. And thou shalt show her all her abominations, and shalt say: Thus saith the Lord God: The city sheddeth blood in the midst of her, that her time may come:[2] and hath made idols against herself, to defile herself.
4. Thou art become guilty in thy blood which thou hast shed: and thou art defiled in thy idols which thou hast made: and thou hast made thy days draw near, and hast brought on[3] the time of thy years: therefore have I made thee a reproach to the Gentiles, and a mockery to all countries.
5. Those that are near, and those that are far from thee, shall triumph over thee: thou filthy one, famous,[4] great in confusion.[5]
6. Behold, the princes of Israel, every one hath employed his arm in thee, to shed blood.
7. They have abused father and mother in thee: they have oppressed the stranger in the midst of thee: they have grieved the fatherless and widow in thee.
8. Thou hast despised My sanctuaries,[6] and profaned My sabbaths.
9. Slanderers[7] have been in thee to shed blood: and they[8] have eaten upon the mountains in thee: they have committed wickedness[9] in the midst of thee.
10. They have uncovered the nakedness of their father[10] in thee:

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[1] P. "Wilt thou judge?" R. thinks that ה prefixed is an interjection, rather than a sign of interrogation: "thou shalt judge."

[2] The result, not the object, is marked.

[3] H. P. "Art come to thy years." Her idolatry hastens her ruin.

[4] H. has שם, *name*, which V. renders *nobilis*. D. "Noble." P. "Infamous." L. "Unclean in name." It is used for a bad name. *Infra* 23 : 10.

[5] L.

[6] P. "My holy things,"—rites and observances.

[7] Malignant slanderers of the worst kind, who spread calumny at the risk of shedding blood, or with the view to cause bloodshed. L. "Tale-bearers."

[8] Others partook of superstitious festivities.

[9] Incest, such as is about to be specified.

[10] By connection with their stepmother.

they have humbled the uncleanness of the menstruous woman in thee.[11]

11. And every one hath committed abomination with his neighbor's wife;[12] and the father-in-law hath wickedly defiled his daughter-in-law; the brother hath oppressed his sister the daughter of his father,[13] in thee.[14]

12. They have taken bribes in thee to shed blood: thou hast taken usury and increase,[15] and hast covetously oppressed thy neighbors:[16] and thou hast forgotten Me, saith the Lord God.

13. Behold, I have struck my hands together[17] at thy covetousness, which thou hast exercised, and at the blood that hath been shed in the midst of thee.

14. Shall thy heart endure, or shall thy hands prevail in the days which I will bring upon thee? I, the Lord, have spoken, and I will do it.

15. And I will disperse thee among the nations, and will scatter thee among the countries: and I will put an end to thy uncleanness in thee.

16. And I will possess thee[18] in the sight of the Gentiles: and thou shalt know that I am the Lord.

17. And the word of the Lord came to me, saying:

18. Son of man, the house of Israel is become dross to me: all these are brass, and tin, and iron, and lead, in the midst of the furnace: they are become the dross of silver.

19. Therefore thus saith the Lord God: Because ye are all turned into dross, therefore behold, I will gather you together in the midst of Jerusalem,

20. As they gather silver, and brass, and tin, and iron, and lead, in the midst of the furnace: that I may kindle a fire in it to melt it: so will I gather you together in My fury and in My wrath, and will take My rest,[19] and I will melt you down.

21. And I will gather you together, and will burn you in the fire of My wrath: and ye shall be melted in the midst thereof.

22. As silver is melted in the midst of the furnace, so shall ye be

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[11] This, although not grievous in itself, was strictly forbidden. Lev. 18 : 19.

[12] Jer. 5 : 8.

[13] By a different mother.

[14] In the midst of the people.

[15] The two words mean the same.

[16] P. "By extortion."

[17] L. P. "I have smitten mine hand." The act here is used to express horror.

[18] P. "Thou shalt take thine inheritance in thyself." L. "Thou shalt be degraded through thyself." The Divine justice pursued the Israelites, even when they were scattered among the Gentiles.

[19] P. "I will leave *you there.*" L. "I will lay you down there." V. bears the same meaning. God appears indifferent to their sufferings, which their crimes have provoked.

in the midst thereof: and ye shall know that I am the Lord, when I have poured out My indignation upon you.

23. And the word of the Lord came to me, saying:

24. Son of man, say to her: Thou art a land that is unclean, and not rained upon in the day of wrath.

25. There is a conspiracy of prophets[20] in the midst thereof; like a lion that roareth and catcheth the prey, they have devoured souls, they have taken riches and hire, they have made many widows in the midst thereof.

26. Her priests have despised My law, and have defiled My sanctuaries:[21] they have put no difference between holy and profane; nor have they distinguished between the polluted and the clean: and they have turned away their eyes from My sabbaths: and I was profaned[22] in the midst of them.

27. Her princes in the midst of her[23] are like wolves ravening the prey to shed blood, and to destroy souls, and to run after gain, through covetousness.

28. And her prophets have daubed them without tempering *the mortar*, seeing vain things, and divining lies for them, saying: Thus saith the Lord God, when the Lord hath not spoken.

29. The peoples of the land have used oppression,[24] and committed robbery: they afflicted the needy and poor, and oppressed the stranger wrongfully.

30. And I sought among them for a man that might set up a hedge, and stand in the gap before Me in favor of the land, that I might not destroy it: and I found none.[25]

31. And I poured out My indignation upon them: in the fire of My wrath I consumed them: I have brought their way upon their own head, saith the Lord God.

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[20] False prophets.

[21] P. "My holy things."

[22] Dishonored.

[23] Mich. 3 : 2; Soph. 3 : 3.

[24] The text has no word for "calumnia," which V. uses more fully to express the violent character of treatment.

[25] God has regard to the merits of the just, and for their sakes he spares sinners. They are likened to soldiers standing in the breach of the walls of a city, who repel assailants.

# CHAPTER XXIII.

UNDER THE NAMES OF THE TWO HARLOTS, OOLLA AND OOLIBA, ARE DESCRIBED THE MANIFOLD DISLOYALTIES OF SAMARIA AND JERUSALEM, WITH THE PUNISHMENT OF THEM BOTH.

1. And the word of the Lord came to me, saying:
2. Son of man, there were two women daughters of one mother.[1]
3. And they committed fornication[2] in Egypt; in their youth they committed fornication: there were their breasts pressed down, and the teats of their virginity were bruised.
4. And their names were Oolla[3] the elder, and Ooliba her younger sister: and I took them, and they bare sons and daughters. Now for their names, Samaria is Oolla, and Jerusalem is Ooliba.
5. And Oolla committed fornication against Me, and doted on her lovers, on the Assyrians that came to her,
6. Who were clothed with blue, princes, and rulers, beautiful youths, all horsemen, mounted upon horses.
7. And she committed her fornications with those chosen men, all sons of the Assyrians: and she defiled herself with the uncleanness of all them on whom she doted.
8. Moreover also she did not forsake her fornications which she had committed in Egypt: for they also lay with her in her youth: and they bruised the breasts of her virginity, and poured out their fornication upon her.
9. Therefore have I delivered her into the hands of her lovers, into the hands of the sons of the Assyrians, upon whom she doted.
10. They uncovered her nakedness,[4] took away her sons and daughters, and slew her with the sword: and they[5] became infamous women: and they executed judgments[6] on her.
11. And when her sister Ooliba saw this, she was mad with lust more than she: and she carried her fornication beyond the fornication of her sister,
12. Impudently prostituting herself to the children of the Assy-

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[1] The two kingdoms of Juda and Samaria, which came from one nation, are meant.
[2] Idolatry. The Israelites imitated the superstitions of the Egyptians.
[3] The first name means *tent*, the latter *my tent in her*. The presence of God in Juda was thus signified.
[4] *Supra* 16 : 37.
[5] H. P. "She became famous among women." *Supra* 22 : 5.
[6] Inflicted punishments.

rians, to the princes, and rulers that came to her, clothed with divers colors, to the horsemen that rode upon horses, and to young men all of great beauty.

13. And I saw that she was defiled, *and* that they both took one way.

14. And she increased her fornications: and when she had seen men painted on the wall, the images of the Chaldeans set forth in colors,

15. And girded with girdles about their reins, and with dyed turbans on their heads, the resemblance of all the captains, the likeness of the sons of Babylon, and of the land of the Chaldeans, wherein they were born;

16. She doted upon them with the lust of her eyes: and she sent messengers to them into Chaldea.

17. And when the sons of Babylon were come to her to the bed of love, they defiled her with their fornications, and she was polluted by them, and her soul was glutted with them.

18. And she laid open her fornications, and uncovered her nakedness: and My soul was alienated from her as my soul was alienated from her sister.

19. For she multiplied her fornications, remembering the days of her youth, in which she played the harlot in the land of Egypt.

20. And she was mad with lust to lie with them, whose flesh is as the flesh of asses, and whose issue[7] as the issue of horses.

21. And thou hast renewed the wickedness of thy youth, when thy breasts were pressed in Egypt, and the paps of thy virginity[8] broken.

22. Therefore, Ooliba, thus saith the Lord God: Behold, I will raise up against thee all thy lovers with whom thy soul hath been glutted:[9] and I will gather them together against thee round about;

23. The children of Babylon, and all the Chaldeans, the nobles, and the kings and princes,[10] all the sons of the Assyrians, beautiful young men, all the captains, and rulers, princes of princes, and renowned horsemen:[11]

24. And they shall come upon thee well appointed with chariot and wheel, a multitude of peoples: they shall be armed against thee on every side with breastplate, and buckler, and helmet: and I will

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[7] Seminal. [8] H. P. "Youth." L. "Youthful breasts."

[9] P. "From whom thy mind is alienated." L. "From whom thy soul hath torn itself away." The meaning of V. coincides. The Israelites turned from the Assyrians to the Egyptians, whose idolatry they imitated.

[10] P. "Pekod, and Shoa, and Koa." Rashi has: "superintendents, priests, and rulers."

[11] P. "Great lords and renowned, all of them riding on horses." שלישים. These officers ranked nearest the sovereign, as St. Jerome testifies.

set judgment before them :[12] and they shall judge thee by their judgments.

25. And I will set My jealousy against thee, which they shall execute upon thee with fury : they shall cut off thy nose and thy ears :[13] and what remains shall fall by the sword : they shall take thy sons and thy daughters ; and thy residue shall be devoured by fire.

26. And they shall strip thee of thy garments, and take away the instruments of thy glory.[14]

27. And I will put an end to thy wickedness in thee, and thy fornication *brought* out of the land of Egypt : neither shalt thou lift up thy eyes to them, nor remember Egypt any more.

28. For thus saith the Lord God : Behold, I will deliver thee into the hands of them whom thou hatest, into their hands with whom thy soul hath been glutted.

29. And they shall deal with thee in hatred ; and they shall take away all thy labors ; and shall let thee go naked, and full of disgrace : and the disgrace of thy fornications shall be exposed, thy wickedness, and thy fornications.

30. They have done these things to thee, because thou hast played the harlot with the nations, among whom thou wast defiled with their idols.

31. Thou hast walked in the way of thy sister : and I will give her cup into thy hand.[15]

32. Thus saith the Lord God : Thou shalt drink thy sister's cup, deep, and wide : thou shalt be had in derision and scorn ; it[16] containeth very much.

33. Thou shalt be filled with drunkenness, and sorrow, with the cup of grief, and sadness, with the cup of thy sister Samaria.

34. And thou shalt drink it, and shalt drink it up even to the dregs, and thou shalt lick[17] the fragments thereof : thou shalt tear thy[18] breasts : because I have spoken *it*, saith the Lord God.

35. Therefore thus saith the Lord God : Because thou hast forgotten Me, and hast cast Me behind thy back, bear thou also thy wickedness, and thy fornications.

36. And the Lord spake to me, saying : Son of man, dost thou

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[12] God threatens to give them power to judge and punish Jerusalem, as they shall think fit.

[13] This is intended to signify humiliations of various kinds.

[14] P. "Thy fair jewels."

[15] Allusion is made to the custom of passing the bowl around at banquets.

[16] The cup.

[17] The force of the phrase, as explained by Michaelis, is to lick the fragments of the vessel, so as to suck the last drop of wine from them. P. "Break" does not express it.

[18] Through rage at the results of excessive indulgence.

judge Oolla, and Ooliba, and dost thou declare to them their wicked deeds?

37. Because they have committed adultery, and blood is in their hands; and they have committed fornication with their idols: moreover also their children, whom they bare to me, they have offered to them to be devoured.

38. Yea, and they have done this to Me: they polluted My sanctuary on the same day, and profaned My sabbaths.

39. And when they sacrificed their children to their idols, and went into My sanctuary the same day to profane it; they did these things even in the midst of My house.

40. They sent for men coming from afar, to whom they had sent a messenger: and behold, they came: for whom thou didst wash thyself, and didst paint thy eyes, and wast adorned with women's ornaments.

41. Thou sattest on a very fine bed, and a table was decked before thee; upon which thou didst set My incense, and My ointment.

42. And there was in her the voice of a multitude rejoicing:[19] and to some that were brought of the multitude of men, and that[20] came from the desert, they put bracelets on their hands, and beautiful crowns on their heads.[21]

43. And I said to her that was worn out in her adulteries: Now will this woman still continue in her fornication.

44. And they went in to her, as to a harlot: so went they in unto Oolla, and Ooliba, wicked women.

45. They therefore are just men:[22] these shall judge them as adulteresses are judged, and as shedders of blood are judged: because they are adulteresses, and blood is in their hands.

46. For thus saith the Lord God: Bring a multitude upon them, and deliver them over to tumult and rapine:

47. And let peoples stone them with stones;[23] and let them be stabbed with their swords: they shall kill their sons and daughters, and their houses they shall burn with fire.

48. And I will take away wickedness out of the land, and all women shall learn not to do according to the wickedness of them.

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[19] P. "At ease:" tranquil, secure.

[20] P. "Sabeans." H. is thought to mean drunkards, who were admitted to join in the orgies. The proper name is differently punctuated.

[21] The women themselves appear to have put the bracelets and crowns on themselves to honor the false deities.

[22] The Chaldeans, relatively to Jerusalem, "inasmuch as by My order, they torment the adulterous and parricidal." St. Jerome.

[23] This was the punishment of adulteresses. John 8 : 5.

49. And they shall lay your wickedness upon you, and ye shall bear the sins of your idols: and ye shall know that I am the Lord God.

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## CHAPTER XXIV.

UNDER THE PARABLE OF A BOILING POT IS SHOWN THE UTTER DESTRUCTION OF JERUSALEM: FOR WHICH THE JEWS AT BABYLON SHALL NOT DARE MOURN.

1. And the word of the Lord came to me in the ninth year,[1] in the tenth month, the tenth day of the month, saying:

2. Son of man, write thee the name of this day, on which the king of Babylon hath set himself against Jerusalem to-day.[2]

3. And thou shalt speak a parable[3] to the provoking house, and say to them: Thus saith the Lord God: Set on a pot; set it on, I say, and put water into it.

4. Heap together into it the pieces thereof, every good piece, the thigh and the shoulder, choice pieces and full of bones.

5. Take the fattest of the flock, and lay together piles of bones under it; the seething thereof is boiling hot; and the bones thereof are thoroughly sodden in the midst of it.

6. Therefore thus saith the Lord God: Woe to the bloody city, to the pot whose rust[4] is in it, and its rust is not gone out of it: cast it out piece by piece; there hath no lot fallen upon it.

7. For her blood is in the midst of her; she hath shed it upon the smooth rock: she hath not shed it upon the ground, that it might be covered with dust.

8. And that I might bring My indignation upon her, and take My vengeance: I have shed her blood upon the smooth rock, that it should not be covered.

9. Therefore thus saith the Lord God: Woe to the bloody city,[5] of which I will make a great bonfire.

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[1] From the migration of Joachin.

[2] This was revealed to the prophet at Babylon on the same day on which it happened. 4 Kings 25 : 1.

[3] V. "Et dices proverbium parabolam." This presents the Hebrew idiom, the verb and noun expressing the same idea.

[4] P. "Scum." Michaelis strongly maintains V., since the rust falls from a copper vessel, when it is heated and then dipped in water. "Woe to the city of blood, that is, to Jerusalem, the pot, the rust, that is malice, of which is excessive, and although the fire has been put under it, yet its rust has not gone forth from it: for even when taken and tormented, they have continued in their former wickedness. Consume her piece by piece, let no one escape. The lot has not fallen on her in a way that some should die and others escape, but general destruction awaits all." St. Jerome.

[5] Nahum 3 : 1; Hab. 2 : 12.

10. Heap together the bones, which I will burn with fire: the flesh shall be consumed, and the whole mixture[6] shall be sodden; and the bones shall be consumed.

11. Then set it empty upon burning coals, that it may be hot, and the brass thereof may be melted: and let the filth of it be melted in the midst thereof, and let the rust of it be consumed.

12. Great pains have been taken;[7] and the great rust thereof is not gone out, not even by fire.

13. Thy uncleanness is execrable: because I desired to cleanse thee, and thou art not cleansed from thy filthiness: neither shalt thou be cleansed before I cause My indignation to rest on thee.

14. I, the Lord, have spoken: it shall come to pass, and I will do it; I will not pass by, nor spare, nor be pacified.[8] I will judge thee according to thy ways, and according to thy doings, saith the Lord.

15. And the word of the Lord came to me, saying:

16. Son of man, behold, I take from thee the desire of thy eyes[9] with a stroke: and thou shalt not lament, nor weep, neither shall thy tears run down.

17. Sigh in silence, make no mourning for the dead; let the tire of thy head be upon thee,[10] and thy shoes on thy feet, and cover not thy face,[11] nor eat the meat of mourners.[12]

18. So I spake to the people in the morning, and my wife died in the evening: and I did in the morning as He had commanded me.

19. And the people said to me: Why dost thou not tell us what these things mean that thou doest?

20. And I said to them: The word of the Lord came to me, saying:

21. Speak to the house of Israel: Thus saith the Lord God: Behold, I will profane[13] My sanctuary, the glory of your realm,[14] and the thing that your eyes desire, and for which your soul feareth: your sons, and your daughters, whom ye have left, shall fall by the sword.

22. And ye shall do as I have done: ye shall not cover your faces, nor shall ye eat the meat of mourners.

23. Ye shall have crowns on your heads, and shoes on your feet: ye shall not lament nor weep; but ye shall pine away for your iniquities; and every one shall sigh with his brother.

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[6] P. "Spice it well." L. "Stirring the mixture."

[7] R. V.

[8] P. "Neither will I repent."

[9] Thy wife. V. 18.

[10] The fillet which usually bound the head, was laid aside by mourners. Sandals also were dispensed with.

[11] P. "Lips." The lower part of the face was covered with the cloak.

[12] P. "Of men." It was usual to send meat to mourners as an expression of sympathy.

[13] Suffer it to be profaned.

[14] P. "Strength."

24. And Ezekiel shall be unto you for a sign: according to all that he hath done, so shall ye do, when this shall come to pass: and ye shall know that I am the Lord God.

25. And thou, O son of man, behold, in the day wherein I will take away from them their strength, and the joy of their glory, and the desire of their eyes upon which their souls rest, their sons and their daughters:

26. In that day when he that escapeth shall come to thee to tell thee:

27. In that day, I say, shall thy mouth be opened to him that hath escaped; and thou shalt speak, and shalt be silent no more: and thou shalt be unto them for a sign; and ye shall know that I am the Lord.

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## CHAPTER XXV.

A PROPHECY AGAINST THE AMMONITES, MOABITES, EDOMITES, AND PHILISTINES, FOR THEIR MALICE AGAINST THE ISRAELITES.

1. And the word of the Lord came to me, saying:

2. Son of man, set thy face against the children of Ammon, and thou shalt prophesy of them.

3. And thou shalt say to the children of Ammon: Hear ye the word of the Lord God: Thus saith the Lord God: Because thou hast said: Ha, ha,[1] upon My sanctuary, because it was profaned; and upon the land of Israel, because it was laid waste; and upon the house of Juda, because they are led into captivity;

4. Therefore will I deliver thee to the men of the east[2] for an inheritance, and they shall place their sheepcots[3] in thee, and shall set up their tents in thee: they shall eat thy fruits: and they shall drink thy milk.

5. And I will make Rabbath[4] a stable[5] for camels, and the children of Ammon a couching-place for flocks; and ye shall know that I am the Lord.

6. For thus saith the Lord God: Because thou hast clapped thy

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[1] Because thou hast exulted in its profanation.
[2] The Arabians were so styled, but the Chaldeans seem here to be understood.
[3] P. "Palaces." L. "Towers." The Vulgate is supported by Simonis, R., Zuns, and others.
[4] Their capital.
[5] L. "A pasture."

hands, and stamped with thy foot, and hast rejoiced with all thy heart against the land of Israel:

7. Therefore behold, I will stretch forth My hand upon thee, and will deliver thee to be the spoil of nations, and will cut thee off from among the peoples, and destroy thee out of the lands, and break thee in pieces: and thou shalt know that I am the Lord.

8. Thus saith the Lord God: Because Moab and Seir have said: Behold, the house of Juda is like all other nations:

9. Therefore behold, I will open the shoulder[6] of Moab from the cities, from his cities, I say, and his borders, the noble cities of the land of Bethjesimoth, and Beelmeon, and Cariathaim,

10. To the people of the east[7] with the children of Ammon:[8] and I will give it them for an inheritance, that there may be no more any remembrance of the children of Ammon among the nations.

11. And I will execute judgments in Moab: and they shall know that I am the Lord.

12. Thus saith the Lord God: Because Edom hath taken vengeance to revenge herself of the children of Juda, and hath greatly offended, and hath sought revenge of them:[9]

13. Therefore thus saith the Lord God: I will stretch forth My hand upon Edom, and will take away out of it man and beast, and will make it desolate from the south:[10] and they that are in Dedan[11] shall fall by the sword.

14. And I will lay My vengeance upon Edom[12] by the hand of My people Israel: and they shall do in Edom according to My wrath and My fury: and they shall know My vengeance, saith the Lord God.

15. Thus saith the Lord God: Because the Philistines have taken vengeance, and have revenged themselves with all their mind, destroying and satisfying old enmities:

16. Therefore thus saith the Lord God: Behold, I will stretch forth My hand upon the Philistines, and will kill the killers,[13] and will destroy the remnant of the sea-coast.[14]

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[6] St. Jerome expounds this text to this effect: "The Lord threatens that He will dissolve, or open the shoulder, namely, the strength and power of Moab from its cities, so that the Babylonian conqueror shall also enter into them, and that cities may cease to be in Moab, and the renowned cities may be destroyed in its confines and borders." The shoulder is taken for "the side." P.

[7] Moab is to be thrown open to the Babylonians, here styled Orientals.

[8] The Ammonites fell first under their power.

[9] They united with the Chaldeans against the Israelites.

[10] P. "Teman." It is here a proper name. See also Jer. 49: 9.

[11] This was to the north.

[12] The Idumeans were subdued by John Hyrcanus, about the year 128 before Christ.

[13] H. P. "The Cherethim." It is a proper name borne by the Philistines, who inhabited the southern coast of Palestine, on the sea-coast. They are thought to have emigrated from Crete, from which the name may be derived.

[14] The Philistines inhabited the coast.

17. And I will execute great vengeance upon them, rebuking them in fury: and they shall know that I am the Lord, when I shall lay My vengeance upon them.

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## CHAPTER XXVI.

A PROPHECY OF THE DESTRUCTION OF THE FAMOUS CITY OF TYRE BY NABUCHODONOSOR.

1. And it came to pass in the eleventh year, the first day of the[1] month, that the word of the Lord came to me, saying:

2. Son of man, because Tyre hath said of Jerusalem: Aha, the gates of the peoples[2] are broken; she is turned to Me:[3] I shall be filled, *now* she is laid waste.

3. Therefore thus saith the Lord God: Behold, I come against thee, O Tyre: and I will cause many nations to come up to thee, as the waves of the sea rise up.

4. And they shall break down the walls of Tyre, and destroy the towers thereof: and I will scrape her dust from her, and make her like a smooth rock.

5. She shall be a drying-place for nets in the midst of the sea, because I have spoken *it*, saith the Lord God; and she shall be a spoil to the nations.

6. Her daughters also that are in the field shall be slain by the sword: and they shall know that I am the Lord.

7. For thus saith the Lord God: Behold, I will bring against Tyre Nabuchodonosor, king of Babylon, the king of kings,[4] from the north, with horses, and chariots, and horsemen, and companies, and much people.

8. Thy daughters that are in the field he shall kill with the sword:

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[1] First. *Infra* 30 : 20.

[2] The city frequented by many nations.

[3] The overthrow of Jerusalem filled Tyre with hope. She regarded the ruined city as turning towards her, and directing her commerce to her, by which she would be soon enriched. St. Jerome represents her as saying: "I have a very safe harbor, and since Jerusalem is overthrown, the whole population, which was governed by her authority, turns towards me."

[4] A great king.

and he shall compass thee with forts, and shall cast up a mount round about: and he shall lift up the buckler against thee.

9. And he shall set engines of war and battering rams[5] against thy walls, and he shall destroy thy towers with his arms.

10. By reason of the multitude of his horses, their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and wheels, and chariots, when they shall go in at thy gates, as by the entrance of a city that is destroyed.[6]

11. With the hoofs of his horses he shall tread down all thy streets: thy people he shall kill with the sword; and thy noble[7] statues shall fall to the ground.

12. They shall waste thy riches: they shall make a spoil of thy merchandise: and they shall destroy thy walls, and pull down thy fine houses: and they shall lay thy stones, and thy timber, and thy dust in the midst of the waters.

13. And I will make the multitude of thy songs[8] cease; and the sound of thy harps shall be heard no more.

14. And I will make thee like a naked rock; thou shalt be a drying-place for nets; neither shalt thou be built any more:[9] for I have spoken it, saith the Lord God.

15. Thus saith the Lord God to Tyre: Shall not the islands shake at the sound of thy fall, and the groans of thy slain, when they shall be killed in the midst of thee?

16. Then all the princes of the sea shall come down from their thrones, and take off their robes, and cast away their broidered garments, and be clothed with astonishment:[10] they shall sit on the ground, and with amazement shall wonder at thy sudden fall.[11]

17. And taking up a lamentation over thee, they shall say to thee: How art thou fallen, that dwellest in the sea,[12] renowned city that was strong in the sea, with thy inhabitants whom all did dread?

18. Now shall the ships[13] be astonished in the day of thy terror:

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[5] These are two translations of one phrase.

[6] P. "Wherein a breach is made."

[7] V. "Nobilis." H. L. "The statues of thy strength." It means statues of idols; or, as some think, of celebrated heroes. P. "Thy strong garrisons." This meaning is not generally admitted.

[8] Jer. 7 : 34.

[9] The ancient Tyre was not rebuilt, but a new city arose after seventy years in its neighborhood, less splendid and powerful. Isai. 23 : 17.

[10] P. "With trembling." In deep consternation they shall cast aside their robes, and remain trembling on the ground, drawing around them some coarse mantle for protection.

[11] H. P. "At thee."

[12] P. "Inhabited of seafaring men." L. "Inhabited (safely) by reason of the seas." Others understand it: "inhabited from olden time." Lit. "Inhabited by the seas:" which some understand of mariners.

[13] St. Jerome seems to have read: צִיִּים, ships. It now reads: אִיִּים. P. "Isles."

and the islands in the sea shall be troubled because no one cometh out of thee.[14]

19. For thus saith the Lord God: When I shall make thee a desolate city like the cities that are not inhabited; and shall bring the deep upon thee, and many waters shall cover thee:

20. And when I shall bring thee down with those that descend into the pit to the people of olden time,[15] and shall set thee in the lowest parts of the earth as places desolate of old, with them that are brought down into the pit, that thou be not inhabited: and when I shall give glory in the land of the living,

21. I will bring thee to nothing; and thou shalt not be; and if thou be sought for, thou shalt not be found any more forever, saith the Lord God.

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## CHAPTER XXVII.

A DESCRIPTION OF THE GLORY AND RICHES OF TYRE; AND OF HER IRRECOVERABLE FALL.

1. AND the word of the Lord came to me, saying:

2. Thou therefore, O son of man, take up a lamentation for Tyre:

3. And say to Tyre that dwelleth at the entry of the sea,[1] being the mart of the peoples for many islands: Thus saith the Lord God: O Tyre, thou hast said: I am of perfect beauty,

4. And situate[2] in the heart of the sea. Thy neighbors[3] that built thee,[4] have perfected thy beauty:

5. With fir-trees of Sanir[5] they have built thee, with all sea-planks:[6] they have taken cedars from Libanus to make thee masts.

6. They have cut thy oars out of the oaks of Basan: and they[7]

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[14] P. "At thy departure,"—the going forth into captivity.

[15] P.

[1] Countries approachable by sea were called islands by the Hebrews.

[2] H. P. "Thy borders are in the midst of the seas." The city of Tyre was built on a rock, at the distance of half a mile from the land, with which it was afterwards united by a tongue of land formed by Nabuchodonosor, and by Alexander.

[3] V. "Finitimi tui." This may have been put for "fines tui:" thy borders.

[4] Thy builders.

[5] This was a mountain near Libanus.

[6] Timber suited to shipbuilding. L. "All thy woodwork." לוחתים. Some take it for two rows of ship-boards.

[7] P. "The company of the Ashurites." בת-אשרים. It is taken by some as an epithet of the ivory. Bochart thinks that it means incased in boxwood, which was found in Corsica and other islands adjacent to Italy. L. "Thy rudder had they made inlaid with ivory of boxwood."

have made thee benches of Indian ivory, and cabins, with things brought from the islands of Italy.[8]

7. Fine broidered linen from Egypt was woven for thy sail, to be spread on thy mast; blue and purple from the islands of Elisa,[9] were made thy covering.[10]

8. The inhabitants of Sidon, and the Aradians[11] were thy rowers: thy wise men, O Tyre, were thy pilots.

9. The ancients of Gebal,[12] and the wise men thereof furnished mariners for the service of thy various furniture:[13] all the ships of the sea, and their mariners were thy factors.

10. The Persians, and Lydians, and the Lybians were thy soldiers in thy army: they hanged up the buckler and the helmet in thee for thy ornament.

11. The men of Arad were with thy army upon thy walls round about: the Pygmeans[14] also that were in thy towers, hung up their quivers on thy walls round about; they perfected thy beauty.

12. The Carthaginians[15] thy merchants supplied thy fairs with a multitude of all kinds of riches, with silver, iron, tin, and lead.

13. Greece,[16] Thubal, and Mosoch, they were thy merchants: they brought to thy people slaves[17] and vessels of brass.[18]

14. From the house of Thogorma[19] they brought horses, and horsemen, and mules, to thy market.

15. The men of Dedan[20] were thy merchants: many islands *were* the traffic of thy hand:[21] they exchanged for thy price[22] teeth of ivory,[23] and ebony.

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[8] P. "Chittim." All the isles to the west of Greece seem to be embraced by this term.

[9] In the Ionian sea. Tyre itself was famous for purple, but various articles of lawn and other material, which were afterwards purple-dyed, were imported from the Grecian isles of the Peloponnesus.

[10] The awning was spread over the vessel, forming a kind of tent, and affording a protection from rain and heat.

[11] Islanders living near the coast of Phenicia.

[12] A city of Phenicia, called by the Greeks Byblos.

[13] P. "Were in thee thy calkers:" they repaired the vessels.

[14] H. P. "The Gammadins:" they are not otherwise known.

[15] H. P. "Tarshish." Carthage, in Africa, or in Spain, is thought to be meant. Spain abounded in metals. Calmet understands the text of Tharsus, in Cilicia.

[16] P. "Javan,"—Ionia. Thubal is thought to be Tibaris, near the Euxine Sea. Mosoch divides Iberia from Armenia.

[17] Slaves were commonly sold: those of Greece were specially sought after.

[18] L. "Copper."

[19] Phrygia, according to St. Jerome.

[20] This was a town near the Persian Gulf, founded by Dedan, son of Regma. Gen. 10: 7. It is different from a city of the same name in Idumea.

[21] Many islands trafficked in her goods.

[22] P. "They brought thee for a present." Presents made by merchants generally suppose an equivalent, as V. intimates.

[23] P. "Horns of ivory:" the teeth of the elephant were sometimes so called from their size and strength.

16. The Syrian was thy merchant by reason of the multitude of thy works: they set forth precious stones, and purple, and broidered works, and fine linen, and silk,[24] and an agate[25] in thy market.

17. Juda and the land of Israel, they were thy merchants with the best corn: they set forth balm,[26] and honey, and oil, and rosin in thy fairs.

18. The men[27] of Damascus were thy merchants in the multitude of thy works, in the multitude of divers riches, in rich wine, in wool of the best color.

19. Dan,[28] and Greece,[29] and Mosel[30] have set forth in thy marts wrought iron: stacte and calamus were in thy market.

20. The men of Dedan were thy merchants in tapestry for seats.[31]

21. Arabia, and all the princes of Cedar, they were the merchants of thy hand: thy merchants came to thee with lambs, and rams, and kids.

22. The sellers of Saba and Reema, they were thy merchants; with all the best spices, and precious stones, and gold, which they set forth in thy market.

23. Haran, and Chene, and Eden, *were* thy merchants; Saba, Assur, and Chelmad sold to thee.

24. They were thy merchants in divers manners, with bales of blue-*cloth*, and of embroidered work, and of precious riches, which were wrapped up, and bound with cords: they had cedars also in thy merchandise.

25. The ships of the sea[32] were thy chief[33] in thy merchandise: and thou wast replenished, and glorified exceedingly in the heart of the sea.

26. Thy rowers have brought thee into great waters: the south[34] wind hath broken thee in the heart of the sea.

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[24] Job 28 : 18. P. "Coral." The exact meaning is uncertain.

[25] St. Jerome, with the ancient interpreters, retained H. *chodchod*.

[26] P. "Minnith and Pannag." The former is the name of a city beyond the Jordan. Judges 11 : 33. The other term is thought to denote a kind of cake.

[27] "The men of." This is not in the text.

[28] דן. This can scarcely mean the tribe of Dan, since there is nothing in the context to suggest it. Michaelis takes the first letter to be part of the name, which he conjectures marks a place in Arabia Felix.

[29] Javan usually means Ionia, or Greece. Here it is thought to denote a place in Arabia, from which spices were brought to Tyre. Manufactured iron was also brought from thence, the ore being at that time found there, and the Arabians working it successfully.

[30] P. "Going to and fro." Symmachus translated H. to this effect. Aquila takes it to be a proper name preceded by a preposition: "from Uzal," the metropolis of Arabia Felix.

[31] P. "For chariots." R. prefers V., and thinks that the tapestry was spread on the ground, it being customary in the East to sit on it.

[32] P. "Tarshish."

[33] P. "Did sing of thee." L. "Were thy caravans."

[34] H. P. "East."

27. Thy riches, and thy treasures,[35] and thy manifold furniture,[36] thy mariners, and thy pilots, who kept thy goods,[37] and were chief over thy people; thy men of war also, that were in thee with all thy multitude[38] that is in the midst of thee; shall fall in the heart of the sea in the day of thy ruin.

28. Thy fleets shall be troubled[39] at the sound of the cry of thy pilots.

29. And all that handled the oar shall come down from their ships: the mariners and all the pilots of the sea shall stand upon the land:

30. And they shall mourn over thee with a loud voice, and shall cry bitterly: and they shall cast up dust upon their heads, and shall be sprinkled with ashes.

31. And they shall shave themselves bald for thee, and shall be girded with hair-cloth: and they shall weep for thee with bitterness of soul with most bitter weeping.

32. And they shall take up a mournful song for thee, and shall lament thee: What *city* is like Tyre, which is become silent[40] in the midst of the sea?

33. Which by thy merchandise that went from thee by sea, didst fill many peoples: which by the multitude of thy riches, and of thy peoples, didst enrich the kings of the earth.

34. Now thou art destroyed by the sea; thy riches are in the bottom of the waters; and all the multitude that was in the midst of thee is fallen.

35. All the inhabitants of the islands are astonished at thee: and all their kings being struck with the storm[41] have changed their countenance.

36. The merchants of the peoples have hissed at thee: thou art brought to nothing; and thou shalt never be any more.

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[35] H. P. "Thy fairs."

[36] H. P. "Thy merchandise."

[37] H. P. "Thy calkers."

[38] The mass of the people is mentioned, with a view to intimate that the figurative description of the vessel is to be applied to the people of Tyre.

[39] P. "The suburbs shall shake."

[40] P. "Like the destroyed." V. translates it literally. R. refers it to her former tranquil state.

[41] With horror. The same term, in Isai. 28: 2, means a storm.

# CHAPTER XXVIII.

THE KING OF TYRE, WHO AFFECTED TO BE LIKE TO GOD, SHALL FALL UNDER THE LIKE SENTENCE WITH LUCIFER. THE JUDGMENT OF SIDON. THE RESTORATION OF ISRAEL.

1. AND the word of the Lord came to me, saying:
2. Son of man, say to the prince of Tyre: Thus saith the Lord God: Because thy heart is lifted up, and thou hast said: I am[1] God, and I sit in the chair of God[2] in the heart of the sea; whereas thou art a man, and not God; and thou hast set thy heart as if it were the heart of God.[3]
3. Behold, thou art wiser than Daniel:[4] no secret is hid from thee.
4. In thy wisdom and thy understanding thou hast made thyself strong; and hast gotten gold, and silver into thy treasures.
5. By the greatness of thy wisdom, and by thy traffic, thou hast increased thy strength:[5] and thy heart is lifted up with thy strength.
6. Therefore, thus saith the Lord God: Because thy heart is lifted up as the heart of God:[6]
7. Therefore behold, I will bring upon thee strangers the strongest of the nations: and they shall draw their swords against the beauty of thy wisdom:[7] and they shall defile thy beauty.[8]
8. They shall kill thee, and bring thee down;[9] and thou shalt die the death[10] of them that are slain,[11] in the heart of the sea.[12]
9. Wilt thou yet say before them that slay thee: I am God; whereas thou art a man, and not God, in the hand of them that slay thee?
10. Thou shalt die the death of the uncircumcised[13] by the hand of strangers: for I have spoken it, saith the Lord God.
11. And the word of the Lord came to me, saying: Son of man, take up a lamentation upon the king of Tyre:

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[1] Princes easily flatter themselves that they are something more than men.
[2] Enthroned on the island.
[3] This pride is almost inconceivable.
[4] Daniel lived at this time in Babylon. The fame of his wisdom spread around. It is calculated that he had only reached his thirty-eighth year.
[5] This is the original meaning of H., which here, however, means riches.
[6] With a feeling of strength, as if divine. The pride of the king of Tyre is described with reference to the prince of the rebel angels. The description manifestly regards a superior being.
[7] Against thee, who art so wise and successful.
[8] Splendor.
[9] H. P. "To the pit."
[10] H. P. "Deaths."
[11] Stabbed.
[12] His death is to take place on the island where he reigned in apparent security.
[13] Of the profane heathen.

12. And say to him: Thus saith the Lord God: Thou wast the seal of resemblance,[14] full of wisdom, and perfect in beauty,

13. Thou wast in the pleasures of the paradise[15] of God: every precious stone *was* thy covering:[16] the sardius, the topaz, and the jasper, the chrysolite, and the onyx, and the beryl, the sapphire, and the carbuncle, and the emerald; gold the work of thy beauty;[17] and thy pipes were prepared in the day that thou wast created.

14. Thou a cherub stretched out,[18] and protecting, and I set thee in the holy mountain of God, thou hast walked in the midst of the stones of fire.[19]

15. Thou wast perfect in thy ways from the day of thy creation, until iniquity was found in thee.

16. By the multitude of thy merchandise, thy inner parts were filled with iniquity,[20] and thou hast sinned: and I cast thee out from the mountain of God, and destroyed thee, O covering cherub, out of the midst of the stones of fire.

17. And thy heart was lifted up with thy beauty: thou hast lost thy wisdom in thy beauty: I have cast thee to the ground: I have set thee before the face of kings, that they might behold thee.[21]

18. Thou hast defiled thy sanctuaries by the multitude of thy iniquities, and by the iniquity of thy traffic: therefore I will bring forth a fire from the midst of thee, to devour thee, and I will make thee as ashes upon the earth in the sight of all that see thee.

19. All that shall see thee among the nations, shall be astonished at thee: thou art brought to nothing; and thou shalt never be any more.

20. And the word of the Lord came to me, saying:

21. Son of man, set thy face against Sidon: and thou shalt prophesy of it,

22. And shalt say: Thus saith the Lord God: Behold, I come against thee, Sidon; and I will be glorified in the midst of thee: and

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[14] P. "Thou sealest up the sum." The text seems to mean: "thou art a perfect impression,"—an exact representation of a seal. L. "Complete in outline." The prince reflected, in some degree, the Divine perfections, which had been stamped on him by the hand of God.

[15] H. P. "In Eden the garden." This may be understood of Tyre itself, as a place of delight and beauty.

[16] His robes were adorned with diamonds.

[17] P. "Of thy tabrets and of thy pipes." Something like a tabret, studded with precious stones, is meant by the former H. term. The enjoyment of music is added to the elegance of vesture in describing the city.

[18] The particle of similitude is understood. The king is compared to a cherub with outspread wings. P. "The anointed cherub." R. V.

[19] The precious stones which glittered on his robes are so styled.

[20] H. P. "Violence,"—fraud.

[21] Humbled and degraded.

they shall know that I am the Lord, when I shall execute judgments in her, and shall be sanctified[22] in her.

23. And I will send into her pestilence, and blood in her streets: and they shall fall being slain by the sword on all sides in the midst thereof; and they shall know that I am the Lord.

24. And the house of Israel shall have no more a stumbling-block of bitterness,[23] nor a thorn causing pain on every side round about them, of them that are against them: and they shall know that I am the Lord God.

25. Thus saith the Lord God: When I shall have gathered together the house of Israel out of the peoples among whom they are scattered, I will be sanctified in them before the Gentiles; and they shall dwell in their own land, which I gave to My servant Jacob.

26. And they shall dwell therein secure: and they shall build houses, and shall plant vineyards, and shall dwell with confidence, when I shall have executed judgments upon all that are their enemies round about: and they shall know that I am the Lord their God.

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## CHAPTER XXIX.

THE KING OF EGYPT SHALL BE OVERTHROWN, AND HIS KINGDOM WASTED: IT SHALL BE GIVEN TO NABUCHODONOSOR FOR HIS SERVICE AGAINST TYRE.

1. In the tenth year, the tenth month, the eleventh[1] day of the month, the word of the Lord came to me, saying:

2. Son of man, set thy face against Pharao,[2] king of Egypt: and thou shalt prophesy of[3] him, and of all Egypt:

3. Speak, and say: Thus saith the Lord God: Behold, I *come* against thee, Pharao, king of Egypt, thou great dragon[4] that liest in the midst of thy rivers, and sayest: The river is mine,[5] and I made myself.[6]

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[22] Glorified.

[23] P. "A pricking brier." This was a familiar image. Jos. 23 : 13.

[1] H. P. "Twelfth."

[2] This name was common to the Egyptian kings during many centuries.

[3] P. "Against."

[4] According to many interpreters, the crocodile is taken as an image of Pharao.

[5] H. P. "My river is mine own."

[6] P. "I have made it for myself." R. V. "The pride of Pharao makes him regard himself as if self-created and independent." The same phrase occurs without the pronoun, v. 9. The river Nile was the great source of the fertility of Egypt, by the periodical overflow of its waters. Channels, conveying its streams through the country, had been made by order of Pharao.

4. But I will put a bridle[7] in thy jaws: and I will cause the fish of thy rivers[8] to stick to thy scales: and I will draw thee out of the midst of thy rivers, and all thy fish shall stick to thy scales.

5. And I will cast thee forth into the desert, and all the fish of thy river: thou shalt fall upon the face of the earth: thou shalt not be taken up, nor gathered together:[9] I have given thee for meat to the beasts of the earth, and to the fowls of the air.

6. And all the inhabitants of Egypt shall know that I am the Lord: because thou hast been a staff of reed[10] to the house of Israel.

7. When they took hold of thee with the[11] hand, thou didst break, and rend all their shoulder:[12] and when they leaned upon thee, thou brakest, and weakenedest all their loins.

8. Therefore thus saith the Lord God: Behold, I will bring the sword upon thee, and cut off man and beast out of thee.

9. And the land of Egypt shall become a desert and a wilderness: and they shall know that I am the Lord: because thou hast said: The river is mine, and I made it.

10. Therefore, behold I *come* against thee and thy rivers: and I will make the land of Egypt utterly desolate, *and* wasted by the sword, from the tower[13] of Syene even to the borders of Ethiopia.

11. The foot of man shall not pass through it, neither shall the foot of beast go through it; nor shall it be inhabited during forty years.[14]

12. And I will make the land of Egypt desolate in the midst of the lands that are desolate, and the cities thereof in the midst of the cities that are destroyed:[15] and they shall be desolate for forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

13. For thus saith the Lord God: At the end of forty years I will gather the Egyptians from the peoples among whom they had been scattered.

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[7] H. P. "Hooks."

[8] His officers and subjects are meant.

[9] As worthless fish are cast away, so his forces are to be left in prey to birds and beasts. This was literally fulfilled, when Pharao Hophra led forth his troops to the territory of Cyrene, to restore king Aricia to the throne of Libya, from which he had been deposed by the Cyreneans, aided by the Greeks. The whole army perished.

[10] Isaiah 36: 6. Insufficient for support, and a cause of suffering.

[11] H. P. "Thy hand." Dathe and De Rossi reject this reading, and adopt the marginal one, conformable to V., which is found in many MSS. R. understands the pronoun of a handle to the reed.

[12] This is taken by *synecdoche* for the arm. Egyptian reeds, when hardened and sharpened, were used as instruments, which sometimes seriously injured those who handled them without care.

[13] Some think that H. is a proper name, Migdol, or as Sept. wrote it, Magdalon, the southern extremity, as Syene is the northern boundary of Egypt towards Ethiopia.

[14] This threat does not appear to have been executed to the letter. St. Jerome observes that the number of forty is usually employed to designate penal inflictions.

[15] Egypt shall be of the number of ruined kingdoms.

14. And I will bring back the captivity of Egypt, and will place them in the land of Phathures,[16] in the land of their nativity:[17] and they shall be there a low kingdom:

15. It shall be the lowest among kingdoms: and it shall no more be exalted over the nations: and I will diminish them, that they shall rule no more over the nations.

16. And they shall be no more the confidence[18] of the house of Israel, teaching iniquity,[19] that they may flee, and follow them: and they shall know that I am the Lord God.

17. And it came to pass in the seven and twentieth year, in the first *month*, in the first of the month, that the word of the Lord came to me, saying:

18. Son of man, Nabuchodonosor, king of Babylon, hath made his army undergo hard service against Tyre: every head was made bald, and every shoulder was peeled: and there hath been no reward given him, nor his army for Tyre, for the service that he rendered Me against it.

19. Therefore thus saith the Lord God: Behold, I will set Nabuchodonosor, the king of Babylon, in the land of Egypt: and he shall take her multitude, and take the booty thereof for a prey, and rifle the spoils thereof: and it shall be wages for his army,

20. And for the service that he hath done Me against it: I have given him the land of Egypt, because he hath labored for Me,[20] saith the Lord God.

21. In that day a horn shall bud forth[21] to the house of Israel; and I will give thee an open mouth[22] in the midst of them: and they shall know that I am the Lord.

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[16] This is ascertained to be Thebais, or Upper Egypt.

[17] R. V. The same term occurs, *supra* 16 : 3. The inhabitants of Lower Egypt came originally from that country.

[18] Reliance.

[19] Encouraging them to revolt. P. "Which bringeth their iniquity to remembrance, when they shall look after them." The Egyptians, by giving the Israelites hopes of support, were the occasion of their provoking the Divine displeasure, by new attempts to revolt from their Assyrian masters.

[20] Nabuchodonosor unconsciously executed the Divine decrees against Tyre, and thus served God, without meriting any reward; yet, in the mysterious counsels of Providence, temporal rewards are bestowed for services rendered in this material way.

[21] The Messiah appears to be here designated. The time of his advent is not determined by the words: "in that day;" which, in scriptural style, are indefinite.

[22] Freedom of speech and courage.

## CHAPTER XXX.

THE DESOLATION OF EGYPT AND HER HELPERS: ALL HER CITIES SHALL BE WASTED.

1. And the word of the Lord came to me, saying:

2. Son of man, prophesy, and say: Thus saith the Lord God: Howl ye, woe, woe to the day:

3. For the day is near; yea the day of the Lord is near:[1] a cloudy day, it shall be the time of the nations.

4. And the sword shall come upon Egypt: and there shall be dread[2] in Ethiopia when the wounded shall fall in Egypt, and the multitude thereof shall be taken away, and the foundations thereof shall be destroyed.

5. Ethiopia, and Lybia, and Lydia,[3] and all the rest of the crowd,[4] and Chub,[5] and the children of the land of the covenant,[6] shall fall with them by the sword.

6. Thus saith the Lord God: They also that uphold Egypt shall fall: and the pride of her empire shall be brought down: from the tower of Syene shall they fall in it by the sword, saith the Lord, the God of hosts:[7]

7. And they shall be desolate in the midst of the lands that are desolate: and the cities thereof shall be in the midst of the cities that are wasted.

8. And they shall know that I am the Lord; when I shall have set a fire in Egypt, and all the helpers thereof shall be destroyed.

9. In that day shall messengers go forth from My face[8] in ships to destroy the confidence of Ethiopia:[9] and there shall be dread[10] among them in the day of Egypt, because it shall certainly come.

10. Thus saith the Lord God: I will make the multitude of Egypt cease by the hand of Nabuchodonosor, the king of Babylon.

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[1] In which they shall be punished. *Vide supra* 22 : 3, 4.

[2] P. "Great pain." R. V.

[3] As the Lydians (from Asia Minor) engaged as mercenaries in foreign armies, this may have been a place in Africa settled by them.

[4] Troops of various countries.

[5] This is thought by some to be Nubia.

[6] P. "The men of the land that is in league." L. "The men of the leagued land,"—the confederates of the Egyptians.

[7] H. P. Have not: "of hosts."

[8] From Me. The fleet is said to be sent by God, because the expedition was in execution of the Divine counsels. Ships sailed up the Nile to Ethiopia.

[9] P. "To make the careless Ethiopians afraid." L. "To terrify Ethiopia which is confident;" or dwelling confidently.

[10] P. "Pain." The meaning of V. is adopted by Simonis and R. The consternation in Ethiopia, arising from the report of the havoc and ruin in Egypt, should be great.

11. He and his people with him, the strongest of nations, shall be brought to destroy the land: and they shall draw their swords upon Egypt, and shall fill the land with the slain.

12. And I will make the channels of the rivers dry,[11] and will deliver the land into the hand of the wicked;[12] and will lay waste the land and all that is therein by the hands of strangers, I, the Lord, have spoken it.

13. Thus saith the Lord God: I will also destroy the idols, and I will make an end of the idols of Memphis:[13] and there shall be no more a prince of the land of Egypt: and I will cause a terror in the land of Egypt.

14. And I will destroy the land of Phathures, and will make a fire in Taphnis,[14] and will execute judgments in Alexandria.[15]

15. And I will pour out My indignation upon Pelusium,[16] the strength of Egypt, and will cut off the multitude of Alexandria.

16. And I will make a fire in Egypt: Pelusium shall be in pain like a woman in labor; and Alexandria shall be laid waste;[17] and in Memphis there shall be daily distresses.[18]

17. The young men of Heliopolis,[19] and of Bubastus,[20] shall fall by the sword; and they[21] themselves shall go into captivity.

18. And in Taphnis the day shall be darkened when I shall break there the sceptres of Egypt; and the pride of her power shall cease in her: a cloud shall cover her: and her daughters[22] shall be led into captivity.

19. And I will execute judgments in Egypt: and they shall know that I *am* the Lord.

20. And it came to pass in the eleventh year, in the first month, in the seventh day of the month, that the word of the Lord came to me, saying:

21. Son of man, I have broken the arm of Pharao, king of Egypt:

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[11] This would be followed by famine, as the fertility of the country depends on the rivers.

[12] The Chaldeans.

[13] Zach. 13 : 2. H. P. "Noph." Memphis was its name subsequently.

[14] H. P. "Zoan."

[15] H. P. "No." Some take it to be No-Ammon, or Diospolis. St. Jerome thought it to be the city afterwards enlarged and styled Alexandria, by Alexander the Great.

[16] H. P. "Sin."

[17] H. P. "Rent asunder."

[18] P. "Distresses daily." צרים means rather enemies: the feminine form means distress. The assaults of enemies in open day are predicted. L. "(Over) Noph shall the besiegers (prevail) by broad day."

[19] H. P. "Aven." On appears to be the name in Egyptian, and designates the sun.

[20] H. P. "Phibeseth," is also an Egyptian name, meaning, as St. Jerome informs us, experience of the mouth, probably a change of countenance.

[21] These cities. The citizens are understood

[22] The towns dependent on her.

and behold, it is not bound up to be healed, to be tied up with cloths, and swathed with linen, that it might recover strength, and hold the sword.[23]

22. Therefore, thus saith the Lord God: Behold, I *come* against Pharao, king of Egypt: and I will break into pieces his strong arm, which is already broken: and I will cause the sword to fall out of his hand:

23. And I will disperse Egypt among the nations, and scatter them through the countries.

24. And I will strengthen the arms of the king of Babylon, and will put My sword in his hand: and I will break the arms of Pharao; and they shall groan bitterly, being deadly wounded[24] before his face.

25. And I will strengthen the arms of the king of Babylon, and the arms of Pharao shall fall; and they shall know that I am the Lord, when I shall have given My sword into the hand of the king of Babylon; and he shall have stretched it forth upon the land of Egypt.

26. And I will disperse Egypt among the nations, and will scatter them through the countries: and they shall know that I am the Lord.

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## CHAPTER XXXI.

THE ASSYRIAN EMPIRE FELL FOR THEIR PRIDE: THE EGYPTIANS SHALL FALL IN LIKE MANNER.

1. And it came to pass in the eleventh year, the third month, the first day of the month,[1] that the word of the Lord came to me, saying:

2. Son of man, speak to Pharao, king of Egypt, and to his people: To whom art thou like in thy greatness?

3. Behold, the Assyrian[2] was like a cedar in Libanus, with fair branches, and full of leaves, of a high stature, and his top was elevated among the thick boughs.

4. The waters nourished him, the deep set him up on high; the

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[23] This may regard the loss of some of his dominions. He is compared to a man with a broken arm, which has not been dressed.

[24] His troops. H. P. "He shall groan before him with the groanings of a deadly wounded *man*." Pharao shall groan before the king of Babylon.

[1] Two months after the prophecy of the preceding chapter. V. 20.

[2] The king.

streams thereof ran round about his roots; and it sent forth its rivulets to all the trees of the country.

5. Therefore was his height exalted above all the trees of the country: and his branches were multiplied; and his boughs were elevated because of many waters.[3]

6. And when he had spread forth his shadow, all the fowls of the air made their nests in his boughs; and all the beasts of the forest brought forth their young under his branches; and the assembly of many nations dwelt under his shadow.

7. And he was most beautiful for his greatness, and for the spreading of his branches: for his root was near great waters.

8. The cedars in the paradise of God were not higher than he:[4] the fir-trees did not equal his top: neither were the plane-trees to be compared with him for branches: no tree in the paradise of God[5] was like him in his beauty.

9. For I made him beautiful, and thick set with many branches: and all the trees of pleasure, that were in the paradise of God, envied him.[6]

10. Therefore thus saith the Lord God: Because he was exalted in height, and shot up his top green and thick, and his heart was lifted up in his height:

11. I have delivered him into the hands of the mighty one[7] of the nations; he shall deal with him: I have cast him out according to his wickedness.

12. And strangers, and the most cruel of the nations, shall cut him down, and cast him away upon the mountains: and his boughs shall fall in every valley; and his branches shall be broken on every rock of the country: and all the peoples of the earth shall depart from his shadow, and leave him.

13. All the fowls of the air dwelt upon his ruins: and all the beasts of the field were among his branches.

14. For which cause none of the trees by the waters shall exalt themselves for their height, nor shoot up their tops among the thick branches and leaves: neither shall any of them that are watered stand up in their height: for they are all delivered unto death to the lowest

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[3] P. "When he shot forth." This is connected with the preceding verse in the received edition. V. commences a new verse. The cedar with numerous and lofty branches, whilst abundant waters nourish its roots, represents a flourishing and extensive empire.

[4] H. P. "Did not hide him."

[5] In the choicest forest. The epithet, "of God," denotes excellence.

[6] By a beautiful allegory, princes are represented as trees, to which sentiments are ascribed.

[7] Nabuchodonosor.

parts of the earth, in the midst of the children of men, with them that go down into the pit.

15. Thus saith the Lord God: In the day when he went down to hell,[8] I brought in mourning; I covered him with the deep: and I withheld its rivers, and restrained the many waters: Libanus grieved for him; and all the trees of the field trembled.

16. I shook the nations with the sound of his fall,[9] when I brought him down to hell with them that descend into the pit: and all the trees of pleasure,[10] the choice and best in Libanus, all that were moistened with waters, were comforted in the lowest parts of the earth.

17. For they also shall go down with him to hell to them that are slain by the sword: and the arm of every one shall sit down under his shadow in the midst of the nations.

18. To whom art thou like, O thou that art famous and lofty among the trees of pleasure? Behold, thou art brought down with the trees of pleasure, to the lowest parts of the earth: thou shalt sleep in the midst of the uncircumcised, with them that are slain by the sword: this is Pharao,[11] and all his multitude, saith the Lord God.

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## CHAPTER XXXII.

### THE PROPHET'S LAMENTATION FOR THE KING OF EGYPT.

1. And it came to pass in the twelfth year, in the twelfth month, on the first day of the month, that the word of the Lord came to me, saying:

2. Son of man, take up a lamentation for Pharao the king of Egypt, and say to him: Thou art like the lion of the nations, and the dragon that is in the sea: and thou didst push with the horn in thy rivers, and didst trouble the waters with thy feet, and didst trample upon their streams.

3. Therefore thus saith the Lord God: I will spread out My net[1]

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[8] To the region of the dead. P. "To the grave." In the next verse: "to hell."

[9] The greatness of his overthrow is thus shown.

[10] H. P. "Of Eden." It denotes delight. V. 18.

[11] Several understand the whole of Pharao, whom they suppose to be designated Assur, v. 3, as also in Isaiah 52 : 4; but there appears to be no necessity for departing from the obvious force of the terms.

[1] *Supra* 12 : 13; 17 : 20.

over thee with the multitude of many peoples; and I will draw thee up in My net.

4. And I will throw thee out on the land; I will cast thee away into the open field: and I will cause all the fowls of the air to dwell upon thee; and I will fill the beasts of all the earth with thee.

5. And I will lay thy flesh upon the mountains, and will fill thy hills with thy corruption.

6. And I will water the earth with thy blood[2] upon the mountains, and the valleys shall be filled with thee.

7. And I will cover the heavens when thou shalt be put out, and I will make the stars thereof dark: I will cover the sun with a cloud; and the moon shall not give her light.[3]

8. I will make all the lights of heaven mourn over thee: and I will cause darkness upon thy land, saith the Lord God, when thy wounded shall fall in the midst of the land, saith the Lord God.[4]

9. And I will provoke to anger the heart of many peoples, when I shall have brought in thy destruction[5] among the nations upon the lands, which thou knowest not.

10. And I will make many peoples be amazed at thee: and their kings shall be horribly afraid for thee, when My sword shall begin to fly[6] upon their faces: and they shall be astonished on a sudden, every one for his own life in the day of their ruin.

11. For thus saith the Lord God: The sword of the king of Babylon shall come upon thee,

12. By the swords of the mighty I will overthrow thy multitude: all these nations are invincible:[7] and they shall waste the pride of Egypt; and the multitude thereof shall be destroyed.

13. I will destroy all the beasts thereof, that were beside the great waters: and the foot of man shall trouble them no more, neither shall the hoof of beasts trouble them.[8]

14. Then will I make their waters clear, and cause their rivers to run like oil, saith the Lord God:

15. When I shall have made the land of Egypt desolate: and the land shall be destitute of that which filleth it, when I shall have

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[2] V. "Fœtore sanguinis tui." This epithet is not in the text. H. P. "Wherein thou swimmest."

[3] Isai. 13 : 10; Joel 2 : 10; 3 : 15; Matt. 24 : 29. This language, which is clearly figurative, is intended to express the gloom and distress which shall ensue from the calamities predicted.

[4] The last clause: "when thy wounded," &c., is not in H., Sept., or several Latin MSS. See Lucas Brugensis.

[5] The news of it, or the captives themselves.

[6] This is the literal force of the term, which here means to be brandished, or directed against.

[7] P. "The terrible of the nations, all of them." L. "The fiercest of nations are all of them" very strong.

[8] Warlike preparations shall cease.

struck all the inhabitants thereof; and they shall know that I am the Lord.

16. This is the lamentation, and they shall lament therewith: the daughters of the nations shall lament therewith: for Egypt, and for the multitude thereof they shall lament therewith, saith the Lord God.

17. And it came to pass in the twelfth year, in the fifteenth day of the month, that the word of the Lord came to me, saying:

18. Son of man, sing a mournful song for the multitude of Egypt: and cast her down, *both* her, and the daughters of the mighty nations to the lowest part of the earth, with them that go down into the pit.

19. Whom dost thou excel in beauty? go down and sleep with the uncircumcised.

20. They shall fall in the midst of them that are slain with the sword: the sword is given:[9] they have drawn her down,[10] and all her peoples.

21. The most mighty among the strong ones shall speak to him from the midst of hell; they that went down with his helpers, and slept uncircumcised, slain by the sword.

22. Assur is there,[11] and all his multitude; their graves are round about him, all of them slain, and that fell by the sword.

23. Whose graves are set in the lowest parts[12] of the pit: and his multitude lay round about his grave: all of them slain, and fallen by the sword, they that heretofore spread terror in the land of the living.

24. There *is* Elam[13] and all his multitude round about his grave, all of them slain, and falling by the sword: that went down uncircumcised to the lowest parts of the earth; that caused their terror in the land of the living, and they have borne their shame[14] with them that go down into the pit.

25. In the midst of the slain they have set him a bed among all his peoples: their graves are round about him: all these *are* uncircumcised, and slain by the sword: for they spread their terror in the land of the living, and have borne their shame with them that descend into the pit: they are laid in the midst of the slain.

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[9] The powerful nations are represented under the image of maidens.

[10] To execute vengeance. R. interprets it as V., but notices Chald., which is followed by P. "She is delivered to the sword."

[11] R. V., several MSS. likewise. P. "Draw her."

[12] P.

[13] The king of Assyria awaits the Egyptians in the lower world. The impending overthrow is expressed by the expectation entertained by the spirits in the other world that they will soon follow.

[14] P. "Sides."

26. There is Mosoch, and Thubal,[15] and all their multitude: their graves are round about him: all of them uncircumcised and slain, and falling by the sword: though they spread their terror in the land of the living.

27. And they shall not sleep[16] with the brave, and with them that fell and the uncircumcised, that went down to hell with their weapons, and laid their swords under their heads, and their iniquities were in their bones: because they were the terror of the mighty in the land of the living.

28. So thou also shalt be broken in the midst of the uncircumcised, and shalt sleep with them that are slain by the sword.

29. There is Edom, and her kings, and all her princes, who with their army are joined with them that are slain by the sword; and have slept with the uncircumcised, and with them that go down into the pit.

30. There are all the princes of the north, and all the hunters:[17] who were brought down with the slain, fearing, and confounded in their strength: who slept uncircumcised with them that are slain by the sword, and have borne their shame with them that go down into the pit.

31. Pharao saw them, and he was comforted concerning all his multitude, which was slain by the sword, Pharao, and all his army, saith the Lord God:

32. Because I have spread My terror in the land of the living; and he hath slept in the midst of the uncircumcised with them that are slain by the sword: Pharao and all his multitude, saith the Lord God.

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## CHAPTER XXXIII.

THE DUTY OF THE WATCHMAN APPOINTED BY GOD: THE JUSTICE OF GOD'S WAYS; HIS JUDGMENTS UPON THE JEWS.

1. And the word of the Lord came to me, saying:

2. Son of man, speak to the children of thy people, and say to them: When I bring the sword upon a land, if the people of the land

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[15] This kingdom was close to Persia.

[16] The humiliation of defeat.

[17] *Supra* 27 : 13.

[18] R. prefers to understand it interrogatively.

[19] H. P. "Sidonians:" they were famous hunters.

take a man, one of their meanest,[1] and make him a watchman over them:

3. And he see the sword coming upon the land, and sound the trumpet, and tell the people:

4. Then he that heareth the sound of the trumpet, whosoever he be, and doth not look to himself, if the sword come, and cut him off: his blood shall be upon his own head.

5. He heard the sound of the trumpet, and did not look to himself; his blood shall be upon him: but if he look to himself, he shall save his life.

6. And if the watchman see the sword coming, and sound not the trumpet; and the people look not to themselves, and the sword come, and cut off a soul from among them; he indeed is taken away in his iniquity, but I will require his blood at the hand of the watchman.

7. So thou, O son of man, I have made thee a watchman[2] to the house of Israel: therefore thou shalt hear the word from My mouth, and shalt tell it them from Me.

8. When I say to the wicked: O wicked man, thou shalt surely die: if thou speak not to warn the wicked man from his way, that wicked man shall die in his iniquity: but I will require his blood at thy hand.

9. But if thou warn the wicked man, that he may be converted from his ways, and he be not converted from his way; he shall die in his iniquity: but thou hast delivered thy soul.

10. Thou therefore, O son of man, say to the house of Israel: Thus ye have spoken, saying: Our iniquities, and our sins are upon us, and we pine away in them: how then can we live?

11. Say to them: *As* I live, saith the Lord God, I desire not the death of the wicked,[3] but that the wicked turn from his way, and live. Turn ye, turn ye from your evil ways: and why will ye die, O house of Israel.

12. Thou therefore, O son of man, say to the children of thy people: The justice of the just shall not deliver him, in what day soever he shall sin: and the wickedness of the wicked shall not hurt him, in what day soever he shall turn from his wickedness: and the just shall not be able to live in[4] his justice, in what day soever he shall sin.

13. Yea, if I shall say to the just that he shall surely live, and he, trusting in his justice, commit iniquity; all his just works shall be

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[1] P. "Of their borders:" it seems to mean any one. L. "A man from among themselves."
[2] *Supra* 3 : 17. [3] *Supra* 18 : 23, 32.
[4] P. "For." V. gives the preposition literally. The meaning is, *by*, or in virtue of his former justice.

forgotten; and in his iniquity, which he hath committed, in the same shall he die.

14. And if I shall say to the wicked: Thou shalt surely die; and he repent[5] of his sin, and do judgment and justice,

15. And if that wicked man restore the pledge, and render what he had robbed, *and* walk in the commandments of life, and do no unjust thing; he shall surely live, and shall not die.

16. None of his sins, which he hath committed, shall be imputed[6] to him: he hath done judgment and justice,[7] he shall surely live.

17. And the children of thy people have said: The way of the Lord is not equitable: whereas their own way is unjust.

18. For when the just shall depart from his justice, and commit iniquities; he shall die in them.

19. And when the wicked shall depart from his wickedness, and shall do judgment and justice, he shall live in them.

20. And ye say: The way of the Lord is not right:[8] I will judge every one of you according to his ways, O house of Israel.

21. And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that there came to me one that was fled from Jerusalem, saying: The city is laid waste.

22. And the hand of the Lord had been upon me in the evening, before he that was fled came: and he opened my mouth till he came to me in the morning: and my mouth being opened, I was silent no more.

23. And the word of the Lord came to me, saying:

24. Son of man, they that dwell in these ruinous places,[9] in the land of Israel, speak, saying: Abraham was one, and he inherited the land: but we are many, the land is given us in possession.[10]

25. Therefore say to them: Thus saith the Lord God: ye that eat with the blood,[11] and lift up your eyes to your idols,[12] and that shed blood, shall ye possess the land by inheritance?

26. Ye stand upon your swords;[13] ye commit abominations; and every one defileth his neighbor's wife: and shall ye possess the land by inheritance?

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[5] H. P. "Turn from."

[6] P. "Mentioned." H. means to be brought to remembrance.

[7] What is right and just.

[8] *Supra* 18: 25.

[9] In the land laid waste by the Chaldeans.

[10] They congratulated themselves as sole possessors of the land from which their countrymen had been led away captives.

[11] Meat with blood.

[12] "*Immunditias*" here bears this meaning, as H. shows.

[13] You relied on your swords to defend yourselves.

27. Say thou thus to them: Thus saith the Lord God: *As* I live, they that dwell in the ruinous places shall fall by the sword: and he that is in the field shall be given to the beasts to be devoured; and they that are in holds and caves, shall die of the pestilence.

28. And I will make the land a wilderness and a desert; and the proud strength thereof shall fail: and the mountains of Israel shall be desolate; because there is none to pass by them.

29. And they shall know that I am the Lord when I shall have made their land waste and desolate, for all their abominations which they have committed.

30. And thou, son of man, the children of thy people, that talk of thee by the walls, and in the doors of the houses, and speak one to another, each man to his neighbor, saying: Come, and let us hear what is the word that cometh forth from the Lord.

31. And they come to thee, as if a people were coming in:[14] and My people sit before thee, and hear thy words, and do them not: for they turn them into a song of their mouth,[15] and their heart goeth after their covetousness.

32. And thou art to them as a musical[16] song which is sung with a sweet and agreeable voice: and they hear thy words, and do them not.

33. And when that which was foretold shall come to pass (for behold, it is coming), then shall they know that a prophet hath been among them.

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## CHAPTER XXXIV.

EVIL PASTORS ARE REPROVED: CHRIST, THE TRUE PASTOR, SHALL COME, AND GATHER TOGETHER HIS FLOCK FROM ALL PARTS OF THE EARTH, AND PRESERVE IT FOREVER.

1. And the word of the Lord came to me, saying:

2. Son of man, prophesy concerning the shepherds[1] of Israel: prophesy, and say to the shepherds: Thus saith the Lord God: Woe to the shepherds of Israel that feed[2] themselves: should not the flocks be fed by the shepherds?

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[14] In mass.

[15] Threats do not alarm them. They treat all announcements lightly, as if they were a pleasing song. L. "As merry songs they carry them in their mouth."

[16] P. "Lovely." L. "Merry."

[1] Rulers. The reproofs which follow are applicable to all persons in authority, who fail in their duty to their subjects; but especially to such as are charged with the care of souls.

[2] Jer. 23 : 1; *supra* 13 : 3.

3. Ye eat the milk; and ye clothe yourselves with the wool; and ye kill that which is fat: but My flock ye do not feed.

4. The weak ye have not strengthened; and that which was sick ye have not healed: that which was broken ye have not bound up; and that which was driven away ye have not brought again; neither have ye sought that which was lost: but ye ruled over them with rigor, and with a high hand.[3]

5. And My sheep were scattered, because there was no shepherd: and they became the prey of all the beasts of the field, and were scattered.

6. My sheep have wandered in every mountain, and in every high hill: and My flocks were scattered upon the face of the earth: and there was none that sought them; there was none, I say, that sought them.

7. Therefore, ye shepherds, hear the word of the Lord:

8. *As* I live, saith the Lord God, forasmuch as My flocks have been made a spoil, and My sheep are become a prey to all the beasts of the field, because there was no shepherd: for My shepherds did not seek after My flock: but the shepherds fed themselves, and fed not My flocks:

9. Therefore, ye shepherds, hear the word of the Lord:

10. Thus saith the Lord God: Behold, I Myself *come* upon the shepherds. I will require My flock at their hand, and I will cause them to cease from feeding the flock any more, neither shall the shepherds feed themselves any more: and I will deliver My flock from their mouth; and it shall no more be meat for them.

11. For thus saith the Lord God: Behold, I Myself will seek[4] My sheep, and will visit[5] them.

12. As the shepherd visiteth his flock, in the day when he shall be in the midst of his sheep that were scattered, so will I visit My sheep, and will deliver them out of all the places where they have been scattered in the cloudy and dark day.

13. And I will bring them out from the peoples, and will gather them out of the countries, and will bring them to their own land: and I will feed them in the mountains of Israel, by the rivers, and in all the habitations of the land.

14. I will feed them in the most fruitful pastures; and their pastures shall be in the high mountains of Israel: there shall they rest

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[3] H. P. "With force and with cruelty."

[4] The verb means to search after.

[5] Inspect with pleasure: watch over them.

on the green grass, and be fed in fat pastures upon the mountains of Israel.

15. I will feed My sheep: and I will cause them to lie down, saith the Lord God.

16. I will seek that which was lost: and that which was driven away I will bring again: and I will bind up that which was broken: and I will strengthen that which was weak, and that which was fat and strong I will preserve:[6] and I will feed them in judgment.[7]

17. And as for you, O My flocks, thus saith the Lord God: Behold, I judge between cattle and cattle, of rams, and of he-goats.

18. Was it not enough for you to feed upon good pastures? but ye must also tread down with your feet the residue of your pastures: and when ye drank the clearest water, ye troubled the rest with your feet.

19. And My sheep were fed with that which ye had trodden with your feet: and they drank what your feet had troubled.

20. Therefore thus saith the Lord God to you: Behold, I Myself will judge between the fat cattle and the lean.

21. Because ye thrusted with sides and shoulders, and struck all the weak cattle with your horns, till they were scattered abroad:

22. I will save My flock, and it shall be no more a spoil; and I will judge between cattle and cattle.

23. And I will set up one shepherd[8] over them: and He shall feed them, even My Servant David:[9] He shall feed them, and He shall be their shepherd.

24. And I, the Lord, will be their God: and My servant David the prince in the midst of them: I, the Lord, have spoken *it*.

25. And I will make a covenant of peace with them, and will cause the evil beasts to cease out of the land: and they that dwell in the wilderness shall sleep secure in the forests.

26. And I will make them a blessing[10] round about My hill:[11] and I will send down the rain in its season:[12] there shall be showers of blessing.

27. And the tree of the field shall yield its fruit: and the earth shall yield her increase; and they shall be in their land without fear: and they shall know that I am the Lord when I shall have broken

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[6] H. P. "Destroy." God threatens to destroy the fat and strong, those who by indulgence are grown refractory. See v. 20. Syr., Sept. reading differed in a letter: ר instead of ך.

[7] Properly. L. "In justice."

[8] Isaiah 40 : 11.

[9] The Messiah is called by the name of David, whose throne He occupied. Osee 3 : 5; John 1 : 45; 10 : 11, 14.

[10] Blessed.

[11] Jerusalem.

[12] Seasonable and suitable.

the bonds of their yoke, and shall have delivered them out of the hand of those that rule over them.

28. And they shall be no more for a spoil to the nations; neither shall the beasts of the earth devour them: but they shall dwell securely without any terror.

29. And I will raise up for them a bud[13] of renown: and they shall be no more consumed with famine in the land, neither shall they bear any more the reproach of the Gentiles.

30. And they shall know that I, the Lord their God, am with them, and *that* they *are* My people, the house of Israel, saith the Lord God.

31. And ye My flocks, the flocks of My pasture are men:[14] and I am the Lord your God, saith the Lord God.

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## CHAPTER XXXV.

THE JUDGMENT OF MOUNT SEIR, FOR THEIR HATRED OF ISRAEL.

1. And the word of the Lord came to me, saying:

2. Son of man, set thy face against mount Seir,[1] and prophesy concerning it, and say to it:

3. Thus saith the Lord God: Behold, I come against thee, mount Seir: and I will stretch forth My hand upon thee; and I will make thee desolate and waste.

4. I will destroy thy cities; and thou shalt be desolate: and thou shalt know that I am the Lord.

5. Because thou hast been an everlasting enemy, and hast given over the children of Israel to the power of the sword[2] in the time of their affliction, in the time of their last iniquity.[3]

6. Therefore as I live, saith the Lord God, I will deliver thee up to blood; and blood shall pursue thee: and whereas thou hast[4] hated blood, blood shall pursue thee.

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[13] R. understands rather a nursery, or place where plants shall be successfully cultivated. The image of a bud is applied to the Messiah. Jer. 33 : 15.

[14] John 10 : 11. As men they could not look with confidence for the great blessings promised to them, which God alone could bestow.

[1] Idumea.

[2] Lit. "In the hands of." P. "By force of." L. "Didst surrender to the power of the sword."

[3] P. "*That their* iniquity *had* an end:" the time of punishment provoked by iniquity. The phrase corresponds to "time of affliction." L. "The time of the iniquity of the end."

[4] H. P. "Not." The love for bloodshedding is the cause of the vengeance with which she is threatened.

7. And I will make mount Seir waste and desolate: and I will take away from it him that goeth, and him that returneth.

8. And I will fill his mountains with his men that are slain: in thy hills, and in thy valleys, and in thy torrents, they shall fall that are slain with the sword.

9. I will make thee everlasting desolations,[5] and thy cities shall not be inhabited: and ye shall know[6] that I am the Lord God.

10. Because thou hast said: The two nations[7] and the two lands shall be mine; and I will possess them by inheritance: whereas the Lord was there.[8]

11. Therefore as I live, saith the Lord God, I will do according to thy wrath, and according to thy envy, which thou hast exercised in hatred to them: and I will be known by them when I shall have judged thee.

12. And thou shalt know that I, the Lord, have heard all thy reproaches which thou hast spoken against the mountains of Israel: saying: They are desolate; they are given to us to consume.

13. And ye rose up[9] against Me with your mouth, and have directed[10] against Me your words: I have heard them.

14. Thus saith the Lord God: When the whole earth shall rejoice, I will make thee a wilderness.

15. As thou hast rejoiced over the inheritance of the house of Israel because it was laid waste, so will I do to thee: thou shalt be laid waste, O mount Seir, and all Idumea, and they shall know that I am the Lord.

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## CHAPTER XXXVI.

THE RESTORATION OF ISRAEL, NOT FOR THEIR MERITS, BUT BY GOD'S SPECIAL GRACE. CHRIST'S BAPTISM.

1. And thou, son of man, prophesy to the mountains of Israel, and say: Ye mountains of Israel,[1] hear the word of the Lord.

2. Thus saith the Lord God: Because the enemy hath said of you: Aha, the everlasting heights are given to us for an inheritance;

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[5] Forever desolate. [6] There is a change of number.

[7] Idumea and Judea. Cornelius a Lapide understands Israel and Judea.

[8] Defending His people.

[9] P. "With your mouth ye have boasted against Me." [10] H. P. "Multiplied."

[1] *Supra* 6:3. The mountains are taken for the whole country, and are addressed as if intelligent beings, by the figure prosopopœia. The inhabitants are understood.

3. Therefore prophesy, and say: Thus saith the Lord God: Because ye have been desolate, and trodden under foot on every side, and made an inheritance to the rest of the nations, and are become the subject of the talk and the reproach of the people:

4. Therefore, ye mountains of Israel, hear the word of the Lord God: Thus saith the Lord God to the mountains, and to the hills, to the brooks, and to the valleys, and to desolate places, and ruinous walls, and to the cities that are forsaken, that are spoiled and derided by the rest of the nations round about:

5. Therefore thus saith the Lord God: In the fire of My zeal I have spoken of the rest of the nations, and of all Edom, who have taken My land to themselves for an inheritance with joy, and with all the heart, and with the mind; and have cast it out to lay it waste.

6. Prophesy therefore concerning the land of Israel, and say to the mountains, and to the hills, to the ridges, and to the valleys: Thus saith the Lord God: Behold, I have spoken in My zeal, and in My indignation, because ye have borne the shame of the Gentiles.

7. Therefore thus saith the Lord God: I have lifted up my hand,[2] that the Gentiles who are round about you, shall themselves bear their shame.

8. But as for you, O mountains of Israel, shoot ye forth your branches, and yield your fruit for My people Israel: for they are at hand to come.

9. For lo, I am for you, and I will turn to you; and ye shall be ploughed and sown.

10. And I will multiply men upon you, and[3] all the house of Israel: and the cities shall be inhabited; and the ruinous places shall be repaired.

11. And I will make you abound with men and with beasts: and they shall multiply, and increase: and I will settle you as from the beginning, and will give you greater gifts, than ye had from the beginning: and ye shall know that I am the Lord.

12. And I will bring men upon you, even My people Israel: and they shall possess thee[4] for their inheritance: and thou shalt be their inheritance, and thou shalt no more henceforth be without them.

13. Thus saith the Lord God: Because they say of you: Thou art a devourer of men, and a destroyer of thy nation:[5]

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[2] Sworn.

[3] The text has not the conjunction. The house of Israel is in apposition with men.

[4] This change of number is not infrequent. The whole country is meant.

[5] P. "Hast bereaved thy nations."

14. Therefore thou shalt devour men no more, nor destroy[6] thy nation any more, saith the Lord God:

15. Neither will I cause men to hear in thee the shame of the nations any more: nor shalt thou bear the reproach[7] of the peoples, nor lose[8] thy nation any more, saith the Lord God.

16. And the word of the Lord came to me, saying:

17. Son of man, when the house of Israel dwelt in their own land, they defiled it with their ways, and with their doings; their way was before Me like the uncleanness of a menstruous woman.

18. And I poured out My indignation upon them for the blood which they had shed upon the land: and with their idols they defiled it.

19. And I scattered them among the nations, and they are dispersed through the countries: I have judged them according to their ways and their devices.

20. And when they entered among the nations whither they went, they profaned My holy name,[9] when it was said of them: This is the people of the Lord; and they are come forth out of his land.

21. And I have spared[10] My own holy name, which the house of Israel had profaned among the nations to which they went in.

22. Therefore thou shalt say to the house of Israel: Thus saith the Lord God: It is not for your sake that I will do *this*, O house of Israel, but for My holy name's sake,[11] which ye have profaned among the nations whither ye went.

23. And I will sanctify My great name, which was profaned among the Gentiles, which ye have profaned in the midst of them: that the Gentiles may know that I am the Lord, saith the Lord of hosts, when I shall be sanctified[12] in you before their eyes.

24. For I will take you from among the Gentiles, and will gather you together out of all countries; and I will bring you into your own land.[13]

25. And I will pour[14] upon you clean water, and ye shall be

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[6] P. "Neither bereave thy nations."

[7] The insults which the nations were wont to utter.

[8] P. "Cause to fall." Some, transposing the letters, read: "thou shalt not bereave:" or as an ancient Greek interpreter rendered it: "be deprived of children."

[9] Isaiah 52 : 5; Rom. 2 : 24.

[10] P. "Pitied." V. renders it literally. God interposed to vindicate His own honor.

[11] The great motive of all the Divine counsels and acts is the glory of the Deity. God cannot propose to Himself an end less than Himself.

[12] Glorified.

[13] The restoration of the Jews to Palestine was a type of the call of the nations to the church.

[14] P. "Sprinkle." This receives a literal fulfilment in the sacrament of baptism. It may be figuratively said of the purification of the soul in whatever way this may be effected.

cleansed from all your impurities, and I will cleanse you from all your idols.

26. And I will give you a new heart, and put a new spirit within you: and I will take away the stony heart out of your flesh, and will give you a heart of flesh.[15]

27. And I will put My spirit in the midst of you: and I will cause you to walk in My commandments, and to keep My judgments, and do them.[16]

28. And ye shall dwell in the land which I gave to your fathers: and ye shall be My people, and I will be your God.

29. And I will save you from all your impurities: and I will call for corn, and will multiply it, and will not lay famine on you.

30. And I will multiply the fruit of the tree, and the increase of the field, that ye bear no more the reproach of famine among the nations.

31. And ye shall remember your wicked ways, and your doings that were not good: and your iniquities, and your wicked deeds shall displease you.

32. It is not for your sakes that I will do this, saith the Lord God, be it known to you: be confounded, and ashamed at your own ways, O house of Israel.

33. Thus saith the Lord God: In the day that I shall cleanse you from all your iniquities, and shall cause the cities to be inhabited, and shall repair the ruinous places,

34. And the desolate land shall be tilled, which before was waste in the sight of all that passed by,

35. They shall say: This land *that was* untilled is become as a garden of pleasure: and the cities that were abandoned, and desolate, and destroyed, are peopled and fenced.

36. And the nations, that shall be left round about you, shall know that I the Lord have built up what was destroyed, and planted what was desolate; that I the Lord have spoken and done it.

37. Thus saith the Lord God: Moreover in this shall the house of Israel find Me, that I will do *it* for them: I will multiply them as a flock of men.[17]

38. As a holy flock, as the flock of Jerusalem in her solemn feasts: so shall the waste cities be full of flocks of men: and they shall know that I am the Lord.

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[15] This specially marks the grace of the New Covenant. *Supra* 11 : 19.

[16] The grace of God effects this by moving, aiding, and strengthening man, without detriment to his free agency.

[17] The image of a flock is employed, and at the same time applied.

## CHAPTER XXXVII.

A VISION OF THE RESURRECTION OF DRY BONES, FORESHOWING THE DELIVERANCE OF THE PEOPLE FROM THEIR CAPTIVITY. JUDA AND ISRAEL SHALL BE ALL ONE KINGDOM UNDER CHRIST. GOD'S EVERLASTING COVENANT WITH THE CHURCH.

1. THE hand of the Lord was upon me, and[1] brought me forth in the spirit of the Lord: and set me down in the midst of a plain that was full of bones.

2. And He led me about through them on every side: now they were very many upon the face of the plain; and they were exceeding dry.

3. And He said to Me: Son of man,[2] shall these bones live? And I answered: O Lord God, Thou knowest.[3]

4. And He said to me: Prophesy concerning these bones; and say to them: Ye dry bones, hear the word of the Lord.

5. Thus saith the Lord God to these bones: Behold, I will send spirit[4] into you, and ye shall live.

6. And I will lay sinews on you, and will cause flesh to grow over you, and will cover you with skin: and I will give you spirit; and ye shall live, and ye shall know that I am the Lord.

7. And I prophesied as He had commanded me: and as I prophesied there was a noise, and behold, a commotion: and the bones came together, each one to its joint.

8. And I saw, and behold, the sinews and the flesh came up upon them: and the skin was stretched out over them; but there was no spirit in them.

9. And He said to me: Prophesy to the spirit, prophesy, O son of man, and say to the spirit: Thus saith the Lord God: Come, spirit, from the four winds,[5] and blow upon these slain: and let them live again.

10. And I prophesied as He had commanded me: and the spirit came into them, and they lived: and they stood up upon their feet, an exceeding great army.

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[1] Lit. "The Lord brought me forth in spirit." This term may denote the wind. The prophet felt himself carried away by a Divine power, and set down in a valley.

[2] V. "Putasne." This is a mere expletive.

[3] This is an acknowledgment that the prophet knew not.

[4] "Breath,"—life.

[5] The same term is used throughout in the text, which, with V., we render spirit and wind, as they are rendered by L. likewise. P. "Breath,"—"wind."

11. And He said to me: Son of man: All these bones are the house of Israel:[6] they say: Our bones are dried up, and our hope is lost, and we are cut off.

12. Therefore prophesy, and say to them: Thus saith the Lord God: Behold, I will open your graves, and will bring you out of your sepulchres, O My people: and will bring you into the land of Israel.

13. And ye shall know that I am the Lord, when I shall have opened your sepulchres, and shall have brought you out of your graves, O My people:

14. And shall have put My spirit in you, and ye shall live, and I shall make you rest upon your own land: and ye shall know that I the Lord have spoken, and done it, saith the Lord God:

15. And the word of the Lord came to me, saying:

16. And thou, son of man, take thee a stick; and write upon it: Of Juda, and of the children of Israel his associates: and take another stick, and write upon it: For Joseph the stick of Ephraim, and for all the house of Israel, and his associates.

17. And join them one to the other into one stick: and they shall become one in thy hand:

18. And when the children of thy people shall speak to thee, saying: Wilt thou not tell us what thou meanest by this?

19. Say to them: Thus saith the Lord God: Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel that are associated with him: and I will put them together with the stick of Juda, and will make them one stick: and they shall be one in his hand.[7]

20. And the sticks whereon thou hast written shall be in thy hand, before their eyes.

21. And thou shalt say to them: Thus saith the Lord God: Behold, I will take the children of Israel from the midst of the nations whither they are gone: and I will gather them on every side, and will bring them to their own land.

22. And I will make them one nation[8] in the land on the moun-

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[6] The people was like dried and scattered bones; but God was pleased to give them life and energy. The scene, as represented to the vision of the prophet, is an image of the general resurrection, which Christian faith points to as the preparation for the last judgment. St. Jerome observes: "The image of the resurrection would never be employed to signify the restoration of the Israelitic people, unless the resurrection itself were established, and were believed, for no one confirms what is uncertain by that which does not exist."

[7] This was accomplished on the return of the Israelites, the distinction of the two kingdoms of Juda and Israel having ceased; but it was typical of the more perfect union of the nations in the church.

[8] John 10: 16.

tains of Israel; and one king shall be king over them all: and they shall be no more two nations: neither shall they be divided any more into two kingdoms.

23. Nor shall they be defiled any more with their idols, nor with their abominations, nor with all their iniquities: and I will save them out of all the places in which they have sinned; and I will cleanse them: and they shall be My people, and I will be their God.

24. And My servant David shall be king over them; and they shall have one shepherd:[9] they shall walk in My judgments, and shall keep My commandments, and shall do them.

25. And they shall dwell in the land which I gave to My servant Jacob, wherein your fathers dwelt: and they shall dwell in it, they and their children, and their children's children, forever: and David My servant shall be their prince forever.

26. And I will make a covenant of peace with them; it shall be an everlasting covenant with them:[10] and I will establish them, and will multiply them, and will set My sanctuary in the midst of them forever.

27. And My tabernacle shall be with them: and I will be their God; and they shall be My people.

28. And the nations shall know that I am the Lord, the sanctifier of Israel, when My sanctuary shall be in the midst of them forever.

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## CHAPTER XXXVIII.

GOG SHALL PERSECUTE THE CHURCH IN THE LATTER DAYS. HE SHALL BE OVERTHROWN.

1. And the word of the Lord came to me, saying:

2. Son of man, set thy face against Gog,[1] the land of Magog,[2] the chief prince[3] of Mosoch and Thubal: and prophesy of him,

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[9] Isaiah 40 : 11; Jer. 23 : 5; *supra* 34 : 23; Dan. 9 : 24; John 1 : 45.

[10] This is the New Covenant. Ps. 109 : 4; 116 : 2; John 12 : 34.

[1] *Infra* 39 : 1; Apoc. 20 : 7. Gog in Ezekiel designates a prince of Rosh, Mosoch, and Thubal. In the Apocalypse it is the name of a country. We have not sufficient knowledge of facts of sacred history to determine the application of this prophecy; but the correspondence of the Apocalypse with Ezekiel leads us to believe that Antichrist is specially referred to.

[2] Magog is believed to be Eastern Scythia.

[3] V. "Principem capitis." This latter word is used for ראש, which is now taken as a proper name.

3. And say to him: Thus saith the Lord God: Behold, I *come* against thee, O Gog, the chief prince of Mosoch and Thubal,

4. And I will turn thee about, and I will put a bit in thy jaws:[4] and I will bring thee forth, and all thy army, horses and horsemen all clothed with coats of mail, a great multitude, armed with spears, and shields and swords.

5. The Persians, Ethiopians, and Lybians with them, all with shields and helmets.

6. Gomer,[5] and all his bands, the house of Thogorma,[6] the northern parts and all his strength, and many peoples with thee.

7. Prepare and make thyself ready, and all thy multitude that is assembled about thee: and be thou commander[7] over them.

8. After many days thou shalt be visited:[8] at the end of years thou shalt come to the land that is returned from the sword,[9] and is gathered out of many nations, to the mountains of Israel which have been continually waste: but it hath been brought forth out of the nations, and they shall all of them dwell securely in it.

9. And thou[10] shalt go up and come like a storm, and like a cloud to cover the land, thou and all thy bands, and many peoples with thee.

10. Thus saith the Lord God: In that day projects shall enter into thy heart; and thou shalt conceive a mischievous design:

11. And thou shalt say: I will go up to the land which is without a wall. I will come to them that are at rest, and dwell securely: all these dwell without a wall; they have no bars nor gates:[11]

12. To take spoils, and lay hold on the prey; to lay thy hand upon them that had been wasted, and afterwards restored, and upon the people that is gathered together out of the nations, which hath begun to possess, and to dwell in the midst of the earth.

13. Saba, and Dedan, and the merchants of Tharsis, and all the lions,[12] thereof, shall say to thee: Art thou come to take spoils? Behold, thou hast gathered thy multitude to take a prey, to take

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[4] The control of God over the fiercest warriors and most powerful monarchs is such, that He governs them as a rider controls his horse.

[5] The Cimmerians, a people of Northern Asia. [6] Armenia.

[7] P. "A guard." H. is here understood of a leader, whom they should respect.

[8] This term is often used for punishment: it here implies relief.

[9] P. "That is brought back." L. "That is recovering." Palestine rescued from enemies seems to be meant.

[10] A powerful prince with a vast army is addressed.

[11] Such was the state of the country for some time after the return of the Jews under Cyrus.

[12] P. "Young lions." Princes are understood.

silver, and gold, and to carry away goods and substance, and to take rich spoils.[13]

14. Therefore, thou son of man, prophesy, and say to Gog: Thus saith the Lord God: Shalt thou not know, in that day, when My people of Israel shall dwell securely?

15. And thou shalt come out of thy place from the northern parts,[14] thou and many peoples with thee, all of them riding upon horses, a great company and a mighty army.

16. And thou shalt come upon My people of Israel like a cloud, to cover the earth. Thou shalt be in the latter days, and I will bring thee on My land: that the nations may know Me, when I shall be sanctified[15] in thee, O Gog, before their eyes.

17. Thus saith the Lord God: Thou then art he, of whom I have spoken in the days of old, by My servants the prophets of Israel, who prophesied in the days of those times that I would bring thee upon them.[16]

18. And it shall come to pass in that day, in the day of the coming of Gog upon the land of Israel, saith the Lord God, that My indignation shall come up in My wrath.

19. And I have spoken in My zeal, and in the fire of My anger, that on that day there shall be a great commotion upon the land of Israel:

20. So that the fishes of the sea, and the birds of the air, and the beasts of the field, and every creeping thing that creepeth upon the ground, and all men that are upon the face of the earth, shall be moved at My presence: and the mountains shall be thrown down; and the hedges shall fall; and every wall shall fall to the ground.

21. And I will call in the sword against him in all My mountains, saith the Lord God: every man's sword shall be pointed against his brother.

22. And I will judge him with pestilence, and with blood, and with violent rain, and vast hailstones: I will rain fire and brimstone upon him, and upon his army, and upon the many nations that are with him.

23. And I will be magnified, and I will be sanctified: and I will be known in the eyes of many nations, and they shall know that I am the Lord.

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[13] It is not easy to determine at what time they possessed so much wealth.

[14] The kings of Persia, Assyria, or Babylonia, were said to come from the north in their advances towards Jerusalem.

[15] Glorified.

[16] Calmet understands this of Cambyses; but the proofs of this sentiment are by no means conclusive. The same uncertainty is found in applying the following verses to any period of sacred history.

# CHAPTER XXXIX.

GOD'S JUDGMENTS UPON GOG. GOD'S PEOPLE WERE PUNISHED FOR THEIR SINS: BUT SHALL BE FAVORED WITH EVERLASTING KINDNESS.

1. And thou, son of man, prophesy against Gog, and say: Thus saith the Lord God: Behold, I *come* against thee, O Gog, the chief prince of Mosoch and Thubal.

2. And I will turn thee round; and I will lead thee out,[1] and will make thee go up from the northern parts; and will bring thee upon the mountains of Israel.

3. And I will break thy bow in thy left hand: and I will cause thy arrows to fall out of thy right hand.

4. Thou shalt fall upon the mountains of Israel, thou and all thy bands, and thy nations that are with thee. I have given thee to the wild beasts, to the birds, and to every fowl, and to the beasts of the earth to be devoured.[2]

5. Thou shalt fall upon the face of the field:[3] for I have spoken *it*, saith the Lord God.

6. And I will send a fire on Magog,[4] and on them that dwell confidently in the islands: and they shall know that I am the Lord.

7. And I will make My holy name known in the midst of My people Israel; and My holy name shall be profaned no more; and the Gentiles shall know that I am the Lord, the Holy One of Israel.

8. Behold, it cometh, and it is done, saith the Lord God; this is the day whereof I have spoken.

9. And the inhabitants shall go forth of the cities of Israel, and shall set on fire and burn the weapons, the shields, and the spears, the bows, and the arrows, and the handstaves, and the pikes; and they shall burn them with fire seven years.[5]

10. And they shall not bring wood out of the countries, nor cut down out of the forests: for they shall burn the weapons with fire,

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[1] P. "I will turn thee back, and leave but the sixth part of thee." Chald. renders it: "I will cause thee to wander." Jarchi and Louis de Dieu take it to mean: "I will lead thee astray." R. assents. L. "I will derange thee, and lead thee astray."

[2] The entire overthrow of a vast army is predicted.

[3] P. "The open field."

[4] On the country whence Gog came.

[5] This is put for an indefinite time. In order to represent the vast amount of arms, they are said to afford fuel to the Israelites for this period. As little fuel is used in that climate, a quantity of arms might last a long time.

and they shall make a prey of them to whom they had been a prey; and they shall rob those that robbed them, saith the Lord God.

11. And it shall come to pass in that day, that I will give Gog a noted place for sepulture[6] in Israel: the valley of the passengers on the east of the sea, which shall cause astonishment in them that pass by: and there shall they bury Gog, and all his multitude: and it shall be called the valley of the multitude of Gog.

12. And the house of Israel shall bury them for seven months[7] to cleanse the land.

13. And all the people of the land shall bury him: and it shall be unto them a noted day, wherein I was glorified, saith the Lord God.

14. And they shall appoint men to go continually about the land, to bury and to seek out[8] them that were remaining upon the face of the earth, that they may cleanse it: and after seven months they shall begin to seek.[9]

15. And they shall go about passing through the land; and when they shall see the bone of a man, they shall set up a sign by it,[10] till the buriers bury it in the valley of the multitude of Gog.

16. And the name of the city *shall be* Amona:[11] and they shall cleanse the land.

17. And thou, O son of man, thus saith the Lord God: Say to every fowl, and to all the birds, and to all the beasts of the field: Assemble yourselves; make haste; come together from every side to my victim, which I slay for you, a great victim upon the mountains of Israel; to eat flesh and drink blood.[12]

18. Ye shall eat the flesh of the mighty, and ye shall drink the blood of the princes of the earth: of rams, and of lambs, and of he-goats, and bullocks, and of all that are well fed and fat.[13]

19. And ye shall eat the fat till ye be full; and ye shall drink blood till ye be drunk of the victim which I shall slay for you.

20. And ye shall be filled at My table with horses, and mighty horsemen,[14] and all the men of war, saith the Lord God.

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[6] Not by way of honorable distinction: but the vast number of the slain will fill the valley. The epithet "noted" is not in the text.

[7] This long space is stated to signify their immense number.

[8] H. P. "With the passengers." It is thought that there were two classes of men employed for this purpose, one to search for unburied corpses, the other to aid in their interment.

[9] The work of interment will be still incomplete.

[10] To call the attention of those charged with this duty.

[11] Multitude.

[12] This address to birds of prey and wild beasts is calculated to give a great idea of the slaughter. God calls it a sacrifice which He has immolated. The coincidence of the language with that of the Apocalypse is striking. 19 : 17.

[13] These are figurative terms for the great and strong.

[14] H. P. "Horses and chariots:" the charioteers are meant.

21. And I will set My glory among the nations: and all nations shall see My judgment that I have executed, and My hand that I have laid upon them.

22. And the house of Israel shall know that I am the Lord their God from that day and forward.

23. And the nations shall know that the house of Israel were made captives for their iniquity, because they forsook Me, and I hid My face from them: and I delivered them into the hands of their enemies; and they fell all by the sword.

24. I have dealt with them according to their uncleanness and wickedness, and hid My face from them.

25. Therefore, thus saith the Lord God: Now will I bring back the captivity[15] of Jacob, and will have mercy on all the house of Israel: and I will be jealous for My holy name.

26. And they shall bear their confusion, and all the transgressions wherewith they have transgressed against Me, when they shall dwell in their land securely, fearing no man:

27. And I shall have brought them back from among the nations, and shall have gathered them together out of the lands of their enemies, and shall be sanctified in them, in the sight of many nations.

28. And they shall know that I am the Lord their God, because I have caused them to be carried away among the nations; and I have gathered them together unto their own land, and have not left any of them there.

29. And I will hide My face no more from them:[16] for I have poured out My spirit upon all the house of Israel, saith the Lord God.

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## CHAPTER XL.

THE PROPHET SEES IN A VISION THE REBUILDING OF THE TEMPLE: THE DIMENSIONS OF SEVERAL PARTS THEREOF.

1. In the five and twentieth year of our captivity, in the beginning of the year, the tenth day of the month, the fourteenth year after

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[15] The captives.

[16] This promise is accomplished in the new dispensation in favor of those who are Israelites by adoption, and sanctified by the spirit of God.

the city was destroyed: in the selfsame day the hand of the Lord was upon me, and He brought me thither.[1]

2. In the visions of God[2] He brought me into the land of Israel, and set me upon a very high mountain: upon which there was as the building of a city, towards the south.

3. And He brought me in thither: and behold, a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed in his hand: and he stood in the gate.

4. And this man said to me: Son of man, see with thy eyes, and hear with thy ears, and set thy heart[3] upon all that I shall show thee: for thou art brought hither that they may be shown to thee: declare all that thou seest to the house of Israel.

5. And behold, *there was* a wall on the outside of the house round about; and in the man's hand a measuring reed of six cubits and a hand-breadth: and he measured the breadth of the building one reed, and the height one reed.

6. And he came to the gate that looked toward the east, and he went up the steps thereof: and he measured the breadth of the threshold of the gate one reed, that is,[4] one threshold was one reed broad:

7. And *every* little chamber *was* one reed long, and one reed broad: and between the little chambers *were* five cubits:

8. And the threshold of the gate by the porch of the gate within, was one reed.

9. And he measured the porch of the gate eight cubits, and the front thereof two cubits: and the porch of the gate was inward.

10. And the little chambers of the gate that looked eastward *were* three on this side, and three on that side: all three were of one measure, and the fronts of one measure, on both parts.

11. And he measured the breadth of the threshold of the gate ten cubits; and the length of the gate thirteen cubits.

12. And the border before the little chambers one cubit: and one cubit was the border on both sides: and the little chambers were six cubits on this side and that side.

13. And he measured the gate from the roof of one little chamber to the roof of another, in breadth five and twenty cubits; door against door.

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[1] Whilst bodily at Babylon, he was transported in spirit to Jerusalem.

[2] In visions Divinely presented,—manifestations of hidden things.

[3] The heart is put for the mind.

[4] P. "And the other threshold *of the gate which was* one reed broad:" each threshold was one reed broad.

14. He made also fronts of sixty cubits: and to the front the court of the gate on every side round about.

15. And before the face of the gate, which reached even to the face of the porch of the inner gate, fifty cubits.

16. And slanting windows in the little chambers, and in their fronts, which were within the gate on every side round about; and in like manner there were also in the porches[5] windows round about within, and before the fronts the representation of palm-trees.

17. And he brought me into the outward court: and behold, *there were* chambers, and a pavement of stone in the court round about: thirty chambers encompassed the pavement.

18. And the pavement in the front of the gates according to the length of the gates was lower.

19. And he measured the breadth from the face of the lower gate to the front of the inner court without, a hundred cubits to the east, and to the north.

20. He measured also both the length and the breadth of the gate of the outward court, which looked northward.

21. And the little chambers thereof, three on this side, and three on that side: and the front thereof, and the porch thereof according to the measure of the former gate, fifty cubits long, and five and twenty cubits broad.

22. And the windows thereof, and the porch,[6] and the gravings according to the measure of the gate that looked to the east; and they went up to it by seven steps; and a porch was before it.

23. And the gate of the inner court was over against the gate of the north, and that of the east: and he measured from gate to gate a hundred cubits.

24. And he brought me out to the way of the south, and behold, the gate that looked to the south: and he measured the front thereof, and the porch thereof according to the former[7] measures;

25. And the windows thereof, and the porches round about, as the other windows: the length was fifty cubits, and the breadth five and twenty cubits.

26. And there were seven steps to go up to it, and a porch before the doors thereof: and there were graven palm-trees, one on this side, and another on that side in the front[8] thereof.

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[5] P. "And likewise to the arches:" others explain it of pillars. Simonis takes it to be an ornament of the walls, probably like a ram's head.

[6] P. "And their arches." The term is generally rendered porch by V.

[7] P. "These."

[8] P. "Posts." It is the same as in v. 16.

27. And *there was* a gate of the inner court towards the south: and he measured from gate to gate towards the south, a hundred cubits.

28. And he brought me into the inner court at the south gate: and he measured the gate according to the former measures.

29. The little chamber[9] thereof, and the front thereof, and the porch thereof with the same measures: and the windows thereof, and the porch thereof round about *it was* fifty cubits in length, and five and twenty cubits in breadth.

30. And the porch round about *was* five and twenty cubits long, and five cubits broad.

31. And the porch thereof to the outward court, and the palm trees thereof in the front: and there were eight steps to go up to it.

32. And he brought me in into the inner court by the way of the east: and he measured the gate according to the former measures.

33. The little chamber thereof, and the front thereof, and the porch thereof as before: and the windows thereof, and the porches thereof round about *it was* fifty cubits long, and five and twenty cubits broad.

34. And the porch thereof, that is, of the outward court; and the graven palm-trees in the front thereof on this side and on that side: and the going up to it was by eight steps.

35. And he brought me into the gate that looked to the north: and he measured according to the former measures.

36. The little chamber thereof, and the front thereof, and the porch thereof, and the windows thereof round about *it was* fifty cubits long, and five and twenty cubits broad.

37. And the porch thereof looked to the outward court: and the graving of palm-trees in the front thereof *was* on this side and on that side: and the going up to it was by eight steps.

38. And at every chamber was a door in the fore-fronts of the gates: there they washed the holocaust.

39. And in the porch of the gate were two tables on this side, and two tables on that side: that the holocaust, and the sin-offering, and the trespass-offering, might be slain thereon.

40. And on the outward side, which goeth up to the entry of the gate that looketh toward the north, *were* two tables: and at the other side before the porch of the gate *were* two tables.

41. Four tables *were* on this side, and four tables on that side: at

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[9] P. "Chambers." The text is in the singular.

the sides of the gate were eight tables, upon which they slew *the victims.*

42. And the four tables for the holocausts were made of square stones; one cubit and a half long, and one cubit and a half broad, and one cubit high, to lay the instruments upon, wherewith the holocaust and the victim are slain.

43. And the borders of them *were* of one hand-breadth, turned inwards round about: and upon the tables *was* the flesh of the offering.

44. And without the inner gate *were* the chambers of the singing men in the inner court, which was on the side of the gate that looketh to the north: and their prospect was towards the south, one at the side of the east gate, which looked toward the north.

45. And he said to me: This chamber, which looketh toward the south, shall be for the priests that watch in the wards of the temple.

46. But the chamber that looketh towards the north shall be for the priests that watch over the ministry of the altar. These are the sons of Sadoc, who among the sons of Levi come near to the Lord, to minister to him.

47. And he measured the court a hundred cubits long, and a hundred cubits broad four square: and the altar *that was* before the face of the temple.

48. And he brought me into the porch of the temple: and he measured the porch five cubits on this side, and five cubits on that side; and the breadth of the gate three cubits on this side, and three cubits on that side.

49. And the length of the porch *was* twenty cubits, and the breadth eleven cubits: and there were eight steps to go up to it. And there were pillars in the fronts; one on this side, and another on that side.

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## CHAPTER XLI.

A DESCRIPTION OF THE TEMPLE, AND OF ALL PARTS OF IT.

1. And he brought me into the temple: and he measured the front six cubits broad on this side, and six cubits on that side, the breadth of the tabernacle.

2. And the breadth of the gate was ten cubits; and the sides of the gate five cubits on this side, and five cubits on that side: and he

measured the length thereof forty cubits, and the breadth twenty cubits.

3. Then going inward he measured the front of the gate two cubits; and the gate six cubits; and the breadth of the gate seven cubits.

4. And he measured the length thereof twenty cubits, and the breadth twenty cubits, before the face of the temple: and he said to me: This is the holy of holies.

5. And he measured the wall of the house six cubits; and the breadth of *every* side *chamber* four cubits round about the house on every side.

6. And the side chambers, one by another, were twice thirty-three:[1] and they bare outwards, that they might enter in through the wall of the house in the sides round about, to hold in, and not to touch the wall of the temple.[2]

7. And there was a broad passage round about, going up by winding stairs: and it led into the upper loft of the temple all round: therefore was the temple broader in the higher parts: and so from the lower parts they went to the higher by the midst.

8. And I saw in the house the height round about, the foundations of the side chambers, which were the measure of a reed, the space of six cubits:

9. And the thickness of the wall for the side chamber without, which was five cubits: and the inner house was within the side chambers of the house.[3]

10. And between the chambers was the breadth of twenty cubits round about the house on every side,

11. And the door of the side chambers was turned towards the place of prayer: one door was toward the north, and another door was toward the south: and the breadth of the place for prayer *was* five cubits round about.

12. And the building that was separate, and turned to the way that looked toward the sea, was seventy cubits broad: and the wall of the building, five cubits thick round about, and ninety cubits long.

13. And he measured the length of the house, a hundred cubits; and the separate building, and the walls thereof, a hundred cubits in length.

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[1] P. "And the side chambers were three, one over another, and thirty in order." R. understands that the chambers were one by another thirty-three times.

[2] The beams rested not on the wall of the temple, or against it, but on the walls of the adjacent house in which the chambers were.

[3] H. P. "*That* which was left *was* the place of the side chambers that *were* within."

14. And the breadth before the face of the house, and of the separate place toward the east, a hundred cubits.

15. And he measured the length of the building over against it, which was separated at the back *of it; and* the galleries on both sides a hundred cubits; and the inner temple, and the porches of the court.

16. The thresholds, and the oblique windows, and the galleries round about on three sides, over against the threshold of every one, and floored with wood all round about: and the ground *was* up to the windows; and the windows were shut over the doors.

17. And even to the inner house, and without all the wall round about within and without, by measure.

18. And there were cherubim and palm-trees wrought, so that a palm-tree was between a cherub and a cherub:[4] and *every* cherub had two faces.

19. The face of a man was toward the palm-tree on one side, and the face of a lion was toward the palm-tree on the other side: set forth through all the house round about.

20. From the ground even to the upper parts of the gate were cherubim and palm-trees wrought in the wall of the temple.

21. The threshold was four-square, and the face of the sanctuary sight to sight.[5]

22. The altar of wood was three cubits high; and the length thereof was two cubits: and the corners thereof, and the length thereof, and the walls thereof, were of wood. And he said to me: This is the table before the Lord.

23. And there were two doors in the temple, and in the sanctuary.

24. And in the two doors on both sides were two little doors, which were folded within each other: for there were two wickets on both sides of the doors.

25. And there were cherubim also wrought in the doors of the temple, and the figures of palm-trees, like as were made on the walls: for which cause also the planks were thicker in the front of the porch without.

26. Upon which were the oblique windows, and the representation of palm-trees on this side and on that side in the sides of the porch; according to the sides of the house, and the breadth of the walls.

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[4] Between two cherubs.

[5] The sanctuary and the courts lay in the same direction. The gate of the temple was foursquare, corresponding to the sanctuary gate.

## CHAPTER XLII.

A DESCRIPTION OF THE COURTS, CHAMBERS, AND OTHER PLACES BELONGING TO THE TEMPLE.

1. And he brought me forth into the outward court, by the way that leadeth to the north: and he brought me into the chamber that was over against the separate building, and over against the house toward the north.

2. In the face of the north door was the length of a hundred cubits; and the breadth of fifty cubits.

3. Over against the twenty cubits of the inner court, and over against the pavement of the outward court that was paved with stone, where there was a gallery joined to a triple gallery.

4. And before the chambers *was* a walk ten cubits broad, looking to the inner parts of a way of one cubit. And their doors were toward the north:

5. Where were the store chambers lower[1] above; because they bare up the galleries, which appeared above out of them from the lower parts, and from the midst of the building.

6. For they were of three stories, and had not pillars, as the pillars of the courts: therefore did they appear above out of the lower places, and out of the middle places, fifty cubits[2] from the ground.

7. And the outward wall that went about by the chambers, which were towards the outward court on the forepart of the chambers, was fifty cubits long.

8. For the length of the chambers of the outward court was fifty cubits: and the length before the face of the temple, a hundred cubits.

9. And there was under these chambers, an entrance from the east, for them that went into them out of the outward court.

10. In the breadth of the outward wall of the court that was toward the east, over against the separate building, and there were chambers before the building.

11. And the way before them *was* like the chambers which were toward the north: they were as long as they, and as broad as they:

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[1] P. "Shorter." The upper chambers were shorter,—part of the space being occupied with the walls supporting the galleries. It appears that there were three rows of galleries, the uppermost of which was somewhat narrower than the lower rows.

[2] Fifty cubits are not mentioned in the text. V. inserted it by way of explanation.

and all the going into them, and their fashions, and their doors were alike.

12. According to the doors of the chambers that were toward the south; there was a door in the head of the way, which way was before the porch, separated toward the east as one entereth in.

13. And he said to me: The chambers of the north, and the chambers of the south, which are before the separate building; they are holy chambers, in which the priests eat, that approach to the Lord into the holy of holies:[3] there shall they lay the most holy things, and the offering for sin, and for trespass: for it is a holy place.

14. And when the priests shall have entered in, they shall not go out of the holy places into the outward court: but there they shall lay their vestments, wherein they minister; for they are holy: and they shall put on other garments; and they shall go forth to the people.[4]

15. Now when he had made an end of measuring the inner house, he brought me out by the way of the gate that looked toward the east: and he measured it on every side round about.

16. And he measured toward the east with the measuring reed, five hundred reeds with the measuring reed round about.

17. And he measured toward the north five hundred reeds with the measuring reed round about.

18. And toward the south he measured five hundred reeds with the measuring reed round about.

19. And toward the west he measured five hundred reeds, with the measuring reed.

20. By the four winds he[5] measured the wall thereof on every side round about, five hundred cubits[6] long and five hundred cubits broad, making a separation between the sanctuary and the place of the people.[7]

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[3] H. P. "Eat the most holy things." The text does not regard the sanctuary.

[4] This change of dress was intended to make them more sensible of the sanctity of the priestly functions.

[5] The text has no noun in connection with the numbers in this verse. Reeds seem to be understood.

[6] P. "Sides."

[7] P. "Profane place."

## CHAPTER XLIII.

THE GLORY OF GOD RETURNS TO THE NEW TEMPLE. THE ISRAELITES SHALL NO MORE PROFANE GOD'S NAME BY IDOLATRY: THE PROPHET IS COMMANDED TO SHOW THEM THE DIMENSIONS AND FORM OF THE TEMPLE, AND OF THE ALTAR, WITH THE SACRIFICES TO BE OFFERED THEREON.

1. And he brought me to the gate that looked towards the east.

2. And behold, the glory of the God of Israel came in by the way of the east: and His voice was like the noise of many waters: and the earth shone with His majesty.

3. And I saw the vision according to the appearance which I had seen[1] when He[2] came to destroy the city: and the appearance was according to the vision which I had seen by the river Chobar:[3] and I fell upon my face.

4. And the majesty of the Lord went into the temple by the way of the gate that looked to the east.

5. And the spirit lifted me up, and brought me into the inner court: and behold, the house was filled with the glory of the Lord.

6. And I heard one speaking to me out of the house: and the man that stood by me,

7. Said to me: Son of man, the place of My throne, and the place of the soles of My feet, where I dwell in the midst of the children of Israel forever: and the house of Israel shall no more profane My holy name, they and their kings by their fornications, and by the carcasses of their kings, and by the high places.

8. They who have set their threshold by My threshold, and their posts by My posts: and there was *but* a wall between Me and them: and they profaned My holy name by the abominations which they committed: for which reason I consumed them in My wrath.

9. Now therefore let them put away their fornication, and the carcasses of their kings far from me: and I will dwell in the midst of them forever.

10. But thou, son of man, show to the house of Israel the temple, and let them be ashamed of their iniquities, and let them measure the building:

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[1] H. P. repeats: "according to the vision that I saw."

[2] *Supra* 9 : 1. H. P. "When I came." Some MSS. have the third person. The prophet might be said to have come to destroy the city, inasmuch as he announced its destruction.

[3] *Supra* 1 : 1.

11. And be ashamed of all that they have done. Show them the form of the house, and the fashion thereof, the goings out, and the comings in, and the whole plan thereof, and all its ordinances, and all its order, and all its laws: and thou shalt write it in their sight; that they may keep the whole form thereof, and its ordinances, and do them.

12. This is the law of the house upon the top of the mountain:[4] all its border round about is most holy: this then is the law of the house.

13. And these are the measures of the altar by the truest cubit, which is a cubit and a hand-breadth:[5] the bottom thereof was a cubit, and the breadth a cubit: and the border thereof unto its edge, and round about, one hand-breadth: and this was the trench[6] of the altar.

14. And from the bottom on the ground to the lowest brim two cubits, and the breadth of one cubit: and from the lesser brim to the greater brim four cubits, and the breadth of one cubit.

15. And the Ariel[7] itself was four cubits: and from the Ariel upward were four horns.

16. And the Ariel was twelve cubits long, and twelve cubits broad, foursquare with equal sides.

17. And the brim was fourteen cubits long, and fourteen cubits broad in the four corners thereof: and the crown round about it was half a cubit, and the bottom of it one cubit round about: and its steps turned toward the east.

18. And he said to me: Son of man, thus saith the Lord God: These are the ceremonies of the altar, in what day soever it shall be made: that holocausts may be offered upon it, and blood poured out.[8]

19. And thou shalt give to the priests, and[9] the Levites, that are of the race of Sadoc, who approach to Me, saith the Lord God, to offer to me a calf of the herd for sin.

20. And thou shalt take of his blood, and shalt put it upon the four horns thereof, and upon the four corners of the brim, and upon the crown[10] round about: and thou shalt cleanse and expiate it.

21. And thou shalt take the calf, that is offered for sin: and thou shalt burn it in a separate place of the house without the sanctuary.

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[4] The text refers this to what follows.

[5] A larger measure than the ordinary cubit is assigned.

[6] St. Jerome so renders it. P. "The higher place."

[7] P. "Altar." It is differently written in this and the following verse, and explained variously. L. understands it to mean: "lion of God." Fire of God is the most probable interpretation. It is applied to the part of the altar of holocausts, in which the victims were consumed.

[8] P. "To sprinkle blood thereon."

[9] The conjunction is found in some MSS.

[10] P. "Border."

22. And on the second day thou shalt offer a he-goat without blemish for sin: and they shall expiate the altar, as they expiated it with the calf.

23. And when thou shalt have made an end of the expiation thereof, thou shalt offer a calf of the herd without blemish, and a ram of the flock without blemish.

24. And thou shalt offer them in the sight of the Lord: and the priests shall put salt upon them, and shall offer them a holocaust to the Lord.

25. Seven days shalt thou offer a he-goat for sin daily: they shall offer also a calf of the herd, and a ram of the flock without blemish.

26. Seven days shall they expiate the altar, and shall cleanse it: and they shall consecrate it.[11]

27. And the days being expired, on the eighth day and thence forward, the priests shall offer your holocausts upon the altar, and peace-offerings: and I will be pacified towards you, saith the Lord God.

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## CHAPTER XLIV.

THE EAST GATE OF THE SANCTUARY SHALL BE ALWAYS SHUT. THE UNCIRCUMCISED SHALL NOT ENTER INTO THE SANCTUARY; NOR THE LEVITES THAT HAVE SERVED IDOLS: BUT THE SONS OF SADOC WHO STOOD FIRM IN THE WORST OF TIMES SHALL DO THE PRIESTLY FUNCTIONS.

1. And he brought me back to the way of the gate of the outward sanctuary, which looked towards the east: and it was shut.

2. And the Lord said to me: This gate shall be shut: it shall not be opened; and no man shall pass through it:[1] because the Lord the God of Israel hath entered in by it:[2] and it shall be shut

3. For the prince.[3] The prince himself shall sit in it, to eat bread

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[11] P. "Themselves." Lit. "They shall fill their hands" with offerings.

[1] It was opened on each Sabbath and new moon, but no one was allowed to pass through it. *Infra* 46 : 2.

[2] The Divine manifestation recorded above (43 : 4) is meant,

[3] This noun has the sign of the accusative in H. Several MSS. omit the noun here, but all have it in the following sentence. It does not appear that any exception was made for the prince, who, however, might advance to this gate with a voluntary offering, and sit there to partake of it, but was directed to return, without entering. The Jews, as R. remarks, explain it of the Messiah. The fathers take the gate to be the type of the Virgin Mary, through whom the Lord God entered into the world. Her perpetual virginity is aptly signified by the language of the prophet. "Some," says St. Jerome, "beautifully explain the closed gate, through which the Lord God of Israel alone enters, and the prince for whom the gate is shut, of the Virgin Mary, who, both before and after parturition, was a virgin."

before the Lord: he shall enter in by the way of the porch of the gate, and he shall go out by the same way.

4. And He brought me by the way of the north gate in the sight of the house: and I saw, and behold, the glory of the Lord filled the house of the Lord: and I fell on my face.

5. And the Lord said to me: Son of man, attend with thy heart, and behold with thy eyes, and hear with thy ears all that I say to thee concerning all the ceremonies of the house of the Lord, and concerning all the laws thereof: and mark well the ways of the temple, with all the goings out of the sanctuary.

6. And thou shalt say to the house of Israel that provoketh Me: Thus saith the Lord God: Let all your wicked doings suffice you, O house of Israel:

7. In that ye have brought in strangers uncircumcised in heart, and uncircumcised in flesh, to be in My sanctuary, and to defile My house: and ye offer My bread, the fat, and the blood: and ye have broken My covenant by all your wicked doings.

8. And ye have not kept the ordinances of My sanctuary: but ye have set keepers of My charge in My sanctuary for yourselves.

9. Thus saith the Lord God: No stranger uncircumcised in heart, and uncircumcised in flesh, shall enter into My sanctuary, no stranger that is in the midst of the children of Israel.

10. Moreover the Levites that went away far from Me, when the children of Israel went astray, and have wandered from Me after their idols, and have borne their iniquity:

11. They shall be officers in My sanctuary, and doorkeepers of the gates of the house, and ministers to the house: they shall slay the holocausts, and the victims of the people: and they shall stand in their sight, to minister to them.

12. Because they ministered to them before their idols, and were a stumbling-block of iniquity to the house of Israel; therefore have I lifted up My hand against them, saith the Lord God, and they shall bear their iniquity:

13. And they shall not come near to Me, to do the office of priest to Me: neither shall they come near to any of My holy things that are by the holy of holies: but they shall bear their shame, and their abominations which they have committed.

14. And I will make them doorkeepers of the house, for all the service thereof, and for all that shall be done therein.

15. But the priests, and Levites, the sons of Sadoc, who kept the ceremonies of My sanctuary, when the children of Israel went astray

from Me, they shall come near to Me, to minister to Me: and they shall stand before Me, to offer Me the fat, and the blood, saith the Lord God.

16. They shall enter into My sanctuary, and they shall come near to My table, to minister to Me, and to keep My ceremonies.

17. And when they shall enter in at the gates of the inner court, they shall be clothed with linen garments: neither shall any woollen come upon them, when they minister in the gates of the inner court and within.

18. They shall have linen mitres on their heads, and linen breeches on their loins: and they shall not be girded with *anything that causeth* sweat.[4]

19. And when they shall go forth to the outward court to the people, they shall put off their garments wherein they ministered, and lay them up in the store-chamber of the sanctuary: and they shall clothe themselves with other garments: and they shall not sanctify[5] the people with their vestments.

20. Neither shall they shave their heads, nor wear long hair: but they shall only poll their heads.

21. And no priest shall drink wine, when he is to go into the inner court.

22. Neither shall they take to wife a widow, nor one that is divorced:[6] but they shall take virgins of the seed of the house of Israel: but they may take a widow also, that is, the widow[7] of a priest.

23. And they shall teach My people the difference between holy and profane, and show them how to discern between clean and unclean.

24. And when there shall be a controversy, they shall stand[8] in My judgments, and shall judge: they shall keep My laws, and My ordinances in all My solemnities,[9] and sanctify My sabbaths.

25. And they shall come near no dead person, lest they be defiled; only their father and mother, and son and daughter, and brother and

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[4] V. *In sudore.* P. "With anything that causeth sweat." St. Jerome, after Sept., explains it as a prohibition to bind the body too tightly, as is done with prisoners, God wishing His priests to be at ease in the performance of sacred functions. Others take it to imply a prohibition to use woolen garments, which easily produce perspiration.

[5] As the garments were destined for sacred functions, the people who might touch them, if the priests wore them on ordinary occasions, would be deemed defiled. "Sanctify" seems here to bare a contrary meaning, although St. Jerome explains it of devoting to the Divine service, as Nazarites, the persons touched.

[6] Lev. 21 : 14.

[7] H. has the repetition.

[8] H. P. "Judge it according to My judgments."

[9] P. "Assemblies." L. "Festivals." R.

sister, that hath not had another husband; for whom they may become unclean.

26. And after one is cleansed, they shall reckon unto him seven days.

27. And in the day that he goeth into the sanctuary to the inner court, to minister unto Me in the sanctuary, he shall offer for his sin, saith the Lord God.

28. And they shall have no inheritance: I am their inheritance: neither shall ye give them any possession in Israel; for I am their possession.[10]

29. They shall eat the victim both for sin and for trespass: and every vowed thing in Israel shall be theirs.

30. And the first-fruits of all the first-born,[11] and all the oblations[12] of all things that are offered, shall be the priests': and ye shall give the first-fruits of your meats[13] to the priest, that he may return a blessing upon thy house.

31. The priests shall not eat of anything that is dead of itself,[14] or torn by a beast, whether it be fowl or cattle.

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## CHAPTER XLV.

PORTIONS OF LAND FOR THE SANCTUARY, FOR THE CITY AND FOR THE PRINCE. ORDINANCES FOR THE PRINCE.

1. And when ye shall begin to divide the land by lot, separate ye first-fruits to the Lord, a portion of the land *to be* holy, in length twenty-five thousand,[1] and in breadth ten thousand: it shall be holy in all the borders thereof round about.

2. There shall be for the sanctuary on every side five hundred by five hundred, four square round about: and fifty cubits for the suburbs thereof round about.

3. And with this measure thou shalt measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the temple, and the holy of holies.

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[10] This great principle is beautifully expressed. Numb. 18 : 20; Deut. 18 : 2.

[11] Exod. 22 : 29.

[12] H. P. "Every oblation of all, of every sort of your oblations." V. takes *libamenta* in this sense.

[13] H. P. "Of your dough."

[14] L. Lev. 22 : 8.

[1] Reeds. *Supra* 42 : 16.

4. The holy portion of the land shall be for the priests, the ministers of the sanctuary, who come near to the ministry of the Lord: and it shall be a place for their houses, and for the holy place of the sanctuary.

5. And five and twenty thousand of length, and ten thousand of breadth shall be for the Levites, that minister in the house: they shall possess twenty store-chambers.

6. And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, according to the separation of the sanctuary, for the whole house of Israel.

7. For the prince also on the one side and on the other side, according to the separation of the sanctuary, and according to the possession of the city, over against the separation of the sanctuary, and over against the possession of the city; from the side of the sea even to the sea,[2] and from the side of the east even to the east;[3] and the length according to every part from the west border to the east border.

8. He shall have a portion of the land in Israel: and the[4] princes shall no more rob My people: but they shall give the land to the house of Israel according to their tribes.

9. Thus saith the Lord God: Let it suffice you, O princes of Israel: cease from iniquity[5] and robberies, and execute judgment and justice: separate your confines[6] from My people, saith the Lord God.

10. Ye shall have just balances, and a just ephah, and a just bath.

11. The ephah and the bath shall be equal, and of one measure: that the bath may contain the tenth part of a core, and the ephah the tenth part of a core: their weight shall be equal according to the measure of a core.

12. And the shekel hath twenty obols.[7] Now twenty shekels, and five and twenty shekels, and fifteen shekels make a mna.

13. And these are the first-fruits, which ye shall take: the sixth part of an ephah of a core of wheat, and the sixth part of an ephah of a core of barley.

14. The measure of oil also, a bath of oil is the tenth part of a core: and ten baths make a core: for ten baths fill a core.

15. And one ram out of a flock of two hundred, of those that

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[2] Westerly as far as the Mediterranean.

[3] To the eastern limit. *Infra* 47 : 18.

[4] P. "My."

[5] H. P. "Violence."

[6] P. "Take away your exactions." R., after Jarchi, understands it of the unjust expulsion of the people from their hereditary estate. This is taken for wrongs in general. V. may be understood of keeping within their own limits, and avoiding encroachment.

[7] Exod. 30 : 13; Lev. 27 : 25; Numb. 3 : 47.

Israel feedeth for sacrifice, and for holocausts, and for peace-offerings, to make atonement for them, saith the Lord God.

16. All the people of the land shall be bound to these first-fruits for the prince in Israel.

17. And the prince shall give the holocaust, and the sacrifice, and the libations on the feasts, and on the new moons, and on the sabbaths, and on all the solemnities of the house of Israel: he shall offer the sacrifice for sin, and the holocaust, and the peace-offerings to make expiation for the house of Israel.

18. Thus saith the Lord God: In the first month, the first of the month, thou shalt take a calf of the herd without blemish: and thou shalt expiate the sanctuary.

19. And the priest shall take the blood of the sin-offering: and he shall put it on the posts of the house, and on the four corners of the brim of the altar, and on the posts of the gate of the inner court.

20. And so shalt thou do in the seventh day of the month, for every one that hath been ignorant,[8] and hath been deceived by error, and thou shalt make expiation for the house.

21. In the first month, the fourteenth day of the month, ye shall observe the solemnity of the passover: seven days unleavened bread shall be eaten.

22. And the prince on that day shall offer for himself, and for all the people of the land, a calf for sin.

23. And in the solemnity of the seven days he shall offer for a holocaust to the Lord, seven calves, and seven rams without blemish daily for seven days: and for sin a he-goat daily.

24. And he shall offer the sacrifice of an ephah for every calf; and an ephah for every ram; and a hin of oil for every ephah.

25. In the seventh month, in the fifteenth day of the month, in the solemn feast, he shall do the like for the seven days; as well in regard to the sin-offering, as to the holocaust, and the sacrifice, and the oil.

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## CHAPTER XLVI.

### OTHER ORDINANCES FOR THE PRINCE AND FOR THE SACRIFICES.

1. THUS saith the Lord God: The gate of the inner court that

[8] H. P. "That erreth, and for him that is simple."

looketh toward the east, shall be shut the six days on which work is done: but on the sabbath-day it shall be opened; yea, and on the day of the new moon it shall be opened.

2. And the prince shall enter by the way of the porch of the gate from without; and he shall stand at the threshold of the gate: and the priests shall offer his holocaust, and his peace-offerings: and he shall adore upon the threshold of the gate, and shall go out: but the gate shall not be shut till the evening.

3. And the people of the land shall adore at the door of that gate before the Lord on the sabbaths, and on the new moons.

4. And this holocaust that the prince shall offer to the Lord: on the sabbath-day, shall be six lambs without blemish, and a ram without blemish:

5. And the sacrifice[1] of an ephah for a ram; but for the lambs what sacrifice his hand shall allow;[2] and a hin of oil for every ephah.

6. And on the day of the new moon a calf of the herd without blemish: and the six lambs, and the rams shall be without blemish.

7. And he shall offer in sacrifice an ephah for a calf, an ephah also for a ram; but for the lambs as his hand shall find; and a hin of oil for every ephah.

8. And when the prince is to go in, let him go in by the way of the porch of the gate; and let him go out the same way.

9. But when the people of the land shall go in before the Lord on the solemn feasts, he that goeth in by the north gate to adore, shall go out by the way of the south gate: and he that goeth in by the way of the south gate, shall go out by the way of the north gate: he shall not return by the way of the gate whereby he came in; but shall go out at that over against it.

10. And the prince in the midst of them, shall go in when they go in, and go out when they go out.[3]

11. And in the fairs,[4] and in the solemnities, there shall be the sacrifice of an ephah to a calf, and an ephah to a ram; and to the lambs, the sacrifice shall be as his hand shall find: and a hin of oil to every ephah.

12. But when the prince shall offer a voluntary holocaust, or voluntary peace-offerings to the Lord, the gate that looketh towards the east shall be opened to him, and he shall offer his holocaust and his peace-offerings, as it is wont to be done on the sabbath-day: and he shall go out, and the gate shall be shut after he is gone forth.

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[1] The offering of flour and oil with incense.

[2] Whatever he may choose.

[3] Not, however, by the same gate.

[4] H. P. "Feasts."

13. And he shall offer every day for a holocaust to the Lord, a lamb of the same year without blemish: he shall offer it always in the morning.

14. And he shall offer the sacrifice for it morning by morning, the sixth part of an ephah: and the third part of a hin of oil to be mingled with the fine flour: a sacrifice to the Lord by ordinance, continual and everlasting.

15. He shall offer the lamb, and the sacrifice, and the oil, morning by morning; an everlasting holocaust.

16. Thus saith the Lord God: If the prince give a gift to any of his sons, the inheritance of it shall go to his children: they shall possess it by inheritance.

17. But if he give a legacy out of his inheritance to one of his servants, it shall be his until the year of release, and it shall return to the prince: but his inheritance shall go to his sons.

18. And the prince shall not take of the people's inheritance by violence, nor of their possession: but out of his own possession he shall give an inheritance to his sons: that My people be not dispersed every man from his possession.

19. And He brought me in by the entry, that was at the side of the gate, into the chambers of the sanctuary *that were* for the priests, which looked toward the north: and there was a place bending to the west.

20. And He said to me: This is the place where the priests shall boil the sin-offering, and the trespass-offering; where they shall dress the sacrifice, that they may not bring it out into the outward court, and the people be sanctified.[5]

21. And He brought me into the outward court: and He led me about by the four corners of the court: and behold, there was a little court in the corner of the court: to every corner of the court there was a little court.

22. In the four corners of the court were little courts disposed, forty cubits long, and thirty broad: all the four were of one measure.

23. And there was a wall round about compassing the four little courts: and there were kitchens built under the rows round about.

24. And He said to me: This is the house of the kitchens wherein the ministers of the house of the Lord shall boil the victims of the people.

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[5] This may be taken in a contrary meaning.

## CHAPTER XLVII.

THE VISION OF THE HOLY WATERS ISSUING OUT FROM UNDER THE TEMPLE: THE BORDERS OF THE LAND TO BE DIVIDED AMONG THE TWELVE TRIBES.

1. And He brought me again to the gate of the house: and behold, waters issued out from under the threshold of the house toward the east: for the fore front of the house looked toward the east: but the waters came down to the right side of the temple, to the south part of the altar.

2. And he led me out by the way of the north gate: and he caused me to turn to the way without the outward gate, to the way that looked toward the east: and behold, there ran out waters on the right side.

3. And when the man that had the line in his hand went out towards the east, he measured a thousand cubits: and he brought me through the water up to the ankles.

4. And again he measured a thousand: and he brought me through the water up to the knees.

5. And he measured a thousand: and he brought me through the water up to the loins. And he measured a thousand: *and it was* a torrent, which I could not pass over: for the waters were risen so as to make a deep torrent, which could not be passed over.

6. And he said to me: Surely thou hast seen,[1] O son of man. And he brought me out: and he caused me to turn to the bank of the torrent.

7. And when I had turned myself, behold, on the bank of the torrent were very many trees on both sides.

8. And he said to me: These waters that issue forth towards the hillocks of sand[2] to the east, and go down to the plains of the desert, shall go into the sea, and shall go out, and the waters shall be healed.

9. And every living creature that creepeth whithersoever the torrent[3] shall come, shall live: and there shall be fishes in abundance after these waters shall come thither: and they shall be healed; and all things shall live to which the torrent shall come.

10. And the fishers shall stand over these *waters;* from Engaddi even to Engallim there shall be drying of nets: there shall be many

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[1] H. P. "Hast thou seen *this?*"

[2] H. P. "East country."

[3] H. P. "Rivers."

sorts of the fishes thereof, as the fishes of the great sea, a very great multitude.

11. But on the shore thereof, and in the fenny places, they shall not be healed, because they shall be turned into salt pits.

12. And by the torrent on the banks thereof on both sides shall grow all trees that bear fruit: their leaf shall not fall off, and their fruit shall not fail: every month shall they bring forth first fruits, because the waters thereof shall issue out of the sanctuary: and the fruits thereof shall be for food, and the leaves thereof for medicine.

13. Thus saith the Lord God: This is the border, by which ye shall possess the land according to the twelve tribes of Israel: for Joseph hath a double portion.

14. And ye shall possess it, every man in like manner as his brother: concerning which I lifted up My hand[4] to give it to your fathers: and this land shall fall unto you for a possession.

15. And this is the border of the land: toward the north side, from the great sea by the way of Hethalon, as men go to Sedada,

16. Emath, Berotha, Sabarim, which is between the border of Damascus and the border of Emath, the house of Tichon, which is by the border of Auran.

17. And the border from the sea, even to the court of Enon, shall be the border of Damascus, and from the north to the north: the border of Emath, *this is* the north side.

18. And the east side *is* from the midst of Auran, and from the midst of Damascus, and from the midst of Galaad, and from the midst of the land of Israel, Jordan making the bound to the east sea, and *thus* ye shall measure the east side.

19. And the south side southward is from Thamar even to the waters of contradiction of Cades; and the torrent even to the great sea: and this is the south side southward.

20. And the side toward the sea *is* the great sea from the borders straight on, till thou come to Emath: this is the side of the sea.

21. And ye shall divide this land unto you according to the tribes of Israel:

22. And ye shall divide it by lot for an inheritance to you, and to the strangers that shall come over to you, that shall beget children among you: and they shall be unto you as men of the same country born among the children of Israel: they shall divide the possession with you in the midst of the tribes of Israel.

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[4] Swore.

23. And in what tribe soever the stranger shall be, there shall ye give him possession, saith the Lord God.

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## CHAPTER XLVIII.

THE PORTIONS OF THE TWELVE TRIBES, OF THE SANCTUARY, OF THE CITY, AND OF THE PRINCE. THE DIMENSIONS AND GATES OF THE CITY.

1. And these are the names of the tribes from the borders of the north, by the way of Hethalon, as they go to Emath, the court of Enan,[1] the borders of Damascus northward, by the way of[2] Emath. And from the east side thereof to the sea shall be one portion for Dan.

2. And by the border of Dan, from the east side even to the side of the sea, one portion for Aser:

3. And by the border of Aser, from the east side even to the side of the sea, one portion for Nephthali.

4. And by the border of Nephthali, from the east side even to the side of the sea, one portion for Manasses.

5. And by the border of Manasses, from the east side even to the side of the sea, one portion for Ephraim.

6. And by the border of Ephraim, from the east side even to the side of the sea, one portion for Ruben.

7. And by the border of Ruben, from the east side even to the side of the sea, one portion for Juda.

8. And by the border of Juda, from the east side even to the side of the sea, shall be the first fruits which ye shall set apart, five and twenty thousand[3] in breadth and in length, as every one of the portions from the east side to the side of the sea: and the sanctuary shall be in the midst thereof.

9. The first fruits which ye shall set apart for the Lord *shall be* the length of five and twenty thousand, and the breadth of ten thousand,

10. And these shall be the first fruits of the sanctuary for the priests: toward the north five and twenty thousand in length, and toward the sea ten thousand in breadth, and toward the east also ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the Lord shall be in the midst thereof.

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[1] H. P. "Hazar-enan." V. translates the former term.

[2] P. "West." As the Mediterranean was west of Palestine, the sea means the west.

[3] P. "Reeds."

11. The sanctuary[4] shall be for the priests of the sons of Sadoc, who kept My ceremonies, and went not astray when the children of Israel went astray, as the Levites also went astray.

12. And for them shall be the first fruits from the first fruits of the land holy of holies,[5] by the border of the Levites.

13. And the Levites in like manner *shall have* by the borders of the priests five and twenty thousand in length, and ten thousand in breadth. All the length *shall be* five and twenty thousand, and the breadth ten thousand.

14. And they shall not sell thereof nor exchange; neither shall the first fruits of the land be alienated: because they are sanctified to the Lord.

15. But the five thousand that remain in the breadth over against the five and twenty thousand, shall be a common[6] for the city for dwelling, and for suburbs: and the city shall be in the midst thereof.

16. And these are the measures thereof: on the north side four thousand and five hundred; and on the south side four thousand and five hundred; and on the east side four thousand and five hundred; and on the west side four thousand and five hundred.

17. And the suburbs of the city shall be to the north two hundred and fifty, and to the south two hundred and fifty, and to the east two hundred and fifty, and to the sea two hundred and fifty.

18. And the residue in length by the first fruits of the sanctuary, ten thousand toward the east, and ten thousand toward the west, shall be as the first fruits of the sanctuary: and the fruits thereof shall be for bread to them that serve the city.

19. And they that serve the city shall serve it out of all the tribes of Israel.

20. All the first fruits of five and twenty thousand by five and twenty thousand foursquare, shall be set apart for the first fruits of the sanctuary, and for the possession of the city.

21. And the residue shall be for the prince on every side of the first fruits of the sanctuary, and of the possession of the city over against the five and twenty thousand of the first fruits unto the east border: toward the sea also over against the five and twenty thousand, unto the border of the sea, shall likewise be the portion of the

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[4] Eight MSS. have this reading. The received punctuation requires it to be translated: "the priests that are sanctified."

[5] The first fruits of the land, when first occupied by the people returned from captivity, are given as holy things to the priests.

[6] For general use. P. "Profane."

prince: and the first fruits of the sanctuary and the sanctuary of the temple shall be in the midst thereof.

22. And from the possession of the Levites, and from the possession of the city *which are* in the midst of the prince's portions: *what* shall be to the border of Juda, and to the border of Benjamin, shall also belong to the prince.

23. And for the rest of the tribes: from the east side to the west side, one portion[7] for Benjamin.

24. And over against the border of Benjamin, from the east side to the west side, one portion for Simeon.

25. And by the border of Simeon, from the east side to the west side, one portion for Issachar.

26. And by the border of Issachar, from the east side to the west side, one portion for Zabulon.

27. And by the border of Zabulon, from the east side to the side of the sea, one portion for Gad.

28. And by the border of Gad, the south side southward: and the border shall be from Thamar, even to the waters of contradiction of Cades, the inheritance over against the great sea.

29. This is the land which ye shall divide by lot to the tribes of Israel: and these are the portions of them, saith the Lord God.

30. And these are the goings out of the city: on the north side thou shalt measure four thousand and five hundred.

31. And the gates of the city according to the names of the tribes of Israel; three gates on the north side, the gate of Ruben one, the gate of Juda one, the gate of Levi one.

32. And at the east side, four thousand and five hundred; and three gates, the gate of Joseph one, the gate of Benjamin one, the gate of Dan one.

33. And at the south side thou shalt measure four thousand and five hundred; and three gates, the gate of Simeon one, the gate of Issachar one, the gate of Zabulon one.

34. And at the west side, four thousand and five hundred; and their three gates, the gate of Gad one, the gate of Aser one, the gate of Nephthali one.

35. Its circumference was eighteen thousand; and the name of the city from that day, The Lord is there.[8]

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[7] Portion is not expressed in the text in this or the following verses.

[8] This is strictly applicable to the Church of Christ.

# DANIEL.

# INTRODUCTION.

THE last of the great prophets is styled Daniel, which name, in Hebrew, means the judgment of God. He commenced to prophesy before Ezekiel, but survived him. He was of royal descent, and was led into captivity when quite a youth, in the fourth year of the reign of Joakim, king of Juda; and he was still alive at the expiration of seventy years, when the people were set free by Cyrus, who numbered him among his chief ministers. With three other Jewish youths, Ananiah, Misael, and Azariah, he applied to the study of the sciences which the Chaldeans professed, whilst he and his companions carefully avoided all share in their superstitions. He discovered for Nabuchodonosor his dream, and declared its meaning, pointing out, in the various materials of the statue which the monarch had seen in vision, four great empires, the last of which was to be succeeded by the kingdom of Christ; and in reward of his interpretation, he was made governor of Babylon, and placed at the head of the wise men of the kingdom. At a later period, he fearlessly announced to the proud monarch the humiliation which awaited him, exhorting him to avert it by almsgiving. In the first year of the reign of Baltassar, grandson of Nabuchodonosor, Daniel saw a representation of the four great empires under the figure of beasts; and in the third year he beheld the collision of the Persians and Greeks, in the struggle of a ram and a he-goat, which struck each other with their horns. As Baltassar sat at supper in the midst of his nobles, Daniel interpreted the mysterious words which were written by a hand on the wall, and foretold the catastrophe which impended, namely, that the monarch should be slain on that same night, and his kingdom transferred to Darius, the Mede.

The desires of Daniel expressed in prayer for the liberation of his people, were rewarded by a revelation made by the Angel Gabriel of the coming of the Messiah, at the end of seventy weeks of years

from the time at which the royal order should be given for the rebuilding of Jerusalem.

Cyrus, the nephew and successor of Darius, being apprised by Daniel of the frauds of the priests of Bel and the dragon, was induced to overthrow these idols; which act provoked the hatred of the priests against the prophet. Yielding to their importunities, the monarch gave him over into their hands, and they cast him into a den of lions, where he was miraculously preserved from harm. This filled Cyrus with so much astonishment, that, repentant of his weak condescension, he ordered the enemies of Daniel to be cast into the den, in which they were speedily torn to pieces by the lions.

The inspiration of the book of Daniel has been always acknowledged by Jews and Christians; but his title to the character of prophet was disputed by the Jews, as far back as the days of St. Jerome, on grounds, however, altogether frivolous. Ezekiel, his contemporary, in an ironical address to the king of Tyre, intimates his wisdom and familiarity with secrets: "Behold thou art wiser than Daniel: no secret is hid from thee."[1] Josephus ranks him with the greatest prophets. [2]Our Lord calls him "the prophet;"[3] which gives us reason to believe that he was generally designated such by the Jews at that time. It is probable that this title was first controverted through an unwillingness to admit his great predictions concerning the time of the coming of the Messiah, and the events which were to mark His appearance.

Porphyrius, a Platonic philosopher, born at Tyre, in the early part of the third century, unable to dispute the accordance of the facts of history with the statements of the book of Daniel, contended that these were made after the events by a cotemporary author, in the time of Antiochus Epiphanes. Whatever regarded subsequent times he considered as conjectural or false. His assertions were successfully refuted by Eusebius of Cesarea, Apollinarius, and Methodius, who appealed to the Jewish tradition in proof of the authenticity of the book. Greater difficulty exists with regard to those parts of the book which are marked in the Vulgate as wanting in the text, and which are commonly styled *additamenta*, additions to Daniel. They are found in the Greek version of Theodotion, which was made in the middle of the second century, and they were commonly received in the churches, as is plain from the writings of the fathers. Origen strenuously maintained their authority against Africanus,[4] on the ground that it was admitted by the various local churches, which

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[1] Ezek. 28 : 3. [2] Antiq. l. 10, c. 12. [3] Matt. 24 : 15. [4] Ep. ad. Afric. n. 4.

were under the guidance and illumination of the Holy Spirit. Saints Basil[1] and Chrysostom,[2] with Theodoret,[3] speak of them, and expound them as portions of Scripture. St. Ambrose recognizes "a holy and heavenly miracle of the Holy Ghost"[4] in the liberation of Susanna from her accusers. The care with which St. Jerome set them apart and distinguished them from the text, and the term "fabulæ," which he more than once applied to them, render it probable that he doubted of their authority; yet, when reproached by Ruffinus with opposing in this respect the judgment of the whole church, he defended himself by saying, that he had meant only to state the Jewish objections, not his own individual opinion. The separation made by him of these from the text, is preserved in the Vulgate, although they are recognized as parts of the book, and are embraced in the decree of the Council of Trent, which declares that the various books *with all their parts*, as they are read in the church, are sacred and canonical. Some of the difficulties objected to these portions arise from their present position, as we shall show in solving them.

St. Jerome remarks, that "none of the prophets have spoken so plainly concerning Christ, since he not only, in common with the others, announces His coming, but even points out the precise time, and gives the succession of kings, and enumerates the years, and foretells the most manifest signs."[5]

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[1] L. de Spir. S. c. 30. [2] Hom. de tribus pueris et Hom. de Susanna. [3] Comm.
[4] L. 3, de Spir. S. [5] Procem. in Dan.

# THE PROPHECY OF DANIEL.

## CHAPTER I.

DANIEL AND HIS COMPANIONS ARE TAKEN INTO THE PALACE OF THE KING OF BABYLON: THEY ABSTAIN FROM HIS MEAT AND WINE, AND SUCCEED BETTER WITH PULSE AND WATER. THEIR EXCELLENCE IN WISDOM.

1. In the third year of the reign of Joakim, king of Juda, Nabuchodonosor, king of Babylon, came to Jerusalem, and besieged it:[1]

2. And the Lord delivered into his hands Joakim, the king of Juda, and part of the vessels of the house of God: and he carried them[2] away into the land of Sennaar,[3] to the house of his god:[4] and the vessels he brought into the treasure-house of his god.

3. And the king spake to Asphenez, the master of the eunuchs,[5] that he should bring in *some* of the children of Israel, and of the king's seed,[6] and of the princes,

4. Children in whom there was no blemish, well favored, and skilful in all wisdom, acute in knowledge, and instructed in science, and such as might stand in the king's palace: that he might teach them the learning, and the language of the Chaldeans.

5. And the king appointed them a daily provision, of his own meat, and of the wine of which he drank himself, that being nourished three years, they might afterwards stand before the king.[7]

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[1] The siege is elsewhere said to have taken place in the fourth year of Joakim, which is called the first of Nabuchodonosor. Jer. 25 : 1. This corresponded to the close of the third year of Joakim, and to a part of the fourth year.

[2] The vessels.

[3] Gen. 10 : 10.

[4] Belus was the chief idol of the Babylonians.

[5] The chief officers of the court were so styled: some of them were such in reality.

[6] Of the race of the kings of Juda. It does not appear that any of the children of Joakim had been taken away, but others of royal blood, according to the prediction of Isaiah 39 : 7.

[7] As special attendants.

6. Now there were among them of the children of Juda, Daniel, Ananiah, Misael, and Azariah.

7. And the master of the eunuchs gave them names: to Daniel, Baltassar: to Ananiah, Sidrach: to Misael, Misach: and to Azariah, Abdenago.[8]

8. But Daniel resolved in his heart that he would not be defiled[9] with the king's table, nor with the wine which he drank: and he requested the master of the eunuchs that he might not be defiled.

9. And God gave to Daniel grace and mercy[10] in the sight of the prince of the eunuchs.

10. And the prince of the eunuchs said to Daniel: I fear my lord, the king, who hath appointed you meat and drink; who, if he should see your faces leaner than those of the other youths of your age, ye shall endanger my head to the king.

11. And Daniel said to Malasar,[11] whom the prince of the eunuchs had appointed over Daniel, Ananiah, Misael, and Azariah:

12. Try, I beseech thee, thy servants for ten days: and let pulse be given us to eat, and water to drink:

13. And look upon our faces, and the faces of the children that eat of the king's meat: and as thou shalt see, deal with thy servants.

14. And when he had heard these words,[12] he tried them for ten days.

15. And after ten days their faces appeared fairer and fuller than all the children that ate of the king's meat.

16. So Malasar took their portions, and the wine that they should drink: and he gave them pulse.

17. And to these[13] children God gave knowledge, and understanding in all learning, and wisdom: but to Daniel the understanding *also* of all visions and dreams.

18. And when the days[14] were ended, after which the king had ordered that they should be brought in, the prince of the eunuchs brought them in before Nabuchodonosor.

19. And when the king had spoken to them, there were not found among them all such as Daniel, Ananiah, Misael, and Azariah: and they stood in the king's presence.

20. And in all matters of wisdom and understanding that the king

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[8] The change of name may have been designed to give them a Chaldaic character and turn of mind.

[9] By eating of forbidden meats.

[10] P. "Favor and tender love." God moved the heart of this chief to love him on account of his excellent qualities. "Hence we learn," says St. Jerome, "that when saints are loved by unbelievers, it is to be ascribed to the Divine mercy, rather than to the kind feeling of these perverse men."

[11] This is thought to be the name of an office rather than a proper name. L. "The steward."

[12] P. "So he consented to them in this matter." The verb to hear followed by the dative has the force of consent.

[13] H. P. Four.

[14] Three years. *Supra* v. 5.

inquired of them, he found them ten times better than all the diviners and wise men[15] that were in all his kingdom.

21. And Daniel continued even to the first year[16] of king Cyrus.

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## CHAPTER II.

DANIEL, BY DIVINE REVELATION, DECLARES THE DREAM OF NABUCHODONOSOR, AND THE INTERPRETATION OF IT. HE IS HIGHLY HONORED BY THE KING.

1. In the second year[1] of the reign of Nabuchodonosor, Nabuchodonosor had a dream; and his spirit was terrified; and his dream went out of his mind.[2]

2. Then the king commanded to call together the diviners, and the wise men, and the magicians, and the Chaldeans,[3] to declare to the king his dreams: so they came and stood before the king.

3. And the king said to them: I saw a dream: and being troubled in mind I know not what I saw.[4]

4. And the Chaldeans answered the king in Syriac:[5] O king, live forever; tell thy servants thy dream: and we will declare the interpretation thereof.

5. And the king answering said to the Chaldeans: The thing is gone out of my mind:[6] unless ye tell me the dream, and the meaning thereof, ye shall be put to death, and your houses shall be confiscated.[7]

6. But if ye tell the dream, and the meaning of it, ye shall receive of me rewards, and gifts, and great honor: therefore tell me the dream, and the interpretation thereof.

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[15] The Magi devoted to astronomy are meant.

[16] *Infra* 6 : 51. From ch. 10 : 1, it appears that in the third year of Cyrus he was still alive. The reason why it is stated that he lived unto the first year of the reign of Cyrus, is that this was a memorable period for the exiled people. This does not imply that he ceased to live in that year.

[1] After the death of Nabopòlassar his father, who had associated him with himself in the kingdom, two years before his death.

[2] P. "His sleep brake from him."

[3] This name is here applied to a class of men practising superstition, and professing knowledge.

[4] H. P. "My spirit was troubled to know the dream."

[5] This language was extensively spoken throughout the Assyrian empire west of Tigris, although the vernacular tongue of Assyria proper was a Medo-Persian dialect. The Chaldeans used it on this occasion, probably because it was their original language, or because they did not wish their answer to be known to all those present, but to the king and his chief officers. It continues to be employed in this book until the eighth chapter.

[6] P. "The thing is gone from me." This may signify his determination and decree. L. "The decree is firmly resolved on by me."

[7] H. P. "Ye shall be cut in pieces, and your houses shall be made a dunghill."

7. They answered again, and said: Let the king tell his servants the dream, and we will declare the interpretation of it.

8. The king answered, and said: I know for certain that ye seek to gain time: since ye know that the thing is gone from me.[8]

9. If therefore ye tell me not the dream, there is one sentence concerning you, that ye have also framed a lying interpretation, and full of deceit, to speak before me till the time pass away. Tell me therefore the dream, that I may know that ye also give a true interpretation thereof.

10. Then the Chaldeans answered before the king, and said: There is no man upon earth that can accomplish thy word, O king: neither doth any king, though great and mighty, ask such a thing of any diviner, or wise man, or Chaldean.

11. For the thing that thou askest, O king, is difficult: nor can any one be found that can show it before the king, except the gods, whose conversation is not with men.

12. Upon hearing this, the king, in fury and in great wrath, commanded that all the wise men of Babylon should be put to death.

13. And the decree being gone forth, the wise men were slain:[9] and Daniel and his companions were sought for, to be put to death.

14. Then Daniel inquired concerning the law and the sentence,[10] of Arioch, the general of the king's army, who was gone forth to kill the wise men of Babylon.

15. And he asked him that had received the orders of the king,[11] why so cruel a sentence was gone forth from the[12] king. And when Arioch had told the matter to Daniel,

16. Daniel went in and desired of the king that he would give him time to resolve the question,[13] and declare it to the king.

17. And he went into his house, and told the matter to Ananiah, and Misael, and Azariah, his companions:

18. To the end that they should ask mercy[14] from the God of heaven concerning this secret; and that Daniel and his companions might not perish with the rest of the wise men of Babylon.

19. Then was the mystery[15] revealed to Daniel by a vision in the night: and Daniel blessed the God of heaven.

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[8] *Supra* v. 5.

[9] The execution was commenced.

[10] P. "Answered with counsel and wisdom." L. "Made representations."

[11] P. "He answered and said to Arioch, the king's captain."

[12] Lit. "From before."

[13] By the aid of prayer.

[14] St. Jerome says: "Daniel invites them to unite with him in prayer, lest he should appear to presume on his own merits, that they who were exposed to the same danger might unite in prayer."

[15] P. "The secret." The same Chaldaic term is used as in the preceding verse.

20. And speaking[16] he said: Blessed be the name of the Lord from eternity and forevermore: for wisdom and might are His.

21. And He changeth times and seasons; taketh away kingdoms,[17] and establisheth them; giveth wisdom to the wise, and knowledge to them that have understanding:

22. He revealeth deep and hidden things, and knoweth what is in darkness: and light is with Him.

23. To Thee, O God of our fathers, I give thanks, and I praise Thee, because Thou hast given me wisdom and strength:[18] and now Thou hast shown me what we desired of Thee, for[19] Thou hast made known to us the king's discourse.

24. After this Daniel went in to Arioch, to whom the king had given orders to destroy the wise men of Babylon: and he spake thus to him: Destroy not the wise men of Babylon: bring me in before the king, and I will tell the solution to the king.

25. Then Arioch in haste brought in Daniel to the king, and said to him: I have found a man of the children of the captivity of Juda, that will resolve the question for the king.[20]

26. The king answered, and said to Daniel, whose name was Baltassar: Thinkest thou indeed that thou canst tell me the dream that I saw, and the interpretation thereof?

27. And Daniel made answer before the king, and said: The secret that the king desireth to know, none of the wise men, or the philosophers, or the diviners, or the soothsayers, can declare to the king.

28. But there is a God in heaven that revealeth mysteries,[21] who hath shown to thee, O king Nabuchodonosor, what is to come to pass in the latter times. Thy dream, and the visions of thy head upon thy bed, are these:

29. Thou, O king, didst begin to think on thy bed what should come to pass hereafter:[22] and He that revealeth mysteries showed thee what shall come to pass.

30. To me also this secret is revealed, not by any wisdom that I have more than all men alive; but that the interpretation might be

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[16] P. "Daniel."

[17] P. "Kings." St. Jerome writes: "Let us not be surprised when we see kings taking the place of other kings, and kingdoms rising instead of other kingdoms, since they are changed and brought to an end, according to the good pleasure of God, who governs all."

[18] The understanding of these Divine perfections. *Supra* v. 20.

[19] The matter which engages his attention.

[20] Daniel appears to have been already presented to the king, when he asked for time to prepare his answer. He is now announced as ready to give it.

[21] P. "Secrets." The same occurs in the next verse.

[22] The previous thoughts of the king, which gave occasion to the dream, were revealed to Daniel.

made manifest to the king, and thou mightest know the thoughts of thy mind.[23]

31. Thou, O king, sawest, and behold, *there was* as it were a great statue: this statue, which was great and high, stood before thee: and the look thereof was terrible.

32. The head of this statue was of fine gold; but the breasts and the arms of silver; and the belly and the thighs of brass;

33. And the legs of iron; the feet part of iron and part of clay.

34. Thus thou sawest, till a stone was cut out of a mountain without hands: and it struck the statue upon the feet thereof, that were of iron and of clay, and brake them in pieces.

35. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of a summer's threshing-floor: and they were carried away by the wind: and there was no place found for them: but the stone that struck the statue became a great mountain, and filled the whole earth.

36. This is the dream: we will also tell the interpretation thereof before thee, O king.

37. Thou art a king of kings; and the God of heaven hath given thee a kingdom, and strength, and power, and glory:

38. And all places wherein the children of men and the beasts of the field do dwell: He hath also given the birds of the air into thy hand, and hath put all things under thy power: thou therefore art the head of gold.[24]

39. And after thee shall rise up another kingdom, inferior to thee, of silver:[25] and another third kingdom, of brass,[26] which shall rule over all the world.

40. And the fourth kingdom shall be as iron.[27] As iron breaketh into pieces, and subdueth all things, so shall that break and destroy all these.

41. And whereas thou sawest the feet, and the toes, part of potter's clay, and part of iron; the kingdom shall be divided, but yet it shall take its origin from the iron, according as thou sawest the iron mixed with the miry clay.

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[23] P. "Heart"—the thoughts that in sleep had presented themselves to the mind.

[24] The wealth and magnificence of the Babylonian empire were represented by the golden head.

[25] The text has not "of silver;" which, however, is already expressed, v. 32. The empire of the Persians and Medes under Cyrus is meant. It was less extensive and durable than the Babylonian empire.

[26] The Grecian empire under Alexander, and his successors. Its fame and power are intimated, according to St. Jerome, by brass, which is the most sonorous metal.

[27] "The Roman empire, than which none was stronger in the beginning, or weaker in the end." St. Jerome.

42. And as the toes of the feet were part of iron, and part of clay, the kingdom shall be partly strong, and partly broken.

43. And whereas thou sawest the iron mixed with miry clay, they shall be mingled indeed together with the seed of man; but they shall not stick fast one to another; as iron cannot be mixed with clay.[28]

44. But in the days of those kingdoms the God of heaven will set up a kingdom that shall never be destroyed:[29] and His kingdom shall not be delivered up to another people: and it shall break in pieces, and shall consume all these kingdoms: and itself shall stand forever.

45. According as thou sawest, that the stone was cut out of the mountain without hands,[30] and brake in pieces the clay and the iron, and the brass, and the silver, and the gold, the great God hath shown the king what shall come to pass hereafter: and the dream is true, and the interpretation thereof is faithful.

46. Then king Nabuchodonosor fell on his face, and worshipped Daniel,[31] and commanded that they should offer in sacrifice to him victims[32] and incense.

47. And the king spake to Daniel, and said: Verily, your God is the God of gods, and Lord of kings, and a revealer of hidden things; seeing thou couldst discover this secret.

48. Then the king advanced Daniel to a high station, and gave him many and great gifts: and he made him governor over all the provinces of Babylon, and chief of the magistrates over all the wise men of Babylon.

49. And Daniel requested of the king, and he appointed Sidrach, Misach, and Abdenago over the works of the province of Babylon: but Daniel himself was in the king's palace.

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[28] The divided state of the empire in the latter times, in which the monarchy and republic were mixed up, till the latter was swallowed up by the former, may be referred to.

[29] The Christian church.

[30] Christ our Lord, supernaturally conceived, is represented by this image.

[31] The king, being a heathen, gave Daniel superstitious honors, although he knew that he spoke under the inspiration of God. It does not appear that he meant to give him Divine worship.

[32] *Mincha*—flour offerings. The text, of which the Vulgate gives a free translation, does not express the act of sacrificing.

## CHAPTER III.

NABUCHODONOSOR SETS UP A GOLDEN STATUE, WHICH HE COMMANDS ALL TO ADORE: THE THREE CHILDREN FOR REFUSING TO DO IT ARE CAST INTO THE FIERY FURNACE; BUT ARE NOT HURT BY THE FLAMES. THEIR PRAYER, AND CANTICLE OF PRAISE.

1. KING Nabuchodonosor made a statue of gold, of sixty cubits high, and six cubits broad:[1] and he set it up in the plain of Dura, of the province of Babylon.

2. Then Nabuchodonosor, the king, sent to call together the nobles,[2] the magistrates, and the judges, the captains, the rulers, and governors, and all the chief men of the provinces, to come to the dedication of the statue which king Nabuchodonosor had set up.

3. Then the nobles, the magistrates, and the judges, the captains, and rulers, and the great men that were placed in authority, and all the princes of the provinces, were gathered together to come to the dedication of the statue, which king Nabuchodonosor had set up. And they stood before the statue which king Nabuchodonosor had set up.

4. Then a herald cried with a strong voice: To you it is commanded, O nations, tribes, and languages:[3]

5. That when ye shall hear the sound of the trumpet, and of the flute, and of the harp, of the sackbut, and of the psaltery, and of the symphony,[4] and of all kind of music, ye fall down and adore the golden statue which king Nabuchodonosor hath set up.

6. But if any man shall not fall down and adore, he shall the same hour be cast into a furnace of burning fire.[5]

7. Upon this therefore, at the time when all the people heard the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music; all the

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[1] This measurement probably includes the column which supported the figure.

[2] The high governors of provinces. It is not easy to distinguish precisely the various classes of nobles here designated.

[3] The command was probably general for all the provinces, although all the inhabitants could not worship in presence of the statue.

[4] This literally corresponds with the text. The term, nevertheless, is Greek, and denotes the concert of voices, rather than a musical instrument. P. "Dulcimer." The Greeks in later times had an instrument styled Symphony. The Syrians have one called *Sumbonja*.

[5] The folly of enjoining such worship, and the cruelty of punishing with death the refusal to give it, are manifest: but the heathens considered it essential to the public weal to worship the gods, and regarded those who refused to do so as traitors to their country.

nations, tribes, and languages fell down and adored the golden statue which king Nabuchodonosor had set up.

8. And presently at that very time some Chaldeans came, and accused the Jews.

9. And said to king Nabuchodonosor: O king, live forever:

10. Thou, O king, hast made a decree that every man that shall hear the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music, shall prostrate himself and adore the golden statue:

11. And that if any man shall not fall down and adore, he should be cast into a furnace of burning fire.

12. Now there are certain Jews whom thou hast set over the works of the province of Babylon, Sidrach, Misach, and Abdenago: these men, O king, have slighted thy decree: they worship not thy gods; nor do they adore the golden statue which thou hast set up.

13. Then Nabuchodonosor in fury, and in wrath, commanded that Sidrach, Misach, and Abdenago should be brought; who immediately were brought before the king.

14. And Nabuchodonosor the king spake to them, and said: Is it true, O Sidrach, Misach, and Abdenago, that ye do not worship my gods, nor adore the golden statue that I have set up?

15. Now therefore if ye be ready, whensoever ye shall hear the sound of the trumpet, flute, harp, sackbut, and psaltery, and symphony, and of all kind of music, prostrate yourselves, and adore the statue which I have made: but if ye do not adore, ye shall be cast the same hour into the furnace of burning fire: and who is the God that shall deliver you out of my hand?[6]

16. Sidrach, Misach, and Abdenago answered, and said to king Nabuchodonosor:[7] We have no occasion[8] to answer thee concerning this matter.

17. For behold, our God, whom we worship, is able to save us from the furnace of burning fire, and to deliver us out of thy hands, O king.

18. But if He will not, be it known to thee, O king, that we will not worship thy gods, nor adore the golden statue which thou hast set up.[9]

19. Then was Nabuchodonosor filled with fury; and the look of his

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[6] The proud king fancied that no power could rescue them from punishment.

[7] H. P. connect the name with the answer.

[8] No need. "The meaning is: You need not look for words, when you are about to test our fortitude and constancy by facts." St. Jerome.

[9] They did not venture to promise themselves miraculous deliverance, but they were resolved to suffer death, rather than commit idolatry. We must not in any contingency swerve from the Divine law.

face was changed against Sidrach, Misach, and Abdenago; and he commanded that the furnace should be heated seven times more than it had been accustomed to be heated.

20. And he commanded the strongest men that were in his army, to bind the feet of Sidrach, Misach, and Abdenago, and to cast them into the furnace of burning fire.

21. And immediately these men were bound, and were cast into the furnace of burning fire, with their coats, and their caps, and their shoes, and their garments.[10]

22. For the king's commandment was urgent, and the furnace was heated exceedingly. And the flame of the fire slew those men that had cast in Sidrach, Misach, and Abdenago.

23. But these three men, that is, Sidrach, Misach, and Abdenago, fell down bound in the midst of the furnace of burning fire.

24. And they walked in the midst of the flame,[11] praising God, and blessing the Lord.

25. Then Azariah standing up, prayed in this manner, and opening his mouth in the midst of the fire, he said:

26. Blessed art Thou, O Lord the God of our fathers: and Thy name is worthy of praise, and glorious forever:

27. For Thou art just in all that Thou hast done to us: and all Thy works are true, and Thy ways right, and all Thy judgments true.

28. For Thou hast executed true judgments in all the things that Thou hast brought upon us, and upon Jerusalem the holy city of our fathers: for according to truth and judgment, Thou hast brought all these things upon us for our sins.

29. For we have sinned, and committed iniquity, departing from Thee: and we have trespassed in all things.

30. And we have not hearkened to Thy commandments; nor have we observed nor done as Thou hadst commanded us, that it might go well with us.

31. Wherefore all that Thou hast brought upon us, and everything that Thou hast done to us, Thou hast done in true judgment:[12]

32. And Thou hast delivered us into the hands of our enemies *that are* unjust, and most wicked, and prevaricators, and to a king unjust, and most wicked beyond all that are upon the earth.

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[10] These things are specified as offering ready fuel to the flames.

[11] This verse and all that follows to v. 91 are not in the text. They are taken from the Greek version of Theodotion, and have been used in the Liturgy from very early times, and are often quoted by the ancient fathers.

[12] Justly.

33. And now we cannot open our mouths: we are become a shame and reproach to Thy servants,[13] and to them that worship Thee.

34. Deliver us not up forever, we beseech Thee, for Thy name's sake; and abolish not Thy covenant.

35. And take not away Thy mercy from us for the sake of Abraham Thy beloved, and Isaac Thy servant, and Israel Thy holy one:

36. To whom thou hast spoken, promising that Thou wouldst multiply their seed as the stars of heaven, and as the sand that is on the sea-shore.

37. For we, O Lord, are diminished more than any nation, and are brought low in all the earth this day for our sins.

38. Neither is there at this time prince, or leader, or prophet,[14] or holocaust, or sacrifice, or oblation, or incense, or place of first-fruits before Thee,[15].

39. That we may find Thy mercy: nevertheless in a contrite heart and humble spirit let us be accepted.[16]

40. As in holocausts of rams, and bullocks, and as in thousands of fat lambs: so let our sacrifice be made in Thy sight this day, that it may please Thee: for there is no confusion to them that trust in Thee.

41. And now we follow Thee with all our heart; and we fear Thee, and seek Thy face.

42. Put us not to confusion; but deal with us according to Thy clemency, and according to the multitude of Thy mercies.

43. And deliver us according to Thy wonderful works, and give glory to Thy name, O Lord:

44. And let all them be confounded that inflict evils on Thy servants: let them be confounded in all Thy might; and let their strength be broken.

45. And let them know that Thou art the Lord, the only God, and glorious over all the world.

46. Now the king's servants that had cast them in, ceased not to heat the furnace with brimstone, and tow, and pitch, and dry sticks:

47. And the flame mounted up above the furnace nine and forty cubits:

48. And it brake forth and burnt such of the Chaldeans as it found near the furnace.

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[13] Being captives, and apparently abandoned by God, they were objects of reproach. Their brethren were insulted on their account.

[14] No recognized prophet as formerly in Judea. Ezekiel prophesied in Babylon: Daniel was then regarded rather as an interpreter of dreams.

[15] The temple had been destroyed, and the rites suspended.

[16] This spirit is always acceptable, as well as necessary.

49. But the angel of the Lord went down with Azariah and his companions into the furnace: and he drove the flame of the fire out of the furnace,

50. And made the midst of the furnace like the blowing of a wind bringing dew: and the fire touched them not at all, nor troubled them, nor did them any harm.

51. Then these three as with one mouth, praised, and glorified, and blessed God in the furnace, saying:

52. Blessed art Thou, O Lord the God of our fathers; and worthy to be praised, and glorified, and exalted above all forever: and blessed is the holy name of Thy glory;[17] and worthy to be praised, and exalted above all in all ages.

53. Blessed art Thou in the holy temple of Thy glory;[18] and exceedingly to be praised, and exceeding glorious forever.

54. Blessed art Thou, on the throne of Thy kingdom; and exceedingly to be praised, and exalted above all forever.

55. Blessed art Thou, that beholdest the depths, and sittest upon the cherubim; and worthy to be praised, and exalted above all forever.

56. Blessed art Thou in the firmament of heaven: and worthy of praise, and glorious forever.

57. All ye works of the Lord,[19] bless the Lord: praise and exalt Him above all forever.

58. O ye angels of the Lord, bless the Lord: praise and exalt Him above all forever.

59. O ye heavens, bless the Lord:[20] praise and exalt Him above all forever.

60. O all ye waters that are above the heavens, bless the Lord: praise and exalt Him above all forever.

61. O all ye powers of the Lord, bless the Lord: praise and exalt Him above all forever.

62. O ye sun and moon, bless the Lord: praise and exalt Him above all forever.

63. O ye stars of heaven, bless the Lord: praise and exalt Him above all forever.

64. O every shower and dew, bless ye the Lord: praise and exalt Him above all forever.

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[17] Thy holy and glorious name. [18] Thy holy and glorious temple.

[19] "Every creature praises the Lord, not with the voice, but in fact, since from the creatures the Creator is understood by necessary inference, and the greatness of God is demonstrated in each of His works, and their effects." St. Jerome.

[20] Ps. 148: 4.

65. O all ye spirits of God, bless the Lord: praise and exalt Him above all forever.

66. O ye fire and heat, bless the Lord: praise and exalt Him above all forever.

67. O ye cold and heat, bless the Lord: praise and exalt Him above all forever.

68. O ye dews and hoar frost, bless the Lord: praise and exalt Him above all forever.

69. O ye frost and cold, bless the Lord: praise and exalt Him above all forever.

70. O ye ice and snow, bless the Lord: praise and exalt Him above all forever.

71. O ye nights and days, bless the Lord: praise and exalt Him above all forever.

72. O ye light and darkness, bless the Lord: praise and exalt Him above all forever.

73. O ye lightnings and clouds, bless the Lord: praise and exalt Him above all forever.

74. O let the earth bless the Lord: let it praise and exalt Him above all forever.

75. O ye mountains and hills, bless the Lord: praise and exalt Him above all forever.

76. O all ye things that spring up in the earth, bless the Lord: praise and exalt Him above all forever.

77. O ye fountains, bless the Lord: praise and exalt Him above all forever.

78. O ye seas and rivers, bless the Lord: praise and exalt Him above all forever.

79. O ye whales, and all that move in the waters, bless the Lord: praise and exalt Him above all forever.

80. O all ye fowls of the air, bless the Lord: praise and exalt Him above all forever.

81. O all ye beasts and cattle, bless the Lord: praise and exalt Him above all forever.

82. O ye sons of men, bless the Lord: praise and exalt Him above all forever.

83. O let Israel bless the Lord: let them praise and exalt Him above all forever.

84. O ye priests of the Lord, bless the Lord: praise and exalt Him above all forever.

85. O ye servants of the Lord, bless the Lord: praise and exalt Him above all forever.

86. O ye spirits and souls of the just, bless the Lord: praise and exalt Him above all forever.

87. O ye holy and humble of heart,[21] bless the Lord: praise and exalt Him above all forever.

88. O Ananiah, Azariah, and Misael, bless ye the Lord: praise and exalt Him above all forever; for He hath delivered us from hell, and saved us out of the hand of death, and delivered us out of the midst of the burning flame, and saved us out of the midst of the fire.

89. O give thanks to the Lord, because He is good; because His mercy endureth forever and ever.

90. O all ye worshippers,[22] bless the Lord, the God of gods; praise Him, and give Him thanks; because His mercy endureth forever and ever.

91. Then Nabuchodonosor, the king, was astonished, and rose up in haste, and said to his nobles: Did we not cast three men bound into the midst of the fire? They answered the king, and said: True, O king.

92. He answered, and said: Behold, I see four men loose, and walking in the midst of the fire: and there is no hurt in them, and the form of the fourth is like a son of God.[23]

93. Then Nabuchodonosor came to the door of the burning fiery furnace, and said: Sidrach, Misach, and Abdenago, ye servants of the Most High God, come ye forth hither. And immediately Sidrach, Misach, and Abdenago came out from the midst of the fire.

94. And the nobles, and the magistrates, and the judges, and the great men of the king being gathered together, saw these men, that the fire had no power on their bodies, and that not a hair of their head had been singed, nor their garments altered, nor the smell of the fire had passed on them.

95. Then Nabuchodonosor breaking forth, said: Blessed be the God of Sidrach, Misach, and Abdenago, who hath sent His angel, and

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[21] "By humility of heart is understood what is elsewhere styled poverty of spirit, that we be not elated with pride, and seek not glory by affected humility, but bow down with our whole heart." St. Jerome.

[22] σεβόμενοι. All devout worshippers of the true God.

[23] לבר-אלהין ὅμοια υἱῷ θεοῦ. Like an angel. Nabuchodonosor discovered in his appearance something more than human. His idea of the nature of this personage was necessarily vague and undefined. *Supra* v. 49. From the correspondence of these passages, it appears that the above verse 92 was part of the original text. "This angel, or son of God," says St. Jerome, "in type prefigures our Lord Jesus Christ, who descended into the furnace of hell, in which the souls of sinners and just men were imprisoned, and without being scorched or injured, freed from the bonds of death those that were confined." He uses furnace of hell for the place of detention of the just before the coming of Christ. Sinners were in a lower depth of it.

delivered His servants that believed in Him: and they changed[24] the king's word, and delivered up their bodies that they might not serve, nor adore any god, except their own God.

96. By me therefore this decree is made, that every people, tribe, and tongue, which shall speak blasphemy against the God of Sidrach, Misach, and Abdenago, shall be destroyed, and their houses laid waste: for there is no other God that can save in this manner.

97. Then the king promoted Sidrach, Misach, and Abdenago, in the province of Babylon.

98. Nabuchodonosor,[25] the king, to all peoples, nations, and tongues, that dwell in all the earth, peace be multiplied unto you.

99. The Most High God hath wrought signs and wonders toward me.[26] It hath seemed good to me therefore to publish

100. His signs, because they are great; and His wonders, because they are mighty: and His kingdom is an everlasting kingdom, and His power to all generations.[27]

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## CHAPTER IV.

NABUCHODONOSOR'S DREAM, BY WHICH THE JUDGMENTS OF GOD ARE DENOUNCED AGAINST HIM FOR HIS PRIDE, IS INTERPRETED BY DANIEL, AND VERIFIED BY THE EVENT.

1. I, NABUCHODONOSOR, was at rest in my house, and flourishing[1] in my palace.

2. I saw a dream that affrighted me: and my thoughts on my bed, and the visions of my head troubled me.

3. Then I set forth a decree, that all the wise men of Babylon should be brought in before me, and that they should show me the interpretation of the dream.

4. Then came in the diviners, the wise men, the Chaldeans, and the soothsayers; and I told the dream before them:[2] but they did not show me the interpretation thereof.

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[24] Resisted. Nabuchodonosor was pleased that his wicked decree had been resisted by these faithful servants of God at the imminent peril of their lives.

[25] This was intended for his dominions.

[26] This begins the following chapter in P. The division of the Greek text is followed by V. It appears to be the beginning of an edict, which relates the king's dream and its fulfilment.

[27] *Infra* 4 : 31; 7 : 14.

[1] As a tree, conformably to the image presented in the dream.

[2] In the former instance he had forgotten the dream.

5. Till *their* colleague[3] Daniel came in before me, whose name is Baltassar, according to the name of my god,[4] who hath in him the spirit of the holy gods:[5] and I told the dream before him.

6. Baltassar, prince of the diviners, because I know that thou hast in thee the spirit of the holy gods, and that no secret is impossible[6] to thee; tell me the visions of my dreams that I have seen, and the interpretation of them.

7. This was the vision of my head on my couch: I saw, and behold, a tree in the midst of the earth: and the height thereof was exceeding great.

8. The tree was great, and strong: and the height thereof reached unto heaven: the sight thereof was even to the ends of all the earth.

9. Its leaves were most beautiful, and its fruit exceeding much: and in it was food for all: under it dwelt cattle and beasts; and in the branches thereof the fowls of the air had their abode: and all flesh did eat of it.

10. I saw in the vision[7] of my head on my couch: and behold, a watcher[8] and a holy one came down from heaven.

11. He cried aloud, and said thus: Cut down the tree, and chop off the branches thereof: shake off its leaves, and scatter its fruits: let the beasts fly away from under it, and the birds from its branches.

12. Nevertheless, leave the stump of its roots in the earth; and let it be tied with a band of iron, and of brass, among the grass, that is without; and let it be wet with the dew of heaven; and let its portion be with the wild beasts in the grass of the earth.

13. Let his heart be changed from man's; and let a beast's heart be given him: and let seven times pass over him.

14. This is the decree by the sentence of the watchers, and the word and demand of the holy ones: till the living know that the Most High ruleth in the kingdom of men: and He will give it to whomsoever it shall please Him; and He will appoint the basest[9] man over it.

15. I, king Nabuchodonosor, saw this dream: thou therefore, O Baltassar, tell me quickly the interpretation: for all the wise men of my kingdom are not able to declare the meaning of it to me: but thou art able, because the spirit of the holy gods is in thee.

16. Then Daniel, whose name was Baltassar, began silently to

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[3] אתרין. V. Collega. St. Jerome remarks that the Greek translators have so rendered the text, excepting the Septuagint, who have passed it over. P. "At the last."

[4] This name was given him, not assumed by him. It was derived from Bel, the Babylonian idol.

[5] He speaks according to his superstitious ideas.

[6] P. "Troubleth thee"—none is difficult to thee.

[7] H. P. "Visions."

[8] An angel appointed to watch over men and punish them. The same was holy.

[9] At His good pleasure He exalts the lowest of men.

think within himself for about one hour: and his thoughts troubled him.[10] But the king answering, said: Baltassar, let not the dream and the interpretation thereof trouble thee. Baltassar answered, and said: My lord, the dream be to them that hate thee, and the interpretation thereof to thy enemies.[11]

17. The tree which thou sawest which was high and strong, whose height reached to the skies, and the sight thereof into all the earth:

18. And the branches thereof were most beautiful, and its fruit exceeding much: and in it was food for all, under which the beasts of the field dwelt, and the birds of the air had their abode in its branches:

19. It is thou, O king, who art grown great, and become mighty: for thy greatness hath grown, and hath reached to heaven, and thy power unto the ends of the earth.

20. And whereas the king saw a watcher, and a holy one come down from heaven, and say: Cut down the tree, and destroy it; but leave the stump of the roots thereof in the earth, and let it be bound with iron and brass among the grass without; and let it be sprinkled with the dew of heaven; and let his feeding be with the wild beasts, till seven times pass over him.

21. This is the interpretation of the sentence of the Most High, which is come upon my lord the king.

22. They shall cast thee out from among men: and thy dwelling shall be with cattle and with wild beasts: and thou shalt eat grass as an ox,[12] and shalt be wet with the dew of heaven: and seven times shall pass over thee, till thou know that the Most High ruleth over the kingdoms of men, and giveth it to whomsoever He will.

23. But whereas He commanded that the stump of the roots thereof, that is, of the tree, should be left; thy kingdom shall remain to thee after thou shalt have known that power is from heaven.

24. Wherefore, O king, let my counsel be acceptable to thee; and redeem[13] thou thy sins with alms,[14] and thy iniquities with works of mercy to the poor: perhaps He will forgive thy offences.[15]

25. All these things came upon king Nabuchodonosor.

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[10] He hesitated to make the painful announcement.

[11] This preface was directed to show how reluctantly he spoke.

[12] *Infra* 5 : 21.

[13] Eccli. 3 : 33. P. "Break off thy sins by righteousness." The verb in Syriac means to redeem, and is so translated by Sept., Ar. L. "Atone for."

[14] The text has justice, which, however, often means almsgiving.

[15] P. "If it may be a lengthening of thy tranquillity." Possibly God may put off the threatened visitation. V. gives the meaning.

26. At the end of twelve months he was walking in the palace of Babylon.

27. And the king answered, and said: Is not this the great Babylon, which I have built to be the seat of the kingdom, by the strength of my power, and in the glory of my excellence?

28. And while the word was yet in the king's mouth, a voice came down from heaven: To thee, O king Nabuchodonosor, it is said: Thy kingdom shall pass from thee:

29. And they shall cast thee out from among men: and thy dwelling shall be with cattle and wild beasts; thou shalt eat grass like an ox: and seven times shall pass over thee till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will.

30. The same hour the word was fulfilled upon Nabuchodonosor: and he was driven away from among men, and he did eat grass like an ox: and his body was wet with the dew of heaven; till his hairs grew like the feathers of eagles, and his nails like birds' claws.[16]

31. Now at the end of the days, I, Nabuchodonosor, lifted up my eyes to heaven; and my sense was restored to me: and I blessed the Most High; and I praised and glorified Him that liveth forever: for His power is an everlasting power, and His kingdom is to all generations.

32. And all the inhabitants of the earth are reputed as nothing before Him: for He doeth according to His will, as well with the powers of heaven, as among the inhabitants of the earth: and there is none that can resist His hand, and say to Him: Why hast thou done it?

33. At the same time my sense returned to me: and I came to the honor and glory of my kingdom: and my shape returned to me: and my nobles, and my magistrates sought for me; and I was restored to my kingdom: and greater majesty was added to me.

34. Therefore I, Nabuchodonosor, do now praise and magnify, and glorify the King of heaven: because all His works are true, and His ways judgments,[17] and them that walk in pride He is able to abase.

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[16] St. Jerome rejects the objections made against this extraordinary statement, and observes: "Why should we be surprised that this should be accomplished by the judgment of God, to show forth the Divine power, and humble the pride of kings?" The change which came over Nabuchodonosor was insanity, which led him to imagine himself a beast.

[17] Just.

# CHAPTER V.

BALTASSAR'S PROFANE BANQUET: HIS SENTENCE IS DENOUNCED BY A HAND-WRITING ON THE WALL, WHICH DANIEL READS AND INTERPRETS.

1. BALTASSAR,[1] the king, made a great feast for a thousand of his nobles: and every one drank according to his age.[2]

2. And being now drunk he commanded that they should bring the vessels of gold and silver which Nabuchodonosor his father had brought away out of the temple, that was in Jerusalem; that the king and his nobles, and his wives, and his concubines, might drink in them.

3. Then were the golden and silver vessels brought, which he had brought away out of the temple that was in Jerusalem: and the king and his nobles, his wives and his concubines drank in them.

4. They drank wine; and praised their gods of gold, and of silver, of brass, of iron, and of wood, and of stone.

5. In the same hour there appeared fingers, as it were of the hand of a man, writing over against the candlestick upon the surface of the wall of the king's palace: and the king beheld the joints of the hand that wrote.

6. Then was the king's countenance changed; and his thoughts troubled him: and the joints of his loins were loosed; and his knees struck one against the other.

7. And the king cried out aloud to bring in the wise men, the Chaldeans and the soothsayers. And the king spake, and said to the wise men of Babylon: Whosoever shall read this writing, and shall make known to me the interpretation thereof, shall be clothed with purple, and shall have a golden chain on his neck, and shall be the third man[3] in my kingdom.

8. Then came in all the king's wise men: but they could neither read the writing,[4] nor declare the interpretation to the king.

9. Wherewith king Baltassar was much troubled; and his countenance was changed: and his nobles also were troubled.

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[1] The king is believed to be the grandson of Nabuchodonosor, and son of Evilmerodach. He is known in profane history as Nabonedus, the last of the Chaldean kings.

[2] H. P. "Drank wine before the thousand." The king freely drank in presence of his guests. V. intimates that each one drank as his strength allowed.

[3] This designates one of a class of nobles high in office.

[4] The words were enigmatical, and written probably in unknown characters.

10. Then the queen,[5] on occasion of what had happened to the king, and his nobles, came into the banquet-house; and she spake and said: O king, live forever: let not thy thoughts trouble thee; neither let thy countenance be changed.

11. There is a man in thy kingdom that hath the spirit of the holy gods in him: and in the days of thy father, knowledge and wisdom were found in him: for king Nabuchodonosor thy father appointed him prince[6] of the wise men, enchanters, Chaldeans, and soothsayers, thy father,[7] I say, O king:

12. Because a greater spirit, and knowledge, and understanding, and interpretation of dreams, and showing of secrets, and resolving of difficult things were found in him, that is, in Daniel; whom the king named Baltassar.[8] Now therefore let Daniel be called for, and he will tell the interpretation.

13. Then Daniel was brought in before the king. And the king spake, and said to him: Art thou Daniel of the children of the captivity of Juda, whom my father the king brought out of Judea?

14. I have heard of thee, that thou hast the spirit of the gods; and excellent knowledge, and understanding, and wisdom are found in thee.

15. And now the wise men the magicians have come in before me, to read this writing, and show me the interpretation thereof; and they could not declare to me the meaning of this writing.

16. But I have heard of thee, that thou canst interpret obscure things, and resolve difficult things: now if thou art able to read the writing, and to show me the interpretation thereof, thou shalt be clothed with purple, and shalt have a chain of gold about thy neck; and shalt be the third prince in my kingdom.

17. To which Daniel made answer, and said before the king: Thy rewards be to thyself;[9] and the gifts of thy house give to another; but the writing I will read to thee, O king, and show thee the interpretation thereof.

18. O king, the Most High God gave to Nabuchodonosor thy father a kingdom, and greatness, and glory, and honor.

19. And for the greatness that he gave to him, all peoples, tribes, and languages trembled, and were afraid of him: whom he would, he

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[5] The queen is supposed to be the widow of Nabuchodonosor, or of his son Evilmerodach. Nitocois was wife of the latter.

[6] He held office under the king. [7] The grandfather was so styled.

[8] This name is written differently in the text from the name of the king.

[9] St. Jerome writes: "Let us imitate Daniel, who disregarded the honors and rewards offered by the king, and uttering the truth without reward, by anticipation practised the Gospel precept: Ye have received gratuitously: give gratuitously."

slew: and whom he would, he destroyed: and whom he would, he set up: and whom he would, he brought down.

20. But when his heart was lifted up, and his spirit hardened unto pride, he was put down from the throne of his kingdom; and his glory was taken away.

21. And he was driven out from the sons of men; and his heart was made like the beasts; and his dwelling was with the wild asses; and he did eat grass like an ox; and his body was wet with the dew of heaven, till he knew that the Most High ruleth in the kingdom of men, and that He setteth over it whomsoever it please Him.

22. Thou also his son, O Baltassar, hast not humbled thy heart, whereas thou knowest all these things:

23. But thou hast lifted up thyself against the Lord of heaven: and the vessels of his house have been brought before thee; and thou, and thy nobles, and thy wives, and thy concubines have drunk wine in them: and thou hast praised the gods of silver and of gold, and of brass, of iron, and of wood, and of stone, that neither see, nor hear, nor feel: but the God who hath thy breath in His hand, and all thy ways, thou hast not glorified.

24. Wherefore He hath sent the part of the hand which hath written this that is set down.

25. And this is the writing that is written: MANE,[10] THEKEL, PHARES.

26. And this is the interpretation of the word. MANE: God hath numbered thy kingdom, and hath finished it.

27. THEKEL: thou art weighed in the balance, and art found wanting.

28. PHARES: thy kingdom is divided, and is given to the Medes and Persians.

29. Then by the king's command Daniel was clothed with purple, and a chain of gold was put around his neck: and it was proclaimed of him that he had power *as* the third man in the kingdom.[11]

30. The same night Baltassar the Chaldean king was slain.[12]

31. And Darius the Mede[13] succeeded to the kingdom, being threescore and two years old.

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[10] The first term is repeated in the text.

[11] Although the announcement was painful, the interpreter was immediately rewarded. It sometimes pleases God that disinterested and fearless action should meet with an earthly recompense.

[12] Evilmerodach is related by Berosus to have been assassinated by his brother-in-law Neriglissar. See Joseph. contra Apion. 1 : 20. Nabonedus was slain on this occasion.

[13] He is called Cyaxares, and was son of Astyages, and uncle to Cyrus. His reign was but of two years. Cyrus acted a conspicuous part in the siege, but the greater age and higher position of Darius cause him to be specially mentioned, as St. Jerome remarks.

## CHAPTER VI.

DANIEL IS PROMOTED BY DARIUS: HIS ENEMIES PROCURE A LAW FORBIDDING PRAYER: FOR THE TRANSGRESSION OF THIS LAW DANIEL IS CAST INTO THE LION'S DEN: BUT MIRACULOUSLY DELIVERED.

1. It seemed good to Darius, and he appointed over the kingdom a hundred and twenty governors to be over his whole kingdom.

2. And three princes over them, of whom Daniel was one;[1] that the governors might give an account to them, and the king might have no trouble.

3. And Daniel excelled all the princes and governors; because a greater spirit of God[2] was in him.

4. And the king thought to set him over all the kingdom: whereupon the princes and the governors sought to find occasion against Daniel with regard to the king: and they could find no cause, nor suspicion; because he was faithful, and no fault, nor suspicion was found in him.

5. Then these men said: We shall not find any occasion against this Daniel, unless perhaps concerning the law of his God.[3]

6. Then the princes and the governors craftily suggested to the[4] king, and spake thus unto him: King Darius, live forever:

7. All the princes of the kingdom, the magistrates, and governors, the senators and judges have consulted together, that an imperial decree, and an edict be published: That whosoever shall ask any petition of any God, or man, for thirty days, but of thee, O king, shall be cast into the den of lions.

8. Now, therefore, O king, confirm the sentence, and sign the decree: that what is decreed by the Medes and Persians may not be altered,[5] nor any man be allowed to transgress it.

9. So king Darius set forth the decree, and established it.

10. Now when Daniel knew this, that is to say, that the law was made, he went into his house: and opening the windows in his upper chamber towards Jerusalem, he knelt down three times a day, and

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[1] P. "First." This appears to be the force of the term.

[2] "Of God." This is not in the text.

[3] "Happy course of conduct in which even enemies find no pretext for blame, unless for the observance of the Divine law!" St. Jerome.

[4] It means: "Assembled tumultuously." *Infra* 5 : 11, 15.

[5] A decree signed by the king, on consultation with the nobles, was deemed irrevocable. The Medes and Persians were then united under one king.

adored, and gave thanks before his God, as he had been accustomed to do before.

11. Wherefore those men carefully watching him, found Daniel praying, and making supplication to his God.

12. And they came and spake to the king concerning the edict: O king, hast thou not decreed, that every man that should make a request to any of the gods, or men, for thirty days, but to thyself, O king, should be cast into the den of lions? And the king answered them saying: The word is true according to the decree of the Medes and Persians, which it is not lawful to violate.

13. Then they answered, and said before the king: Daniel, who is of the children of the captivity of Juda, hath not regarded thy law, nor the decree that thou hast made: but three times a day he maketh his prayer.

14. Now when the king had heard these words, he was very much grieved: and in behalf of Daniel he set his heart to deliver him, and even till sunset he labored to save him.

15. But those men perceiving the king's design, said to him: Know thou, O king, that the law of the Medes and Persians is, that no decree which the king hath made, may be altered.

16. Then the king commanded, and they brought Daniel, and cast him into the den of the lions. And the king said to Daniel: Thy God whom thou always servest, He will deliver thee.[6]

17. And a stone was brought, and laid upon the mouth of the den: which the king sealed with his own ring, and with the ring of his nobles, that nothing should be done against Daniel.[7]

18. And the king went away to his house, and laid himself down without taking supper: and meat[8] was not set before him, and even sleep departed from him.

19. Then the king rising very early in the morning, went in haste to the lions' den:[9]

20. And coming near to the den, cried with a mournful voice to Daniel, and said to him: Daniel, servant of the living[10] God, hath thy

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[6] The king acknowledged His almighty power.

[7] P. "That the purpose might not be changed concerning Daniel." The sealing of the mouth of the cave was, as St. Jerome thinks, with a view to prevent any violence on the part of the enemies of Daniel. In imprisoning him the king yielded to his advisers, hoping that God would protect His servant.

[8] P. "Neither were instruments of music brought before him." Simonis renders it *pellices*. St. Jerome writes: "Since a heathen king was thus affected through the anxiety which he felt for the safety of Daniel, how much more should we not seek by fasting and watching to move God to pardon our sins!"

[9] "By his tears he shows his affection, and forgetful of the royal dignity, he, a conqueror, hastens to his captive, a master to his slave." St. Jerome.

[10] "He styles Him the living God to distinguish Him from the gods of the heathen, which are the images of dead men." *Idem.*

God, whom thou servest always, been able[11] to deliver thee from the lions?

21. And Daniel answering the king, said: O king, live forever.

22. My God hath sent His angel,[12] and hath shut up the mouths of the lions,[13] and they have not hurt me: forasmuch as before Him justice hath been found in me:[14] yea and before thee, O king, I have done no offence.

23. Then was the king exceeding glad for him; and he commanded that Daniel should be taken out of the den: and Daniel was taken out of the den; and no hurt was found in him, because he believed in his God.[15]

24. And by the king's commandment, those men were brought that had accused Daniel: and they were cast into the lions' den, they and their children, and their wives: and they did not reach the bottom of the den before the lions caught them, and brake all their bones in pieces.

25. Then king Darius wrote to all peoples, tribes, and languages, dwelling in the whole earth: PEACE be multiplied unto you.

26. It is decreed by me that, in all my empire and my kingdom, all men dread and fear the God of Daniel; for He is the living and eternal God forever: and His kingdom shall not be destroyed, and His power shall be forever.

27. He is the Deliverer and Savior, doing signs and wonders in heaven and in earth: who hath delivered Daniel out of the lions' den.[16]

28. Now Daniel continued[17] unto the reign of Darius, and the reign of Cyrus the Persian.[18]

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[11] "Putasne." V. is a mere expletive.

[12] Divine works are usually accomplished by secondary causes, especially by angels.

[13] "The fierce nature of the lions was not changed, but their mouth was shut, and their rage restrained for this very reason, because the good works of the prophet had preceded, so that his deliverance was not so much a favor as the reward of his virtue." St. Jerome.

[14] Justice here implies fidelity to the Divine law.

[15] Faith in the Divine power and protection obtained his miraculous preservation.

[16] This grand profession of faith and the zeal manifested by him for Divine worship are not known to have been followed up by any effectual measures. Darius bears the character of a sensual prince; his short reign is scarcely noticed by profane historians. The extraordinary events here related prepared the way for the liberation of the Israelites by Cyrus, his successor.

[17] H. P. "Prospered."

[18] Daniel was an officer of the court under both monarchs.

# CHAPTER VII.

DANIEL'S VISION OF THE FOUR BEASTS, SIGNIFYING FOUR KINGDOMS: OF GOD SITTING ON HIS THRONE: AND OF THE OPPOSITE KINGDOMS OF CHRIST AND ANTICHRIST.

1. In the first year[1] of Baltassar, king of Babylon, Daniel saw a dream: and the vision of his head on his couch: and writing the dream he comprehended it in few words: and relating the sum of it in short,[2] he said:

2. I saw in my vision by night, and behold, the four winds of the heaven strove[3] on the great sea.[4]

3. And four great beasts,[5] different one from another, came up out of the sea.

4. The first was like a lioness,[6] and had the wings of an eagle: I beheld till her wings were plucked off, and she was lifted up from the earth, and stood upon her feet as a man, and the heart of a man was given to her.[7]

5. And behold, another beast like a bear stood up on one side: and there were three rows[8] in the mouth thereof, and in the teeth thereof; and thus they said to it: Arise; devour much flesh.

6. After this I beheld, and lo, another like a leopard,[9] and it had upon it four wings as of a fowl; and the beast had four heads, and power was given to it.

7. After this I beheld in the vision of the night, and lo, a fourth beast,[10] terrible and wonderful, and exceeding strong: it had great

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[1] This chapter and that which follows regard visions had previously to the events recorded in the two preceding chapters.

[2] The two last phrases serve to express the same simple statement of the text.

[3] L. "Blew fiercely."

[4] The world is represented by the sea. The winds are images of the commotions excited by the great powers. St. Jerome takes them to signify the angelical powers to which the chief empires are intrusted.

[5] Empires.

[6] P. "Lion." St. Jerome particularly remarks that the text speaks of a lioness, which, however, is not apparent from the present reading. The Chaldean empire, which in allegorical representations is identified with the Assyrian, to which it succeeded, is signified by this fierce animal. Nabuchodonosor is so designated. Jer. 4 : 7. He is likened to an eagle, by reason of his pride. Jer. 48 : 40 : 49 : 22; Ezek. 17 : 3.

[7] The bestial condition to which the king was reduced and his subsequent recovery may be meant.

[8] Of teeth. The Medo-Persian empire was represented by the bear, a fierce and destructive animal. The three rows of teeth may designate the Medes, Persians, and Chaldeans, of whom it was composed; these last having been subdued by the former nations combined.

[9] This is regarded as the type of the empire of Alexander, which embraced the Greeks, besides the other nations above enumerated.

[10] The Roman empire trod down and subdued the nations generally.

iron teeth, eating and breaking in pieces, and treading down the rest with its feet: and it was unlike to the other beasts which I had seen before it, and had ten horns.[11]

8. I considered the horns, and behold, another little horn[12] sprung out of the midst of them: and three of the first horns were plucked up at the presence thereof: and behold, eyes like the eyes of a man were in this horn, and a mouth speaking great things.[13]

9. I beheld till thrones were placed,[14] and the Ancient of days sat:[15] His garment was white as snow, and the hair of His head like clean wool; His throne like flames of fire; the wheels of it like a burning fire.

10. A swift stream of fire issued forth from before Him: thousands of thousands ministered to Him: and ten thousand times a hundred thousand[16] stood before Him: the judgment sat,[17] and the books were opened.

11. I beheld, because of the voice of the great words which that horn spake:[18] and I saw that the beast was slain, and the body thereof was destroyed, and given to the fire to be burnt:

12. And that the power of the other beasts was taken away: and that times of life were appointed them for a time, and a time.[19]

13. I beheld therefore in the vision of the night, and lo, one like a son of man[20] came with the clouds of heaven,[21] and He came even to the Ancient of days: and they presented Him before Him.

14. And He[22] gave Him power, and glory, and a kingdom: and all peoples, tribes, and tongues, shall serve Him: His power is an everlasting power, that shall not be taken away; and His kingdom shall not be destroyed.

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[11] The ten horns represent so many kings (v. 24), or kingdoms, portions of the empire. See Apoc. 17 : 12. St. Jerome explains it of ten kings, who, at the end of the world, will govern so many kingdoms formed from the Roman empire.

[12] This appears to be the power of the Antichrist. His mouth will utter great things, claiming Divine honors, and blaspheming Christ.

[13] Apoc. 13 : 5.

[14] The conflicts and revolutions of earthly empires being at an end, the thrones of the saints who are to reign with Christ, were presented to the view of this prophet.

[15] The Eternal manifested Himself under the figure of an aged man.

[16] P. "Ten thousand times ten thousand"—myriads of myriads. Apoc. 5 : 11.

[17] The tribunal was placed. "The consciences and the good or bad works of each one are made manifest to all." St. Jerome.

[18] The boasting and blasphemies of the Antichrist had continued up to that time. The sight of the judgment filled the prophet with amazement.

[19] H. P. "For a season and time." It means a definite period.

[20] In form as man, and such in reality, although otherwise of a Divine nature.

[21] The angels who waited on Him were like clouds veiling His brightness.

[22] The Eternal gave the Son of man power, glory, all the honors of royalty and an everlasting kingdom. These were due to the human nature in consequence of its union with the Divine person. *Supra* 3 : 100; 4 : 31; Mich. 4 : 7; Luke 1; 32.

15. My spirit trembled: I, Daniel, was affrighted[23] at these things, and the visions of my head troubled me.

16. I went near to one of them that stood by, and asked the truth of him concerning all these things: and he told me the interpretation of the words, and instructed me:

17. These four great beasts are four kingdoms,[24] which shall arise out of the earth.

18. But the saints of the Most High God[25] shall take the kingdom: and they shall possess the kingdom forever and ever.[26]

19. After this I would diligently learn concerning the fourth beast, which was very different from all, and exceeding terrible: his teeth and claws were of iron:[27] he devoured and brake in pieces: and the rest he stamped upon with his feet.

20. And concerning the ten horns that he had on his head; and concerning the other that came up, before which three horns fell; and of that horn that had eyes, and a mouth speaking great things, and was greater than the rest.

21. I beheld, and lo, that horn made war against the saints, and prevailed over them,[28]

22. Till the Ancient of days came and gave judgment to the saints of the Most High; and the time came, and the saints obtained the kingdom.

23. And thus He said: The fourth beast shall be the fourth kingdom upon earth, which shall be greater than all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24. And the ten horns of the same kingdom shall be ten kings: and another shall rise up after them;[29] and he shall be mightier than the former; and he shall bring down three kings.

25. And he will speak words against the High One, and will crush the saints of the Most High: and he will think himself able to change times and laws:[30] and they shall be delivered into his hand until a time, and times, and half a time.[31]

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[23] Overwhelmed with astonishment.

[24] H. P. "Kings."

[25] "God" is not in the text.

[26] At the end of time the saints shall reign with Christ forever.

[27] H. P. "Whose teeth *were* of iron, and his nails of brass."

[28] The Roman empire made war on the followers of Christ, but God caused Christianity to triumph. At the end of time the Antichrist will wage a fierce war against Christians with apparent success, but the saints shall be crowned in the Divine judgment. "He will be filled with so much pride, as to attempt to change the ceremonies and laws of God, and to raise himself above all that is styled God, subjecting all religion to his power." St. Jerome.

[29] The Antichrist.

[30] The Divine institutions.

[31] This is thought to mean three years and a half, and to mark the length of the Antichristian persecution.

26. And judgment shall sit:[32] that *his* power may be taken away, and be broken in pieces, and perish even to the end;

27. And that the kingdom, and power, and the greatness of the kingdom, under the whole heaven, may be given to the people of the saints of the Most High; whose kingdom is an everlasting kingdom, and all kings shall serve Him, and shall obey Him.[33]

28. Hitherto is the end of the word. I, Daniel, was much troubled with my thoughts; and my countenance was changed in me: but I kept the word in my heart.[34]

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## CHAPTER VIII.

DANIEL'S VISION OF THE RAM AND HE-GOAT, INTERPRETED BY THE ANGEL GABRIEL.

1. In the third year[1] of the reign of king Baltassar, a vision appeared to me. I, Daniel, after what I had seen in the beginning,

2. Saw in my vision, when I was in the castle of Susa, which is in the province of Elam:[2] and I saw in the vision that I was over the gate[3] of Ulai.[4]

3. And I lifted up my eyes, and saw: and behold, a ram stood before the water, having[5] high horns, and one higher than the other, and growing up.[6] Afterward

4. I saw the ram pushing with his horns against the west, and against the north, and against the south, and no beasts could withstand him, nor be delivered out of his hand: and he did according to his own will, and became great.[7]

5. And I understood: and behold, a he-goat came from the west[8]

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[32] *Supra* 10.

[33] Those kings who do not voluntarily submit to Christ, shall feel His power hereafter.

[34] The foregoing portion of this book is in Chaldee, or Syriac: what follows is in Hebrew.

[1] Two years after the revelation just recorded.

[2] Elymais. Susa, as St. Jerome remarks, was a great city, but is styled a castle on account of its strength. The prophet was there only in spirit.

[3] River. אובל. The same is translated "water," v. 3; "gate," v. 6.

[4] Near the river of this name, which flows by the city of Susa. It was called Eulæus, and is now known as Karash.

[5] H. P. "*Two.*"

[6] This is taken to denote the Medo-Persian empire, the latter being the higher power.

[7] The extension of the empire under Cyrus in every direction was great.

[8] Alexander the Great from Macedon.

on the face of the whole earth; and he touched not the ground,[9] and the he-goat had a notable horn[10] between his eyes.

6. And he went up to the ram that had the horns, which I had seen standing before the gate: and he ran towards him in the force of his strength.

7. And when he was come near the ram, he was enraged against him, and struck the ram, and brake his two horns, and the ram could not withstand him: and when he had cast him down on the ground, he stamped upon him; and none could deliver the ram out of his hand.[11]

8. And the he-goat became exceeding great: and when he was grown, the great horn was broken, and there came up four horns[12] under it towards the four winds of heaven.

9. And out of one of them came forth a little horn,[13] and it became great against the south, and against the east, and against the strength.[14]

10. And it was magnified even unto the strength[15] of heaven: and it threw down of the strength, and of the stars, and trod upon them.

11. And it was magnified even to the prince of the strength:[16] and it took away from Him the continual sacrifice,[17] and cast down the place of His sanctuary.[18]

12. And strength[19] was given him against the continual sacrifice, because of sins: and truth shall be cast down on the ground,[20] and he shall do and shall prosper.

13. And I heard one of the saints speaking: and one saint said to an unknown one[21] who was speaking: How long shall be the vision concerning the continual sacrifice, and the sin of the desolation that is made: and the sanctuary, and the strength[22] be trodden under foot?

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[9] His movements were so rapid that he did not seem to touch the ground.

[10] The power of Alexander.

[11] He conquered the generals of Darius Codomanus at the passage of the Granicus, and pursued the king into the heart of his dominions.

[12] Four minor kingdoms sprang up on the death of Alexander. Seleucus Nicanor governed at Antioch, Antigonus ruled Asia Minor, Antipater Macedonia, and Ptolemy Egypt.

[13] Antiochus Epiphanes is so called, being a younger son of Antiochus the Great.

[14] הצבי. "Beauty." P. "The pleasant *land*." It is here used for Judea. *Infra* 11 : 16, 41; Jer. 3 : 19. Antiochus Epiphanes is thought to be the direct object of this prediction. St. Jerome refers to the books of the Macchabees, and to Josephus, for the facts pointed out by the prophet, but observes that Antiochus prefigures the Antichrist.

[15] H. P. "The host." The impiety of Antiochus was directed against Divine things. He cast down some of "the host," the worshippers of God, involving them in the guilt of apostacy.

[16] H. P. "Prince of the host"—God.

[17] The sacrifice is not expressed, but the adjective "perpetual" is understood to include it here and in several other passages of this prophet. P. inserts it in italics.

[18] He did not overthrow the building, but he profaned it.

[19] H. P. "A host:" an army. He was divinely permitted to use force for the suppression of the daily sacrifice.

[20] Shall be denied and dishonored.

[21] L

[22] H. P "The host"—the army of the faithful.

14. And he said to him: Unto evening and morning two thousand three hundred days:[23] and the sanctuary shall be cleansed.[24]

15. And it came to pass when I, Daniel, saw the vision, and sought the meaning, that behold, there stood before me as it were the appearance of a man.

16. And I heard the voice of a man[25] between Ulai:[26] and he called, and said: Gabriel, make this man understand the vision.

17. And he came, and stood near where I stood: and when he was come, I fell on my face trembling: and he said to me: Understand, O son of man, for in the time of the end[27] the vision shall be fulfilled.

18. And when he spake to me, I fell flat on the ground: and he touched me, and set me upright.

19. And he said to me: I will show thee what things are to come to pass in the end of the malediction:[28] for the time hath its end.

20. The ram, which thou sawest with horns, is the king of the Medes and Persians.[29]

21. And the he-goat is the king of the Greeks: and the great horn that was between his eyes, the same is the first king.[30]

22. But whereas when that was broken, there rose up four for it: four kings shall rise up of his nation, but not with his strength.[31]

23. And after their reign, when iniquities shall be grown up, there shall arise a king of a shameless face, and understanding dark sentences.[32]

24. And his power shall be strengthened, but not by his own force: and he shall lay all things waste, and he shall prosper, and do more than can be believed.[33] And he shall destroy the mighty, and the people of the saints,[34]

25. According to his will: and craft shall be successful in his hand: and his heart shall be puffed up; and in the abundance of all things

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[23] This corresponds to six years and a half of lunar months, the period which elapsed from the taking of Jerusalem by Antiochus (1 Macc. 1 : 21) until his death. (Ib. 6 : 16.) The temple was purified six months previously.

[24] "This points to the time of Macchabeus." St. Jerome.

[25] The archangel Michael is understood by the Jews.

[26] By its banks.

[27] At the appointed time.

[28] H. P. "Indignation."

[29] Darius Codomanus.

[30] Alexander of Macedon, "who first reigned in Greece." 1 Macc. 1 : 1. He first established the Grecian empire. Josephus relates, that these prophecies of Daniel being pointed out to Alexander, on his entrance into Jerusalem, by Jaddus the high priest, caused him to bestow great favors on the Jews. Antiq. 11 : 84.

[31] His successors, founders of separate kingdoms.

[32] Antiochus Epiphanes. His astute character is intimated by the prophet, who describes him as one who solved enigmas: he formed deep schemes.

[33] "More than can be believed." This is not in the text.

[34] The worshippers of God.

he shall kill many: and he shall rise up against the Prince of princes,[35] and shall be broken without hand.[36]

26. And the vision of the evening and the morning, which was told, is true: thou therefore seal up the vision, because it shall come to pass after many days.[37]

27. And I Daniel languished, and was sick for some days: and when I was risen up, I did the king's business:[38] and I was astonished at the vision; and there was none that could interpret it.

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## CHAPTER IX.

DANIEL'S CONFESSION AND PRAYER: GABRIEL INFORMS HIM CONCERNING THE SEVENTY WEEKS TO THE COMING OF CHRIST.

1. In the first year of Darius the son of Assuerus[1] of the seed of the Medes, who reigned over the kingdom of the Chaldeans:

2. The first year of his reign, I Daniel understood from books[2] the number of the years, concerning which the word of the Lord came to Jeremiah the prophet, that seventy years should be accomplished of the desolation of Jerusalem.

3. And I set my face to the Lord my God,[3] to pray and make supplication with fasting, and sackcloth, and ashes.[4]

4. And I prayed to the Lord my God; and I made my confession, and said: I beseech Thee,[5] O Lord God, great and terrible, who keepest the covenant, and mercy to them that love Thee,[6] and keep Thy commandments,

5. We have sinned;[7] we have committed iniquity; we have done wickedly, and have revolted: and we have gone aside from Thy commandments, and Thy judgments.

6. We have not hearkened to Thy servants the prophets, that have

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[35] Against God—His worship and service.

[36] 2 Macc. 9. His death was by a manifest visitation of God.

[37] The obscurity of the prediction was to be dissipated on its fulfilment, after a length of time.

[38] Attended to official duties, without being diverted from his purpose by anxiety concerning the revelations made to him. Unable to unravel them, he left all in the hands of God.

[1] He is also styled, Astyages. Darius was already mentioned, *sup.* v. 31, with the epithet, "the Mede."

[2] The writings of Jeremiah 25 : 11; 29 : 10.

[3] The pronoun is not in the text.

[4] Humiliation and penitential works give efficacy to prayer.

[5] 2 Esd. 15.

[6] H. P. "Him—His." The second person is used afterwards.

[7] Bar. 1 : 17. Conjunctions connect the following clauses in the text. St. Jerome remarks, that Daniel speaks in the name of the people.

spoken in Thy name to our kings, to our princes, to our fathers, and to all the people of the land.

7. To Thee, O Lord, justice:[8] but to us confusion of face, as at this day to the men of Juda, and to the inhabitants of Jerusalem, and to all Israel, to them that are near, and to them that are far off in all the countries whither Thou hast drive nthem, for their iniquities, by which they have sinned against Thee.

8. O Lord, to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers that have sinned.[9]

9. But to Thee, the Lord our God, mercy and forgiveness; for we have departed from Thee:

10. And we have not hearkened to the voice of the Lord our God, to walk in His law, which He set before us by His servants the prophets.

11. And all Israel have transgressed Thy law, and have turned away from hearing Thy voice: and the malediction, and the curse,[10] which is written in the book of Moses the servant of God, is fallen upon us, because we have sinned against Him.

12. And He hath confirmed His words which He spake against us, and against our princes that judged us, that He would bring in upon us a great evil, such as never was under all the heaven, according to that which hath been done in Jerusalem.

13. As it is written in the law of Moses, all this evil is come upon us; and we entreated not Thy face, O Lord our God, that we might turn from our iniquities, and think on[11] Thy truth.

14. And the Lord hath watched upon the evil,[12] and hath brought it upon us:[13] the Lord our God is just in all His works which He hath done: for we have not hearkened to His voice.

15. And now, O Lord our God, who hast brought forth Thy people out of the land of Egypt with a strong hand, and hast made Thee a name as at this day:[14] we have sinned, we have committed iniquity,

16. O Lord, against all Thy justice: let Thy wrath and Thy indignation be turned away, I beseech Thee, from Thy city Jerusalem, and from Thy holy mountain. For by reason of our sins, and the

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[8] The praise of justice is due: "We justly deserve what we suffer." St. Jerome.

[9] P. "Against Thee." לך. "To thee."

[10] H. P. "The oath." Deut. 27 : 15.

[11] P. "Understand."

[12] "When we are chastised for our sins, the Lord watches and visits us." St. Jerome.

[13] H. P. "For."

[14] Exod. 14 : 22; Baruch 2 : 11. "He makes mention of an ancient favor, to move God to the exercise of like clemency." St. Jerome.

iniquities of our fathers, Jerusalem and Thy people are a reproach to all that are round about us.[15]

17. Now therefore, O our God, hear the supplication of Thy servant, and his prayers: and show Thy face upon Thy sanctuary which is desolate, for Thy own sake.

18. Incline, O my God, Thy ear, and hear: open Thy eyes, and see our desolation, and the city upon which Thy name is called: for it is not for our just works that we present our prayers before Thy face, but for the multitude of Thy tender mercies.

19. O Lord, hear: O Lord, be appeased: hearken and do: delay not for Thy own sake, O my God: because Thy name is invoked upon thy city, and upon thy people.

20. Now while I was yet speaking, and praying, and confessing my sins,[16] and the sins of my people of Israel, and presenting my supplications in the sight of my God, for the holy mountain of my God:

21. As I was yet speaking in prayer, behold the man Gabriel, whom I had seen in the vision at the beginning,[17] flying swiftly touched me at the time of the evening sacrifice.

22. And he instructed me, and spake to me, and said: O Daniel, I am now come forth to teach thee, and that thou mightest understand.

23. From the beginning of thy prayers the word came forth:[18] and I am come to show it to thee, because thou art a man of desires:[19] therefore do thou mark the word, and understand the vision.

24. Seventy weeks are shortened[20] upon thy people, and upon thy holy city, that transgression may be finished, and sin may have an end,[21] and iniquity may be abolished;[22] and everlasting justice may be brought; and vision and prophecy may be fulfilled; and the Holy of Holies[23] may be anointed.

25. Know thou therefore, and take notice: *that* from the going forth of the word[24] to build up Jerusalem again, unto Christ[25] the

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[15] To the heathens, who knew the confidence which the Israelites had in Divine protection.

[16] H. P. "Sin." The singular number is used in both places. "He speaks of his own sins as well as of those of the people, because he is one of the people." St. Jerome.

[17] In a former vision. *Supra* 8 : 15, 16.

[18] The command was issued: the decree was made.

[19] חמודות. "Desires." It means one that is the object of desire. P. "Greatly beloved." The acceptance of Daniel with God led to the Divine communication. St. Jerome interprets it as meaning "amiable, and worthy of the love of God." *Infra* 10 : 11, 19.

[20] P. "Determined"—decided. John 1 : 45.

[21] Lit. "To seal sins"—to close them up—to put an end to them. [22] Lit. "To expiate."

[23] D. P. "The Most Holy"—the inmost sanctuary. St. Jerome refers it to Christ.

[24] According to the interpretation of Julius Africanus, a writer of the third century, the decree was issued by Artaxerxes Longimanus in the twentieth year of his reign. 2 Esdras 2. Some count from the seventh year: some from the first year of Cyrus. 1 Esdr. 1. Although difficulties occur in each calculation, it is plain that the time pointed out has long since passed. The Jews, as St. Jerome states, explained the days of years, but consider the events to have taken place at long intervals.

[25] The Hebrew term is Messiah.

Prince, there shall be seven weeks,[26] and sixty-two weeks:[27] and the street shall be built again, and the walls in straitness of times.[28]

26. And after sixty-two weeks Christ shall be slain:[29] and the people that shall deny him shall not be his.[30] And a people with their leader that shall come, shall destroy the city and the sanctuary:[31] and the end thereof shall be waste,[32] and after the end of the war the appointed desolation.

27. And He shall confirm the covenant with many, in one week:[33] and in the half of the week the victim and the sacrifice shall fail: and there shall be in the temple the abomination of desolation:[34] and the desolation shall continue even to the consummation, and to the end.[35]

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## CHAPTER X.

DANIEL HAVING HUMBLED HIMSELF BY FASTING AND PENANCE, SEETH A VISION, WITH WHICH HE IS MUCH TERRIFIED: BUT HE IS COMFORTED BY AN ANGEL.

1. In the third year of Cyrus king of the Persians, a word was revealed to Daniel, surnamed Baltassar, and a true word, and great strength:[1] and he understood the word: for there is need of understanding in a vision.[2]

2. In those days I, Daniel, mourned three full weeks.[3]

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[26] Rashi and other Rabbins understand this of year-weeks, seven of which with three years elapsed from this time until Cyrus permitted Jerusalem to be built up. Others date them from the edict of Artaxerxes.

[27] These are year-weeks likewise, such as are spoken of in Scripture when the year of Jubilee is mentioned. The whole period of seventy year-weeks, that is 490 years, elapsed before the consummation here predicted. The death of Christ our Lord is found to correspond to the time.

[28] The city was rebuilt amidst great opposition, so that the masons were armed at their work, which they completed in a short time.

[29] The death of the Messiah is plainly foretold. L. "Will an anointed one be cut off." The definite article is not employed in the text, but the anointed one is sufficiently determined by the context.

[30] P. "Not for himself." אין לו. L. "Without a successor to follow him." The phrase is elliptical.

[31] The Romans, under Titus, destroyed the temple and city.

[32] P. "With a flood:" this is used for any great calamity.

[33] The preaching of Christ lasted only three years, His death in the midst of the year-week depriving the legal victims of all value.

[34] The Roman ensigns, with their superstitious emblems, were brought within the temple, which was also defiled by blood shed by those called Zelots.

[35] The continued desolation confirms the prediction.

[1] צבא means "army," but here seems to be taken for a state of suffering, with allusion to the hardships of military service. P. "The time appointed *was* long."

[2] P. "Had understanding of the vision."

[3] Lit. "The days of three weeks."

3. I ate no desirable[4] bread, and neither flesh nor wine entered into my mouth; neither was I anointed with ointment; till the days of three weeks were accomplished.

4. And in the four and twentieth day of the first month I was by the great river, which is the Tigris.

5. And I lifted up my eyes, and I saw: and behold, a man[5] clothed in linen, and his loins were girded with the finest gold.[6]

6. And his body was like the chrysolite, and his face as the appearance of lightning, and his eyes as a burning lamp: and his arms, and all downward, even to the feet, like in appearance to glittering brass: and the voice of his word like the voice of a multitude.

7. And I, Daniel, alone saw the vision: for the men that were with me saw it not:[7] but an exceeding great terror fell upon them; and they fled away, and hid themselves.

8. And I being left alone saw this great vision: and there remained no strength in me: and the appearance of my countenance[8] was changed in me: and I fainted away, and retained no strength.

9. And I heard the voice of his words: and when I heard, I lay stunned[9] upon my face: and my face was close to the ground.

10. And behold, a hand touched me, and lifted me up upon my knees, and upon the joints of my hands.

11. And he said to me: Daniel, thou man of desires,[10] understand the words that I speak to thee, and stand upright: for I am sent now to thee. And when he had said this word to me, I stood trembling.[11]

12. And he said to me: Fear not, Daniel: for from the first day that thou didst set thy heart to understand, to afflict thyself in the sight of thy God, thy words have been heard,[12] and I am come for thy words.

13. But the prince of the kingdom of the Persians[13] resisted me one and twenty days: and behold, Michael, one of the chief princes,[14] came to help me: and I remained there by the king of the Persians.[15]

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[4] P. "Pleasant." *Supra* 9 : 23; *Infra* 11 : 19. [5] Probably the angel Gabriel. [6] P. "Gold of Uphaz."

[7] In supernatural manifestations the bystanders, though often conscious of something extraordinary taking place, are not always made acquainted with the special revelation which is made to a chosen individual. Acts 9 : 7.

[8] P. "My comeliness."

[9] L. "I sunk in amazement." P. "There was I in a deep sleep."

[10] P. "Greatly beloved." "Every holy man, since his soul is beautiful, is loved by God." St. Jerome.

[11] Fear and awe are ordinarily the first sensations produced by Divine communications.

[12] "Since he was favorably heard from the beginning, why was not the angel immediately sent to him? The delay afforded him the occasion of supplicating God most earnestly, that in proportion to his increased desire, he might receive a fuller revelation." St. Jerome.

[13] According to St. Jerome, an angel charged with the care of that kingdom. God governs the world by angelic agency. Resistance of one angel to another here implies zeal for the interests of the peculiar object of his charge. Some take the prince of the Persians to be a fallen angel, who resisted the designs of God for the deliverance of His people.

[14] Michael the archangel interposed his prayers in behalf of the Israelites.

[15] Attentive to promote the interests of the people of God.

14. But I am come to teach thee what things shall befall thy people in the latter days; for as yet the vision is for days.[16]

15. And when he was speaking such words to me, I cast down my countenance to the ground, and held my peace.

16. And behold, as it were the likeness of a son of man[17] touched my lips: then I opened my mouth, and spake, and said to him that stood before me: O my lord, at the sight of thee my joints are loosed,[18] and no strength remaineth in me.

17. And how can the servant of my lord speak with my lord? for no strength remaineth in me; moreover my breath is stopped.

18. Therefore he that looked like a man touched me again, and strengthened me.

19. And he said: Fear not, O man of desires, peace be to thee: take courage, and be strong. And when he spake to me, I grew strong, and I said: Speak, O my lord, for thou hast strengthened me.

20. And he said: Dost thou know wherefore I am come to thee? And now I will return, to fight against the prince of the Persians. When I went forth, there appeared the prince of the Greeks coming.[19]

21. But I will tell thee what is set down in the scripture of truth:[20] and none is my helper in all these things, but Michael your prince.[21]

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## CHAPTER XI.

THE ANGEL DECLARES TO DANIEL MANY THINGS TO COME, WITH REGARD TO THE PERSIAN AND GRECIAN KINGS; MORE ESPECIALLY WITH REGARD TO ANTIOCHUS AS A FIGURE OF ANTICHRIST.

1. And from the first year of Darius the Mede[1] I stood up, that he might be strengthened and confirmed.

2. And now I will show thee the truth. Behold, there shall stand

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[16] For a long time hence.

[17] The angel Gabriel. P. "The sons of men." MS. K. n. 170, has the singular.

[18] P. "My sorrows are turned upon me."

[19] This may be understood as said by the angel, who proceeds to defend the Israelites against the efforts of the angel in Persia, supported by another angel, protector of the Greeks.

[20] In the Divine decrees.

[21] He was regarded as protector of the Israelites. He is now considered the protector of the Church.

[1] Daniel exerted himself in support of the reigning sovereign, who took him with him to Persia, and made him a high officer.

yet three kings[2] in Persia: and the fourth shall be enriched exceedingly above them all;[3] and when he shall be grown mighty by his riches, he shall stir up all against[4] the kingdom of Greece.

3. But there shall rise up a strong king,[5] and shall rule with great power: and he shall do what he pleaseth.

4. And when he shall come to his height, his kingdom shall be broken: and it shall be divided towards the four winds of the heavens:[6] but not to his posterity, nor according to his power with which he ruled: for his kingdom shall be rent in pieces, even for strangers, besides these.[7]

5. And the king of the south[8] shall be strengthened; and one of his[9] princes shall prevail over him;[10] and he shall rule with great power: for his dominion shall be great.

6. And after the end of years they shall be in league together: and the daughter of the king of the south[11] shall come to the king of the north to make friendship: but she shall not obtain the strength of the arm; neither shall her seed stand; and she shall be given up, and her young men that brought her,[12] and they that strengthened her in *these* times.[13]

7. And a plant of the bud of her roots[14] shall stand up: and he shall come with an army, and shall enter into the province of the king of the north:[15] and he shall abuse them,[16] and shall prevail.

8. And he shall also carry away captive into Egypt their gods, and their graven things,[17] and their precious vessels of gold and silver:[18] he shall prevail against the king of the north.

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[2] Cambyses, Smerdis Magus, and Darius, son of Hystaspes.

[3] Xerxes. His attempt to subdue Greece is well known.

[4] The received reading has the sign of the accusative אֵת. L. (namely). P., V., A MS. has אֶל, and a second gives it as a correction.

[5] Alexander.

[6] Into four minor kingdoms.

[7] Various portions of his dominions fell into other hands, besides the four principalities.

[8] Ptolemy Lagus, king of Egypt, which is to the south of Judea.

[9] One of the princes of Alexander.

[10] Seleucus Nicanor, who was king of Syria, was more powerful than Ptolemy Lagus. Some understand the text of Antiochus Theos. St. Jerome explains it of Ptolemy Philadelphus, who was more powerful than his father; but the text speaks not of a son.

[11] Berenice, daughter of Ptolemy Philadelphus, married Antiochus Theos, grandson of Seleucus. This marriage was one of the conditions of peace between her father and Antiochus: but she was afterwards divorced. She did not obtain the "strength of the arm," real power, or lasting influence.

[12] P. "He that begat her." A MS. R. puts – under the first letter, which gives a better meaning: "her son."

[13] She, her son, and her Egyptian followers, were treacherously despatched in the tower of Daphne, near Antioch.

[14] Ptolemy Evergetes, son of Philadelphus.

[15] The king of Syria, Seleucus Callinicus.

[16] P. "Deal against them."

[17] Which Cambyses had carried away from Egypt.

[18] Bearing away with him considerable spoils, he will return to Egypt. Ptolemy received the surname of *Evergetes* on this occasion, as the benefactor of his country.

9. And the king of the south shall enter into the kingdom, and shall return to his own land.

10. And his sons[19] shall be provoked; and they shall assemble a multitude of great forces: and he shall come with haste like a flood: and he shall return[20] and be stirred up: and he shall join battle with his forces.[21]

11. And the king of the south[22] being provoked shall go forth, and shall fight against the king of the north, and shall prepare an exceeding great multitude: and a multitude shall be given into his hands.

12. And he shall take a multitude, and his heart shall be lifted up: and he shall cast down many thousands: but he shall not prevail.[23]

13. For the king of the north shall return, and shall prepare a multitude much greater than before: and in the end of times and years,[24] he shall come in haste with a great army, and much riches.

14. And in those times many shall rise up against the king of the south: and the prevaricating sons[25] of thy people shall lift up themselves to fulfil the vision; and they shall fall.

15. And the king of the north shall come, and shall cast up a mount, and shall take the best fenced cities: and the arms of the south shall not withstand: and his chosen ones shall rise up to resist; and they shall not have strength.

16. And he shall come upon him,[26] and do according to his pleasure; and there shall be none to stand against his face: and he shall stand in the glorious land, and it shall be consumed by his hand.

17. And he shall set his face to come to possess all his kingdom;[27] and he shall make upright[28] *conditions* with him: and he shall give him a daughter of women,[29] to overthrow it: and she shall not stand, neither shall she be for him.[30]

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[19] The sons of Callinicus, the king of the north, namely Seleucus Ceraunius and Antiochus the Great.

[20] One of them—Antiochus, who survived Ceraunius.

[21] H. P. "Be stirred up even to his fortress." Antiochus pursued the Egyptian forces as far as the frontiers of Egypt.

[22] Philopator, son of Evergetes. Although habitually indolent and effeminate, he was roused to action by the impending danger, and gained a victory at Raphia. Ten thousand of the infantry of Antiochus, besides three hundred cavalry, were slain, and four thousand taken prisoners.

[23] He did not follow up his victory.

[24] Fourteen years after the close of the former war.

[25] P. "The robbers." L. "Rebellious sons." H. means men of violence. Apostate Jews were found in the army of Antiochus. They unconsciously aided in the fulfilment of the prophecies. Isai. 10 : 15.

[26] The victories of Antiochus, and his occupation of Judea, "the glorious land," are predicted.

[27] Antiochus aimed at the dominion of Egypt.

[28] P. "And upright ones with him." H. is in the plural, and is understood of Israelites.

[29] Whilst acting with apparent fairness, Antiochus gave Cleopatra his daughter in marriage to Ptolemy Philopator, in the hope that she would aid him to overthrow her husband's throne: but in this he was disappointed.

[30] L. "It will not stand, neither will it remain his." H. is susceptible of either interpretation.

18. And he shall turn his face to the islands, and shall take many:[31] and he shall cause the prince of his reproach[32] to cease: and his reproach shall be turned upon him.

19. And he shall turn his face to the empire of his own land: and he shall stumble, and fall, and shall not be found.[33]

20. And there shall stand up in his place one most vile,[34] and unworthy of kingly honor: and in a few days he shall be destroyed,[35] not in rage, nor in battle.

21. And there shall stand up in his place one despised;[36] and the kingly honor shall not be given him: and he shall come privately, and shall obtain the kingdom by fraud.[37]

22. And the arms of the fighter[38] shall be overcome before his face, and shall be broken; yea also the prince of the covenant.[39]

23. And after friendships,[40] he will deal deceitfully with him: and he shall go up, and shall overcome with a small people.[41]

24. And he shall enter into rich and plentiful cities: and he shall do that which his fathers never did, nor his fathers' fathers: he shall scatter their spoils, and their prey, and their riches; and shall forecast devices against the best fenced places; and this until a time.[42]

25. And his strength and his heart shall be stirred up against the king of the south[43] with a great army: and the king of the south shall be stirred up to battle with many and very strong succors: and they shall not stand; for they shall form designs against him.

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[31] Antiochus took several islands in the Egean Sea.

[32] P. "A prince for his own behalf shall cause the reproach offered by him to cease."

[33] Scipio, the Roman consul, resented the attack. and covered Antiochus with ignominy. Antiochus first checked Scipio, taking some places from under his control; but he was soon humbled and defeated.

[34] His death was ignominious.

[35] L. "Who will cause the exactor (of taxes) to pass through the glorious land of the kingdom." P. "A raiser of taxes in the glory of the kingdom." Seleucus Philopator was chiefly engaged in raising the tribute promised by his father to the Romans. He was poisoned by Heliodore, after eleven or twelve years of reign, which, being undistinguished, are here styled a few days.

[36] Antiochus Epiphanes is meant. His claims to the throne were not admitted for a time.

[37] He was not entitled to the crown, since his brother Seleucus had left an heir. By the aid of Eumenes, king of Pergamus, and of Attalus, his brother, having driven away his brother Heliodore, he mounted the throne, affecting to occupy it for his nephew, who was sent as a hostage to Rome. Artifice and flattery were employed by him to secure his elevation.

[38] P. "With the arms of a flood shall they be overflown from before him." The arms of a flood are the overwhelming embrace of its waters. The flood is taken for a hostile attack overpowering the assailed. The attacks made on Epiphanes, however formidable, were unsuccessful. The arms of the assailant were broken and rendered powerless. L. "The arms of an overflow shall be swept away before him."

[39] This may be Demetrius, his nephew, with whom he formed a covenant to yield him the throne, on his attaining to age. St. Jerome explains it of Judas Macchabeus; but adds that it may be understood of Antiochus himself, who proposed the covenant which he cared not to observe.

[40] Leagues, treaties. Antiochus Epiphanes, after defeating the generals of Ptolemy Philometer, his nephew, at Pelusium, professing friendship to himself, took the reins of government into his own hands, and got possession of the chief cities of Egypt.

[41] Force.

[42] He contrived to place his partisans in its fortresses.

[43] Ptolemy Philometer.

26. And they that eat bread with him,[44] shall destroy him; and his army shall be overthrown; and many shall fall down slain.[45]

27. And the heart of the two kings shall be to do evil:[46] and they shall speak lies at one table,[47] and they shall not prosper: because as yet the end *is* unto another time.[48]

28. And he[49] shall return into his own land with much riches; and his heart *shall be* against the holy covenant:[50] and he shall succeed, and shall return into his own land.

29. At the time appointed, he shall return; and he shall come to the south: but the latter time shall not be like the former.[51]

30. And the galleys and the Romans[52] shall come upon him: and he shall be struck, and shall return, and shall have indignation against the covenant of the sanctuary,[53] and he shall succeed: and he shall return, and shall devise against them[54] that have forsaken the covenant of the sanctuary.

31. And arms shall stand on his part:[55] and they shall defile the sanctuary of strength, and shall take away the continual sacrifice: and they shall place *there* the abomination unto desolation.

32. And such as deal wickedly against the covenant shall deceitfully dissemble:[56] but the people that know their God shall prevail and succeed,[57]

33. And they that are learned among the people shall teach many:[58]

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[44] His own officers and others whom Epiphanes had contrived to place near him.

[45] The first defeat was followed by others more complete.

[46] Philometer and Epiphanes met at table at Memphis, the latter professing to support the cause of the former, whose brother, Evergetes, was proclaimed by the people. Neither was sincere, or reposed confidence in the other. St. Jerome, however, remarks that the youth of Philometer does not allow us to suppose him capable of dissembling. He may, nevertheless, be presumed to have shared the feelings of his officers, who acted in his name.

[47] Banqueting together.

[48] The final issue was still deferred.

[49] Epiphanes.

[50] The Divine law. His ravages in Jerusalem are indicated. 1 Macc. 1, 21, 24; 2 Macc. 5 : 5, 21. "These things took place under Antiochus Epiphanes, by way of type, so that the wicked king, who persecuted the people of God, prefigures the Antichrist, who is to persecute the Christian people." St. Jerome.

[51] His last invasion was finally unsuccessful.

[52] P. "The ships of Chittim." Popilius and other Roman ambassadors came in Grecian galleys, which they had found at the isle of Delos, and obliged Epiphanes to depart from Egypt.

[53] He despatched Apollonius to Judea with orders to chastise the Jews with great cruelty. 1 Macc. 1 : 30, 34; 2 Macc. 4 : 7; 5 : 24, 26.

[54] P. "Have intelligence with them:" he encouraged apostacy.

[55] H. "Arms," although meaning limbs of the human body, is here taken for weapons. It is by their use the officers of Epiphanes, executing his commandment, defile the sanctuary, interrupt the sacrifices, and put in the temple the statue of Jupiter Olympius. 1 Macc. 1 : 43; 2 Macc. 6 : 1. These profanations were surpassed by those which took place at the time of the Roman siege. All are types of the horrors which are to mark the coming of the Antichrist.

[56] P. "Corrupt by flatteries." They weakly betray their conscience.

[57] Although individuals suffer, the cause triumphs. "It was by faith, by being strong in faith, that they did those exploits, that they were tortured, not accepting deliverance, as the apostle speaks, probably, with reference to that story, Heb. 11 : 35." *Henry's Exposition.*

[58] The zealous and enlightened Mathathiah and his sons encourage their brethren to remain faithful.

and they shall fall by the sword, and by fire, and by captivity, and by spoil, for *many* days.

34. And when they shall have fallen, they shall be relieved with a small help :[59] and many shall be joined to them deceitfully.[60]

35. And some of the learned shall fall, that they may be tried, and may be chosen, and made white[61] even to the appointed time: because yet there shall be another time.

36. And the king shall do according to his will: and he shall be lifted up, and shall magnify himself against every god :[62] and he shall speak great things against the God of gods, and shall prosper, till the wrath be accomplished: for the determination is made.[63]

37. And he shall make no account of the God of his fathers :[64] and he shall follow the lust of women,[65] and he shall not regard any gods: for he shall rise up against all things.

38. But he shall worship the god Maozim[66] in his place: and a God whom his fathers knew not, he shall worship with gold, and silver, and precious stones, and things of great price.

39. And he shall do this so as to fortify Maozim[67] with a strange god, whom he hath acknowledged :[68] and he shall increase glory, and shall give them power over many, and shall divide the land gratis.[69]

40. And at the time prefixed, the king of the south[70] shall fight against him, and the king of the north shall come against him like a tempest, with chariots, and with horsemen, and with a great navy: and he shall enter into the countries, and shall destroy, and pass through.

41. And he shall enter into the glorious[71] land, and many shall fall:

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[59] The forces which Mathathiah and Judas Macchabeus gathered, were in the beginning inconsiderable, so that the deliverance of the people from their oppressors was wonderful.

[60] P. "With flatteries." Of their professed supporters many were false, who sought to betray them.

[61] P. "To try them, and to purge, and to make *them* white." They fell by the sword, their suffering serving for their own purification, and preparing them for a future reward. In the Divine counsels there was an appointed time in which religion should triumph, and its followers be honored.

[62] The impiety of Antiochus Epiphanes manifested itself in the pillaging of the heathen temple of Elymais, as well as in the profanation of the temple of Jerusalem.

[63] His career was unchecked as long as God permitted, since he was unconsciously executing the Divine decree. The text is more strictly applicable to the Antichrist.

[64] The heathen deity worshipped by them.

[65] P. "Nor the desire of women:" it seems to mean regarded as the loveliest, probably Anaitis, a Syrian goddess, to whom Antiochus paid no homage. The negation may be understood, since it is expressed in the preceding member.

[66] P. "The God of forces." L. "The God of fortresses," or of war. Some take it to be Jupiter Olympius, called also *Baal Shemen*. He was to occupy the place of the national deity.

[67] P. "In the most strong holds." The text has two terms: it may be that he placed the idol Maozim in the various fortresses.

[68] Maozim is the strange god.

[69] P. "For gain." It may be understood of distributing the lands to his adherents, in recompense for services, without receiving any price.

[70] Antiochus Epiphanes.

[71] Judea.

and these only shall be saved out of his hand, Edom, and Moab, and the principality of the children of Ammon.

42. And he shall lay his hand upon the lands: and the land of Egypt shall not escape.

43. And he shall have power over the treasures of gold, and of silver, and all the precious things of Egypt: and he shall pass through Lybia and Ethiopia.[72]

44. And tidings out of the east and out of the north shall trouble him:[73] and he shall come with a great multitude to destroy and slay many.

45. And he shall fix his tabernacle Apadno[74] between the seas, upon a glorious and holy mountain: and he shall come even to the top thereof; and none shall help him.

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## CHAPTER XII.

MICHAEL SHALL STAND UP FOR THE PEOPLE OF GOD: WITH OTHER THINGS RELATING TO ANTICHRIST, AND THE END OF THE WORLD.

1. BUT at that time[1] shall Michael rise up, the great prince who standeth for the children of thy[2] people: and a time[3] shall come such as never was from the time that nations began even until that time. And at that time shall thy people be saved, every one that shall be found written in the book.[4]

2. And many[5] of those that sleep in the dust of the earth shall

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[72] Antiochus left these countries unmolested, lest he should be less able to continue the war with Egypt.

[73] News of the neglect of the Persians to pay tribute, and of the revolt of Artaxias, king of Armenia.

[74] P. "Of his palace." Although Epiphanes did not come to Jerusalem at this time, his royal pavilion was erected at Emmaus, in token of his sovereignty. The seas are the Jordan and Mediterranean.

[1] The prophet passes from the contemplation of the events of the reign of Antiochus, who was the type of the Antichrist, to the end of time. Michael, the protector of the people of God, is first presented as a guarantee of their final deliverance.

[2] Although Daniel had no authority over the Israelites, they are nevertheless called his, on account of the affection which he bore them, and the interest he took in their welfare.

[3] H. P. "Of trouble."

[4] The all-seeing Providence of God is sensibly represented by the statement that the name of each of His servants is recorded in this book.

[5] "Many" here is equivalent to all. There is no ground for restricting the resurrection to some, although the result will be different according to the merits of the individuals. Matt 25: 46. Christ, our Lord, seems to refer to this prophecy: "The hour cometh wherein all that are in the graves shall hear the voice of the Son of God, and they that have done good things shall come forth unto the resurrection of life, but they that have done evil unto the resurrection of judgment." John 5: 28.

awake: some unto life everlasting, and others unto reproach, to see *it* always.[6]

3. But they that are learned[7] shall shine as the brightness of the firmament: and they that instruct many to justice,[8] as stars for all eternity.

4. But thou, O Daniel, shut up the words, and seal the book, even to the time appointed:[9] many shall pass over, and knowledge shall be manifold.[10]

5. And I, Daniel, looked; and behold, as it were two others stood; one on this side upon the bank of the river, and another on that side, on the other bank of the river.[11]

6. And I said to the man that was clothed in linen, that stood upon the waters of the river:[12] How long shall it be to the end of these wonders?

7. And I heard the man that was clothed in linen, that stood upon the waters of the river, when he had lifted up his right hand, and his left hand to heaven,[13] and had sworn by Him that liveth forever, that *it should be* unto a time, and times, and half a time.[14] And when the scattering of the band of the holy people shall be accomplished,[15] all these things shall be finished.

8. And I heard, and understood not. And I said: O my lord, what shall be after these things?

9. And he said: Go, Daniel, because the words are shut up, and sealed until the appointed time.

10. Many shall be chosen, and made white, and shall be tried as fire:[16] and the wicked shall deal wickedly; and none of the wicked[17] shall understand; but the learned shall understand.

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[6] P. "Shame and everlasting contempt." L. "Abhorrence." דראון. St. Jerome derived it from ראה, "to see," regarding the prefix as a Chaldaism. Simonis takes it from רוא, which in Arabic means to repel.

[7] Wise, intelligent, practically such. Wisdom 3 : 7.

[8] Lit. "They that justify the many." P. "They that turn many to righteousness." L. "That bring many." St. Jerome says: "It is not enough to know wisdom, unless you teach others likewise, since the learned instruction which is withheld, when it is calculated to edify, cannot be rewarded."

[9] The revelation was made to Daniel about 534 years before Christ. The wars and treaties of the kings of Syria and Egypt predicted in this book, reach from the year 280 to the year 165 before Christ. The latter portion regards the end of time.

[10] P. "Many shall run to and fro, and knowledge shall be increased." The angel intimates that the revelation will become known by the progress of events. "The book can be opened by him who knows the mysteries of the Scriptures, and understands enigmas and dark words (being such by reason of the greatness of the mysteries), and interprets parables." St. Jerome.

[11] St. Jerome takes them to be the angels of the Persians and Greeks.

[12] Gabriel.

[13] Apoc. 10 : 5.

[14] This appears to regard the period of extreme trials, which seems limited to three years and a half.

[15] When the faithful shall have been dispersed by persecution.

[16] *Supra* 11 : 35.

[17] Unbelievers. St. Jerome, in corroboration of this, quotes the following text: "Wisdom will not enter into a malicious soul, nor dwell in a body subject to sin." Wisd. 1 : 4.

11. And from the time when the continual sacrifice shall be taken away, and the abomination unto desolation shall be set up, there shall be a thousand two hundred ninety days.[18]

12. Happy is he that waiteth, and cometh unto a thousand three hundred thirty-five days.

13. But go thou thy way until the time appointed: and thou shalt rest, and stand in thy lot unto the end of the days.[19]

*So far we read Daniel in Hebrew. What follows, to the end of the book, is translated from the edition of Theodotion.*[20]

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## CHAPTER XIII.

### THE HISTORY OF SUSANNA AND THE TWO ELDERS.

1. Now there was a man that dwelt in Babylon, and his name was Joakim:

2. And he took a wife whose name was Susanna, the daughter of Helciah, a very beautiful woman, and one that feared God.

3. For her parents being just, had instructed their daughter according to the law of Moses.

4. Now Joakim was very rich, and had an orchard near his house: and the Jews resorted to him, because he was the most respected of them all.

5. And there were two of the ancients of the people appointed judges that year,[1] of whom the Lord said: Iniquity came out from Babylon from the ancient judges,[2] that governed[3] the people.

6. These men frequented the house of Joakim: and all that had any matters of judgment came to them.

7. And when the people departed away at noon, Susanna went in, and walked in her husband's orchard.

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[18] Two hundred and sixty days are before specified. Thirty may be added to bring it down to a particular event, as forty-five days are afterwards added. It is impossible to give the precise reason. St. Jerome thinks that the whole term reaches to the entire deliverance of the elect by the coming of Christ.

[19] Daniel remained until the end of his life without witnessing the events revealed to him.

[20] This observation of St. Jerome is inserted in the Roman edition of V. Syr. and Ar. have the story of Susanna.

[1] The Israelites in Babylon were allowed to follow their own laws, and to have judges of their own number. This history, according to the order of time, should take its place after the first chapter, but it is put here, to distinguish it from the original text, in which it is wanting. Theodotion begins his version with it.

[2] This passage is not found in any extant book of Scripture.

[3] ἐδόκουν. "Seemed." This is often pleonastic.

8. And the old men saw her going in every day, and walking: and they were inflamed with lust towards her:

9. And they perverted their own mind, and turned away their eyes, that they might not look unto heaven, nor remember just judgments.

10. So they were both wounded with the love of her; yet they did not make known their pain one to the other.

11. For they were ashamed to declare to one another their lust, being desirous to have to do with her:

12. And they watched carefully every day to see her. And one said to the other:

13. Let us now go home, for it is dinner time.[4] So going out they departed one from another.

14. And turning back again, they came both to the same place: and asking one another the cause, they acknowledged their lust: and then they agreed upon a time when they might find her alone.

15. And it fell out, as they watched a fit day, she went in on a time, as yesterday and the day before, with two maids only; and was desirous to wash herself in the orchard, for it was hot weather.

16. And there was nobody there but the two old men that had hid themselves, and were beholding her.

17. So she said to the maids: Bring me oil and washing balls, and shut the doors of the orchard, that I may wash me.[5]

18. And they did as she bade them: and they shut the doors of the orchard, and went out by a back door to fetch what she had commanded them: and they knew not that the elders were hid within.

19. Now when the maids were gone forth, the two elders arose, and ran to her, and said:

20. Behold, the doors of the orchard are shut, and nobody seeth us, and we are in love with thee: wherefore consent to us, and lie with us.

21. But if thou will not, we will bear witness against thee, that a young man was with thee, and therefore thou didst send away thy maids from thee.

22. Susanna sighed, and said: I am straitened on every side: for if I do this thing, it is death to me:[6] and if I do it not, I shall not escape your hands.[7]

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[4] Midday was the dining time among the Jews.

[5] It contained a bathing place.

[6] Death was the legal punishment of adultery. Besides, the crime itself brings death to the soul. "She calls sin death. As adultery is death to one guilty of it, so every sin which leads to death is to be styled death: and we are believed to die as often as we sin unto death." Origen.

[7] If she refused her consent, she could scarcely hope to escape violence, unless her maids should return forthwith. Their threat of denouncing her could easily be executed with success.

23. But it is better for me to fall into your hands without doing it, than to sin in the sight of the Lord.[8]

24. With that Susanna cried out with a loud voice: and the elders also cried out against her.

25. And one ran to the door of the orchard, and opened it.

26. So when the servants of the house heard the cry in the orchard, they rushed in by the back door, to see what was the matter.

27. But after the old men had spoken, the servants were greatly ashamed:[9] for never had there been any such thing said of Susanna. And on the next day,

28. When the people were come to Joakim, her husband, the two elders also came full of wicked device against Susanna, to put her to death.

29. And they said before the people: Send to Susanna, daughter of Helciah, the wife of Joakim. And presently they sent.

30. And she came with her parents, and children, and all her kindred.

31. Now Susanna was exceeding delicate, and beautiful to behold.

32. But those wicked men commanded that her face should be uncovered (for she was covered),[10] that so at least they might be satisfied with her beauty.

33. Therefore her friends and all her acquaintance wept.

34. But the two elders rising up in the midst of the people, laid their hands upon her head.[11]

35. And she weeping looked up to heaven; for her heart had confidence in the Lord.

36. And the elders said: As we walked in the orchard alone, this woman came in with two maids, and shut the doors of the orchard, and sent away the maids from her.

37. Then a young man that was there hid came to her, and lay with her.

38. But we that were in a corner of the orchard, seeing this wickedness, ran up to them: and we saw them lie together.

39. And him indeed we could not take, because he was stronger than we: and opening the doors, he leaped out:

40. But having taken this woman, we asked who the young man was; but she would not tell us: of this thing we are witnesses.

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[8] It is manifest that she had a true fear of offending God.

[9] They seem to have believed the incredible charge, notwithstanding their previous acquaintance with her unsuspicious course.

[10] The women of the East were veiled, when in public.

[11] This act gave solemnity to their testimony against her.

41. The multitude believed them as being the elders and judges of the people: and they condemned her to death.[12]

42. Then Susanna cried out with a loud voice, and said: O eternal God, who knowest hidden things, who knowest all things before they come to pass,[13]

43. Thou knowest that they have borne false witness against me; and behold, I must die; whereas I have done none of these things which these men have maliciously forged against me.

44. And the Lord heard her voice.

45. And when she was led to be put to death, the Lord raised up the holy spirit of a young boy,[14] whose name was Daniel:

46. And he cried out with a loud voice: I am clear from the blood of this woman.

47. Then all the people turning towards him, said: What meaneth this word that thou hast spoken?

48. But he standing in the midst of them, said: Are ye so foolish, ye children of Israel, that without examination or knowledge of the truth, ye have condemned a daughter of Israel?

49. Return to judgment; for they have borne false witness against her.

50. So all the people turned again in haste, and the old men[15] said to him: Come, and sit thou down among us, and show it us: seeing God hath given thee the honor of old age.[16]

51. And Daniel said to the people: Separate these two far from one another, and I will examine them.

52. So when they were put asunder one from the other, he called one of them, and said to him: O thou that art grown old in evil days,[17] now are thy sins come *out* which thou hast committed before:

53. In passing unjust judgments, oppressing the innocent, and letting the guilty go free: whereas the Lord saith: The innocent and the just thou shalt not kill.[18]

54. Now then if thou sawest her, tell me under what tree thou sawest them conversing together. He said: Under a mastic tree.[19]

55. And Daniel said: Well hast thou lied against thy own head:

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[12] By stoning. Lev. 20 : 10.

[13] This appeal to the omniscience of God was most affecting.

[14] His age at that time may have been tender.

[15] Not the accusers, but others.

[16] By communicating to him knowledge and wisdom.

[17] Speaking under inspiration, he did not hesitate to rebuke sharply the unjust judge.

[18] Exod. 23 : 7.

[19] σχῖνον. Allusion is made to this in the answer of Daniel. σχίσει σε. As Daniel spoke in the vernacular tongue, we know not whether the allusion was contained in the original expression. The Greek translator may have imitated some such allusion of the text. The authority of the narrative does not, however, at all depend on it, since the translator might have used it to give point to the address.

for behold, the angel of God having received the sentence of Him, shall cut thee in two.

56. And having put him aside, he commanded that the other should come; and he said to him: O thou seed of Canaan, and not of Juda, beauty hath deceived thee, and lust hath perverted thy heart:

57. Thus did ye do to the daughters of Israel,[20] and they for fear conversed with you: but a daughter of Juda would not abide your wickedness.

58. Now therefore tell me under what tree didst thou take them conversing together. And he answered: Under a holm tree.[21]

59. And Daniel said to him: Well hast thou also lied against thy own head: for the angel of the Lord waiteth with a sword to cut thee in two, and to destroy you.

60. With that all the assembly cried out with a loud voice: and they blessed God, who saveth them that trust in Him.

61. And they rose up against the two elders (for Daniel had convicted them of false witness by their own mouth) and they did to them as they had maliciously dealt against their neighbor,

62. To fulfil the law of Moses: and they put them to death, and innocent blood was saved in that day.

63. But Helciah and his wife praised God for their daughter Susanna, with Joakim, her husband, and all her kindred, because there was no dishonor found in her.

64. And Daniel became great in the sight of the people from that day and thenceforward.

65. And king Astyages was gathered to his fathers: and Cyrus the Persian received his kingdom.[22]

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## CHAPTER XIV.

THE HISTORY OF BEL; AND OF THE GREAT SERPENT WORSHIPPED BY THE BABYLONIANS.

1. And Daniel was the king's guest,[1] and was honored above all his friends.

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[20] The judges were probably selected from some of the ten tribes.

[21] πρίνιν. The like *paronomasia* occurs: πρίσω.

[22] He had shared the royal power with him during the latter part of his life. This verse is thought to belong to the following chapter.

[1] Admitted to the royal table, as was usual with the officers of court. Cyrus is believed by some to be the king here referred to—Evilmerodach by others, who was son and successor of Nabuchodonosor.

2. Now the Babylonians had an idol called Bel: and there were spent upon him every day twelve great measures of fine flour, and forty sheep, and sixty vessels of wine.

3. The king also worshipped him, and went every day to adore him: but Daniel adored his God. And the king said to him: Why dost thou not adore Bel?

4. And he answered, and said to him: Because I do not worship idols made with hands, but the living God, that created heaven and earth, and hath power over all flesh.

5. And the king said to him: Doth not Bel seem to thee to be a living God? Seest thou not how much he eateth and drinketh every day?

6. Then Daniel smiled, and said: O king, be not deceived: for this is but clay within, and brass without; neither hath he eaten at any time.

7. And the king being angry, called for his priests, and said to them: If ye tell me not who it is that eateth up these provisions, ye shall die.

8. But if ye can show that Bel eateth these things, Daniel shall die, because he hath blasphemed against Bel. And Daniel said to the king: Be it done according to thy word.[2]

9. Now the priests of Bel were seventy, besides their wives, and little ones, and children.[3] And the king went with Daniel into the temple of Bel.

10. And the priests of Bel said: Behold, we go out: and do thou, O king, set on the meats, and make ready the wine, and shut the door fast, and seal it with thy own ring:

11. And when thou comest in the morning, if thou find not that Bel hath eaten up all, we will suffer death, or else Daniel that hath lied against us.

12. And they little regarded it, because they had made under the table a secret entrance, and they always came in by it, and consumed those things.

13. So it came to pass after they were gone out, the king set the meats before Bel: and Daniel commanded his servants, and they brought ashes, and he sifted them all over the temple before the king: and going forth they shut the door: and having sealed it with the king's ring, they departed.

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[2] As thou proposest.

[3] τεκνων.

14. But the priests went in by night according to their custom, with their wives and their children: and they ate and drank up all.

15. And the king arose early in the morning, and Daniel with him.

16. And the king said: Are the seals whole, Daniel? And he answered: They are whole, O king.

17. And as soon as he had opened the door, the king looked upon the table, and cried out with a loud voice: Great art thou, O Bel; and there is not any deceit with thee.

18. And Daniel laughed: and he held the king that he should not go in: and he said: Behold the pavement, mark whose footsteps these are.

19. And the king said: I see the footsteps of men, and women, and children. And the king was angry.

20. Then he took the priests, and their wives, and their children: and they showed him the private doors by which they came in, and consumed the things that were on the table.

21. The king therefore put them to death, and delivered Bel into the power of Daniel; who destroyed him, and his temple.

22. And there was a great dragon in that place; and the Babylonians worshipped him.

23. And the king said to Daniel: Behold thou canst not say now, that this is not a living God: adore him therefore.

24. And Daniel said: I adore the Lord my God: for He is the living God: but that is no living God.

25. But give me leave, O king, and I will kill this dragon without sword or club. And the king said: I give thee leave.

26. Then Daniel took pitch, and fat, and hair, and boiled them together: and he made lumps, and put them into the dragon's mouth, and the dragon burst asunder. And he said: Behold him whom you worshipped.

27. And when the Babylonians had heard this, they took great indignation: and being gathered together against the king, they said: The king is become a Jew: he hath destroyed Bel; he hath killed the dragon; and he hath put the priests to death.

28. And they came to the king, and said: Deliver us Daniel: or else we will destroy thee and thy house.

29. And the king saw that they pressed on him violently: and being constrained by necessity, he delivered Daniel to them.

30. And they cast him into the den of lions:[4] and he was there six days.

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[4] This was a different occasion from the one already related, in which he was confined only during one night.

31. And in the den there were seven lions: and they had given to them two carcasses every day, and two sheep:[5] but then they were not given unto them, that they might devour Daniel.

32. Now there was in Judea a prophet called Habacuc:[6] and he had boiled pottage, and had broken bread in a bowl; and was going into the field to carry it to the reapers.

33. And the Angel of the Lord said to Habacuc: Carry the dinner which thou hast into Babylon, to Daniel, who is in the lion's den.

34. And Habacuc said: Lord, I never saw Babylon; nor do I know the den.

35. And the Angel of the Lord took him by the top of his head, and carried him by the hair of his head, and set him in Babylon, over the den, in the force of his spirit.[7]

36. And Habacuc cried, saying: O Daniel, thou servant of God, take the dinner that God hath sent thee.

37. And Daniel said: Thou hast remembered me, O God; and Thou hast not forsaken them that love Thee.

38. And Daniel arose, and ate. And the Angel of the Lord presently set Habacuc again in his own place.

39. And upon the seventh day the king came to bewail Daniel; and he came to the den, and looked in; and behold, Daniel was sitting in the midst of the lions.

40. And the king cried out with a loud voice, saying: Great art thou, O Lord the God of Daniel.[8] And he drew him out of the lion's den.

41. But those that had been the cause of his destruction, he cast into the den: and they were devoured in a moment before him.

42. Then the king said: Let all the inhabitants of the whole earth fear the God of Daniel: for He is the Savior, working signs and wonders in the earth; who hath delivered Daniel out of the lion's den.[9]

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[5] This is an hendyadis, meaning the meat of two sheep.

[6] Probably the same whose prophecies are extant.

[7] By the angel's own power. Although angels have no bodies, when they assume the human form, they exercise great power of motion.

[8] Sept. adds: "and there is no other God but thee."

[9] This last verse is wanting in Sept. and in the more ancient MSS. of St. Jerome.

THE

# MINOR PROPHETS.

# INTRODUCTION.

THE Minor Prophets, as we have before observed, are so styled from no inferiority of prophetic gifts, but from the smaller bulk of the predictions which they have left recorded.[1] These were collected together before the time of the author of Ecclesiasticus, who says of them: "May the bones of the twelve prophets spring up out of their place; for they strengthened Jacob, and redeemed themselves by strong faith."[2] The order in which they are placed in the Hebrew editions seems to be accidental, without regard to the matters of which they treat, or the time in which they were written. The arrangement of the Septuagint is more regular. Osee is there followed by Amos, Micheas, Joel, Abdiah, and Jonah, the other books being placed as in the Hebrew. The order of time in which the prophets lived, is as follows:—

JONAH prophesied concerning Ninive, in the kingdom of Israel, under Joas, or Jeroboam II, his son, about 800 years before Christ.

JOEL prophesied concerning the kingdom of Juda, about the year 790 A.C.

AMOS prophesied about two years before the earthquake, which took place about the twenty-third year of Oziah, 788 A.C.

OSEE prophesied under Jeroboam II, king of Israel, and under Oziah, king of Juda, about 780 A.C.

ISAIAH began to prophesy in the year of the death of Oziah, and continued under Joathan, Achaz, and Hezekiah.

MICHEAS prophesied under these last three kings, having commenced his ministry about the year 754 A.C. Israel and Juda were the subjects of the predictions of Osee, Amos, Isaiah, and Micheas.

NAHUM prophesied concerning Ninive in the reign of Manasses, about 750 A.C.

SOPHONIAH, in the reign of Josiah, prophesied concerning the kingdom of Juda, about the year 625 A.C.

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[1] S. Aug. de Civ. Dei, l. 18, c. 29.

[2] Eccl. 49 : 12.

JEREMIAH began to prophesy in the thirteenth year of the reign of Josiah, and continued until after the ruin of Jerusalem by Nabuchodonosor. His prophecies principally regard the kingdom of Juda.

HABACUC appears to have prophesied under the reign of Joakim, a little before the arrival of Nabuchodonosor, about the year 585 A.C. His prophecy regards the children of Juda and the Chaldeans.

DANIEL prophesied in the commencement of his captivity in Babylon, whilst Joakim reigned in Judea, and continued until the reign of Cyrus. He foretold the succession of the great empires, and the establishment of the kingdom of Christ.

EZEKIEL began to prophesy in the fifth year of the migration of Jechoniah, which was the fifth also of the reign of Sedekiah, and continued unto the twenty-seventh year of the migration of Jechoniah, which was the thirty-fourth year of the captivity of the children of Juda at Babylon. His prophecy chiefly regards them.

ABDIAH prophesied concerning Idumea, after the destruction of Jerusalem by Nabuchodonosor, about the year 582 A.C.

BARUCH prophesied concerning the children of Israel and Juda, in the fifth year after the fall of Jerusalem.

HAGGEUS began to prophesy concerning Israel and Juda, in the second year of the reign of Darius, son of Hystaspes, in the sixth month of the year of Jubilee, about the year 527 A.C. His prophecy regards Israel and Juda.

ZACHARIAH commenced about the year 526 A.C. to prophesy concerning the same.

MALACHI prophesied concerning the same, in the time of Nehemiah, about the year 435 A.C.

# THE PROPHECY OF OSEE.

## INTRODUCTION.

OSEE is stated to have prophesied under Oziah, king of Juda, who, during fourteen years, was cotemporary with Jeroboam II, king of Israel. This latter died about the year 784 before Christ. The names of other kings of Juda are added, namely, Joathan, Achaz, and Hezekiah, without mention of their cotemporaries, which has given occasion to suspect, that their names were not in the text originally, especially since fifty-eight years elapsed from the death of Jeroboam before Hezekiah mounted the throne. We should, however, be slow to reject them, since they are found in all manuscripts, even the most ancient, and it is not at all incredible, that above sixty years of the life of Osee were spent in the exercise of the prophetic ministry.

The command given to Osee to take to himself a dissolute woman, and to beget children of her, implies the contracting of marriage with her, which necessarily supposes her abandonment of her evil courses. The children, nevertheless, are styled children of fornication, on account of her previous character and conduct. St. Jerome observes: "The prophet is not to be blamed (we speak now in accordance with the history) for having led a harlot to a life of conjugal chastity, but rather he is to be praised for having reclaimed her from vice." He inserts this qualifying remark, since he was inclined to regard the whole as a parable rather than as matters of fact, which, requiring a length of time for their accomplishment, could not have served the purpose of instruction. He calls the details "sacramenta futurorum."

The wife of Osee was an image of Jerusalem, which was guilty of spiritual fornication, that is, of idolatry; and her children were types of the Divine judgments, as their names portended. He was directed to love the adulteress, but only with a view, by withholding her from

carnal pleasures, in the hope of being united with him, to represent the state of Israel for a long time without king or prince, without sacrifice or altar, and afterwards converted and reconciled with God.

The style of Osee is grave, pathetic, fervent, and bold. His name, which may be written Hoseah, means Savior, being the same as Josue and Jesus.

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## CHAPTER I.

BY MARRYING A HARLOT, AND BY THE NAMES OF HIS CHILDREN, THE PROPHET SETS FORTH THE CRIMES OF ISRAEL AND THEIR PUNISHMENT. HE FORETELLS THEIR REDEMPTION BY CHRIST.

1. THE word of the Lord that came to Osee the son of Beeri, in the days of Oziah, Joathan, Achaz, Hezekiah, kings of Juda, and in the days of Jeroboam, the son of Joas, king of Israel.[1]

2. The beginning of the Lord's speaking by Osee:[2] and the Lord said to Osee: Go, take thee a wife of fornications,[3] and have of her[4] children of fornications:[5] for the land[6] by fornication will depart from the Lord.[7]

3. So he went, and took Gomer the daughter of Debelaim: and she conceived, and bare him a son.

4. And the Lord said to him: Call his name Jezrahel:[8] for yet a little while, and I will visit the blood of Jezrahel[9] upon the house of Jehu; and I will cause to cease the kingdom of the house of Israel.[10]

5. And in that day I will break in pieces the bow[11] of Israel in the valley of Jezrahel.

6. And she conceived again, and bare a daughter; and He said to

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[1] He was second of that name, and reigned forty-one years. Oziah became king in the twenty-seventh year of the reign of Jeroboam, and reigned fifty-two years. He was succeeded by Joathan, Achaz, and Hezekiah. Each of the two former reigned sixteen years, and the last twenty-nine. This sentence serves as a general introduction to the whole book.

[2] This is a special introduction to what immediately follows.

[3] A woman that had led a licentious life. St. Jerome considers her as representing the kingdom of Israel.

[4] The text does not express "have of her."

[5] They are so called on account of her previous disorders. They were lawful children of Osee by her.

[6] Of Israel.

[7] The prevarication of the people was thus represented.

[8] It means with different points "seed of God," or "arm of God."

[9] The blood of king Joram, who was slain by Jehu, in the valley of Jezrahel. 4 Kings 9 : 24.

[10] From that time the kingdom was weakened, and it was afterwards overthrown.

[11] The bow was an image of power. This valley surrounded the chief city of Samaria, which was called Jezrahel. Many battles were fought there, but the special defeat here indicated is not recorded.

him: Call her name, Without mercy:[12] for I will no more have mercy on the house of Israel; but I will utterly forget them.[13]

7. And I will have mercy on the house of Juda, and I will save them by the Lord their God:[14] and I will not save them by bow, nor by sword, nor by battle, nor by horses, nor by horsemen.

8. And she weaned her that was *called* Without mercy. And she conceived, and bare a son.

9. And He said: Call his name, Not My people,[15] for ye are not My people, and I will not be yours.

10. And the number of the children of Israel shall be as the sand of the sea, that is without measure, and cannot be numbered. And it shall be in the place where it shall be said to them: Ye are not My people: it shall be said to them: *Ye are* the sons of the living God.[16]

11. And the children of Juda, and the children of Israel shall be gathered together: and they will appoint themselves one head,[17] and shall come up out of the land: for great is the day of Jezrahel.[18]

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## CHAPTER II.

ISRAEL IS JUSTLY PUNISHED FOR LEAVING GOD. THE ABUNDANCE OF GRACE IN THE CHURCH OF CHRIST.

1. SAY ye to your brethren: My people:[1] and to your sister:[2] *Thou* hast obtained mercy.[3]

2. Judge[4] your mother, judge: because she is not My wife,[5] and I

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[12] *Lo-Ruhamah.*

[13] P. "I will utterly take them away." The verb signifying "to take away" differs from the other, "to forget," only in the position of a point over ש. St. Jerome dwells on the fulfilment of this prediction: "To this day they are enslaved to the Persian kings, and their bondage has never been brought to an end."

[14] By his power. The defeat of Sennacherib was a fulfilment of this prophecy.

[15] *Lo-ammi.* [16] Rom. 9 : 26.

[17] The union of the two great divisions of the people was an image of the more perfect union of the nations in the church. "The blessed apostle, citing the testimony of Osee, and expounding it of the call of the Gentiles, has removed all difficulty in its interpretation, by affirming that it was fulfilled in Christian times, namely, that in Israel the twelve tribes, that is the whole Jewish people, should be chosen, and in Juda such of the Gentiles as confess the Lord Jesus." St. Jerome.

[18] The time of this great reunion is called the day of Jezrahel, which name is given to the united people. The two last verses are placed at the head of the second chapter in H. P. follows V.

[1] *Ammi.* The verb substantive is understood. [2] H. P. "Sisters."

[3] *Ruhamah:* it is in the singular. *Supra* 1 : 6.

[4] P. "Plead with." L. "Contend with." ריבו. The children of Israel are called on to reprove their mother, the nation as an aggregate, and to condemn the excesses by which she has forfeited the privileges of the covenant. H. implies strong expostulation or strife.

[5] They are called on to acknowledge the truth and justice of the Divine declaration, that the nation is no longer the spouse of God.

am not her husband: let her put away her fornications from her face, and her adulteries from between her breasts:[6]

3. Lest I strip her naked, and set her as in the day that she was born,[7] and make her as a wilderness,[8] and set her as a land that none can pass through, and kill her with drought.

4. And I will not have mercy on her children; for they are the children of fornications.

5. For their mother hath committed fornication; she that conceived them is covered with shame:[9] for she said: I will go after my lovers[10] that give me my bread, and my water, my wool, and my flax, my oil, and my drink.

6. Wherefore, behold, I will hedge up thy way with thorns;[11] and I will stop it up with a wall, and she shall not find her paths.

7. And she will follow after her lovers, and shall not overtake them: and she will seek them, and shall not find: and she will say: I will go, and return to my first husband: because it was better with me then, than now.

8. And she did not know that I[12] gave her corn, and wine, and oil, and multiplied her silver, and gold, which they have used in the service of Baal.

9. Therefore will I return, and take away My corn in its season, and my wine in its season: and I will snatch away[13] My wool, and My flax, which covered her disgrace.[14]

10. And now I will lay open her folly in the eyes of her lovers: and no man shall deliver her out of My hand:[15]

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[6] The abandonment of idolatry under every alluring form is required.

[7] Exposure denotes extreme humiliation.

[8] As in a wilderness, and droughty land, so that she may die.

[9] P. "Hath done shamefully." R. "Rectius Hieronymus: et confusa est:" since the verb signifies to be convicted of a shameful action, and publicly brought to shame.

[10] "By the lovers of Jerusalem and of the Jewish nation, according to the history of that time, we should understand the Assyrians and Egyptians, and the other nations, with whose idols they committed fornication, from whom in time of war and of distress they vainly hoped for assistance." St. Jerome.

[11] God threatens to prevent the nation indulging her inclinations, that so she may be brought back to a sense of duty.

[12] The nation did not seem to know that the Divine bounty provided those goods, which they ascribed to their allies. "He (God) answers to what was said above: I will go after my lovers, that give me my bread, and my water, my wool, and my flax, my oil, and my drink; all which things she had received to employ them in the worship of God. But she turns to idols, and offers to Baal, the bread and wine, which strengthen, and make joyful the heart of man, and the oil, which enlightens every man that cometh into the world, and silver, and gold. That indeed Jerusalem abounded with gold and silver, and all riches, and made idols to Baal, the demon of the Sidonians, or as others judge more correctly, the Babylonian demon, whence he is also styled Bel, Ezekiel states in his volume, and the whole choir of prophets agrees." St. Jerome.

[13] L.

[14] H. P. "Nakedness." St. Jerome expresses the meaning less openly: "haud inepte." R.

[15] No one shall rescue her from punishment.

11. And I will cause all her mirth to cease, her solemnities, her new-moons, her sabbaths, and all her festival times.[16]

12. And I will destroy her vines, and her fig-trees,[17] of which she said: These are my rewards, which my lovers have given me: and I will make her as a forest; and the beasts of the field shall devour her:

13. And I will punish her for the days of Baalim,[18] to whom[19] she burnt incense, and decked herself out with her ear-rings, and with her jewels, and went after her lovers, and forgot Me, saith the Lord.[20]

14. Therefore,[21] behold, I will allure her,[22] and will lead her into the wilderness:[23] and I will speak to her heart.[24]

15. And I will give her vine-dressers[25] out of the same place: and the valley of Achor for an opening of hope:[26] and she shall sing there as in the days of her youth, and as in the days of her coming up out of the land of Egypt.

16. And it shall be in that day, saith the Lord: She[27] shall call Me: My husband:[28] and she shall call Me no more Baali.[29]

17. And I will take away the names of Baalim[30] out of her mouth; and she shall no more remember their name.

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[16] "When in captivity at Babylon she shall not be able to celebrate the three solemnities of the Passover, and Pentecost, and Tabernacles: she shall not enjoy the celebration of the new moon, or Kalends, or of the Sabbath, or all the festivities which he includes in the general term." St. Jerome.

[17] "The vine and the fig-tree shall be destroyed amidst the general abundance: by the vine you should understand joy, by the fig-tree sweetness, which shall be withdrawn through the calamities of most weighty bondage; and for this reason they shall be withdrawn, because the nation regarded them not as Divine gifts, but as rewards for impurity paid to her by her lovers as to a harlot. She shall then have no fruit-trees, but all shall be a wild forest. And since he began with the metaphor of the forest, he ends by styling the enemies beasts that shall devour everything." *Idem.*

[18] I shall punish her for the whole time devoted to idolatry. A lengthened and heavy chastisement is threatened.

[19] P. "Wherein."

[20] This closes the Divine threats. Promises of blessings are added, to win obedience.

[21] This serves here merely as a particle of transition, not to express a consequence.

[22] Persuade her.

[23] Allusion is made to the bringing forth of the people out of Egypt. God promises a second deliverance like the former.

[24] Comfort her. Isai. 42: 2. L. "Comfortingly." P. "Comfortably." This no longer bears the same meaning.

[25] H. P. "Vineyards." Chald. and R. agree with St. Jerome, who read it differently, and interpreted it of vine-dressers. "This then is promised by the discourse of the prophet, that the chiefs of this vineyard, coming forth from the Gentiles and from captivity among enemies, are of the Jewish race."

[26] As the punishment of Achan in the valley of Achor had been a preparation for victory (Josue 7), so chastisement should inspire hope for the return of the people. P. "A door of hope." L. "An entrance for hope." St. Jerome writes: "He promises that the place of tumult and valley of strife, for so Achor is interpreted, should be changed into a door of hope, that is, should open the way to hope and patience, since they suffered punishments and torments, that by them they might attain to felicity."

[27] H. P. "Thou shalt."

[28] *Ishi:* My man, or husband.

[29] *Baali.* My lord. This means nearly the same as the preceding word, but is objectionable, being usually applied to false deities. Belus, father of Ninus, the founder of Ninive, was worshipped under this name.

[30] Of the heathen deities.

18. And in that day I will make a covenant[31] with them, with the beasts of the field, and with the fowls of the air, and with the creeping things of the earth: and I will destroy the bow, and the sword, and war out of the land: and I will make them sleep secure:[32]

19. And I will espouse thee to Me forever:[33] and I will espouse thee to Me in justice, and judgment,[34] and in kindness, and in mercies.[35]

20. And I will espouse thee to Me in faith:[36] and thou shalt know that I am the Lord.

21. And it shall come to pass in that day: I will hear, saith the Lord, I will hear the heavens:[37] and they shall hear the earth.

22. And the earth shall hear the corn, and the wine, and the oil; and these shall hear Jezrahel.[38]

23. And I will sow her for Me in the earth: and I will have mercy on her that was without mercy.[39]

24. And I will say to that which was not My people: Thou art My people: And they shall say: Thou art My God.

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## CHAPTER III.

THE PROPHET IS COMMANDED AGAIN TO LOVE AN ADULTERESS; TO SIGNIFY GOD'S LOVE TO THE SYNAGOGUE. THE WRETCHED STATE OF THE JEWS FOR A LONG TIME, TILL AT LAST THEY SHALL BE CONVERTED.

1. AND the Lord said to me: Go yet again, and love[1] a woman beloved of her friend, and an adulteress: as the Lord loveth the chil-

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[31] H. P. "For." The covenant was to be for the benefit of the Israelites. It is a figurative expression of the restraint which God exercised over animals, that they might not hurt His servants.

[32] God promises protection against all dangers from man or beast.

[33] This covenant with the ancient people foreshadowed the covenant with the Church.

[34] Justice may here designate uprightness; judgment may denote lawfulness, as it were justly and lawfully.

[35] The Divine espousals are marked by mercy and goodness.

[36] Conjugal fidelity, the image of inviolable devotedness.

[37] God promises to hear the heavens, and to bestow the blessings of sunshine and rain opportunely. All things concurring to an abundant crop are said to hear, since they harmonize like intelligent beings. Osee 7.

[38] The son of the prophet bearing this name served as a symbol of the country. The name might be interpreted: God will scatter: or God will sow: and might be applied to signify the dispersion of the Israelites, or their settlement anew in Palestine.

[39] Rom. 9 : 25; 1 Pet. 2 : 10. St. Paul understands it of love, Peter of mercy.

[1] The prophet is ordered to cherish affection for the adulteress, in order to imitate the tender love of God for His faithless people. She is considered by St. Jerome as the image of the people of Juda.

dren of Israel, and they look to strange gods, and love the husks[2] of the grapes.

2. And I bought her to me[3] for fifteen pieces of silver, and for a core of barley, and for half a core of barley.

3. And I said to her: Thou shalt wait for me[4] many days: thou shalt not play the harlot; and thou shalt be no man's; and I also will wait for thee.[5]

4. For the children of Israel shall sit many days without king, and without prince, and without sacrifice, and without altar,[6] and without ephod,[7] and without theraphim.[8]

5. And after this the children of Israel will return, and seek the Lord, their God, and David,[9] their king; and they will fear the Lord, and His goodness,[10] in the last days.

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## CHAPTER IV.

GOD'S JUDGMENT AGAINST THE SINS OF ISRAEL: JUDA IS WARNED NOT TO FOLLOW THEIR EXAMPLE.

1. HEAR the word of the Lord, ye children of Israel; for the Lord will[1] enter into judgment with the inhabitants of the land: for there is no truth,[2] and no mercy,[3] and no knowledge of God in the land.

2. Cursing,[4] and lying, and killing, and theft, and adultery have overflowed:[5] and blood hath touched blood.[6]

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[2] P. "Flagons of wine." R. after Sept. "Cakes of raisins."

[3] This was not a matrimonial contract: but she engaged to abstain from intercourse with other men for the consideration given her.

[4] This did not imply a promise of future intercourse. The significance of the contract was declared.

[5] The negation is implied. "Neither shall you basely prostitute yourself to other lovers, nor shall you be lawfully united with me, as a husband to whom you have been engaged." St. Jerome.

[8] מצבה. P. "Without an image." L. "Without a standing image." St. Jerome appears to have read: מזבח. The text regards a statue, or high stone erected to a false deity. One MS. 476 K. has מנחה: "Offering."

[7] The ephod was worn by the high priest, with the Urim and Thummim in consulting God. It was occasionally perverted to superstitious purposes. Judg. 8 : 27.

[8] The Theraphim were objects of superstition. Judg. 17 : 5. The prophet intimates that as the adulteress was for the time without intercourse, lawful or unlawful, so the Israelites would be without true or false worship, because they vainly attempted to combine both.

[9] Ezek. 34 : 23. The Israelites are to return to the allegiance of the king of Juda, the successor of David. In a higher and stricter sense, they are to acknowledge the Messiah.

[10] L. "Fearing they will hasten to the Lord." H. bears this meaning.

[1] P. "Hath a controversy." The Israelites are called on to hear the complaints of God against them.

[2] Integrity, sincerity. [3] Kindness. [4] Rash swearing.

[5] P. "They break out." L. "They break the bounds."

[6] Incest prevails. Some understand it of the frequency of murder.

3. Therefore shall the land mourn: and every one that dwelleth in it shall languish with the beasts of the field, and with the fowls of the air: yea the fishes of the sea also shall be gathered together.[7]

4. Yet let not any man judge: and let not a man be rebuked: for thy people are as they that oppose the priest.[8]

5. And thou[9] shalt fall to-day; and the prophet also shall fall with thee:[10] in the night I have made thy mother be silent.[11]

6. My people have been silent,[12] because they had no knowledge: because thou[13] hast rejected knowledge, I will reject thee, that thou do not the office of priesthood to Me: and thou hast forgotten the law of thy God, I also will forget thy children.

7. According to the multitude of them, so have they sinned against Me:[14] I will change their glory into shame.

8. They eat the sins[15] of My people; and lift up their souls to their iniquity.[16]

9. And it shall be like people like priest:[17] and I will punish him for his ways; and I will repay him his[18] devices.

10. And they will eat, and shall not be filled: they have committed fornication, and have not ceased:[19] because they have forsaken the Lord, not observing *His law*.[20]

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[7] This is a figurative description of general desolation, by which even the animals are affected. "The inhabitants being removed, the beasts also and the birds of the air, and the fishes of the sea shall fail, and even the insensible elements shall experience the wrath of the Lord. If any one hesitate to believe that this happened to the people of Israel, let him look to Illyricum, let him look to Thrace, Macedon, and both Pannonias, and to all the country extending from Propontis and Bosphorus to the Julian Alps, and he will find that with men all the animals disappear, which were before nourished by the Creator for the use of men." St. Jerome.

[8] Remonstrance seemed useless on account of their proud spirit. They were like those who resist the solemn decree of the high priest, Deut. 17 : 12, or who altogether disregard the priestly office. "Such is your shamelessness, that not even when you are convicted of error, have you modesty or shame: but you contradict me, as if a scholar opposed his teacher, or the people opposed their priest, whilst they have not the dignity of the priesthood." St. Jerome.

[9] Any individual is addressed as liable to fall before the enemy, in punishment of his prevarications.

[10] The false prophet, who flattered the people, was threatened with the same chastisement.

[11] P. "I will destroy thy mother." The multitude of the nation is represented under the figure of a matron. The verb signifying "to make silent" means also "to destroy."

[12] P. "Are destroyed."

[13] The priest is here manifestly addressed. He is charged with the ignorance of the people, whom it was his duty to instruct in the law. Although the crime of resisting the priestly sentence is strongly stated, the culpable neglect of duty by priests is not dissembled.

[14] As they increased in number, and advanced in wealth and power, they became more sinful.

[15] The sin offerings. Lev. 6 : 18, 19, 23.

[16] The priests looked with satisfaction on the offences of the people, which required sacrificial expiation.

[17] Isai. 24 : 2. L. "Therefore the same shall befall both priest and people." If priests resemble laymen in misconduct, they must share their punishment, when God visits His people in anger.

[18] Each one.

[19] H. P. "And shall not increase." The blessing of fecundity does not attend them.

[20] P. "They have left off to take heed to the Lord."

11. Fornication, and wine, and drunkenness[21] take away the understanding.

12. My people have consulted their stocks:[22] and their staff[23] hath declared unto them: for the spirit of fornication hath deceived them; and they have committed fornication against their God.

13. They offered sacrifice upon the tops of the mountains, and burnt incense upon the hills; under the oak, and the poplar, and the turpentine-tree, because the shadow thereof was good: therefore will your daughters commit fornication, and your spouses will be adulteresses.[24]

14. I will not punish your daughters when they shall commit fornication, and your spouses when they shall commit adultery,[25] because themselves[26] conversed with harlots, and offered sacrifice with the effeminate: and the people that doth not understand shall be punished.[27]

15. If thou play the harlot, O Israel, at least let not Juda offend:[28] and go ye not into Galgal,[29] and come not up into Bethaven:[30] and do not swear: The Lord liveth.[31]

16. For Israel hath gone astray like a wanton heifer: now will the Lord feed them, as a lamb in a spacious place.[32]

17. Ephraim[33] is a partaker with idols; let him alone.

18. Their banquet is separated;[34] they have gone astray by forni-

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[21] H. P. "New wine."

[22] Wooden idols.

[23] Their wand, or divining rod, directed them. They acted according to its motion.

[24] Idolatry easily led to carnal indulgence. Fathers who practised it, were punished in the humiliation of their daughters.

[25] Impunity is not promised them: but the occasion given them by their fathers and husbands, provokes God to abandon them to their passions. "They are left engaged in their crimes without any punishment. God is so angry with them that He will not strike down the transgressors. He that is loved, is chastised: he that is not cared for, is left in his sins." St. Jerome.

[26] Their parents and other male relations.

[27] P. "Shall fall." L. "Stumble." The people that does not understand the claims of God on our worship, shall be chastised and crushed.

[28] Juda ought not to follow the evil example of Israel, since she had been more specially favored by Almighty God.

[29] Superstitious objects were there. Judg. 3: 19.

[30] Bethaven, whose original name was Bethel, was one of the places in the kingdom of Israel selected for worship.

[31] Do not swear by the superstitious object of worship in either place. St. Jerome interprets it thus: "I will not have My name to pass your lips which are defiled by the mention of idols."

[32] "Since he began the metaphor with a wanton heifer, he continues it by designating the captivity of the people of Israel among the Assyrians, and their great dispersion among the Medes as the feeding of a flock and of lambs in a wide field and spacious land." St. Jerome.

[33] The ten tribes which constituted the kingdom of Israel.

[34] Rejected by God as profane. P. "Their drink is sour." Idolatrous feasts were celebrated by the Ephraimites. R. V.

cation; they that should have protected them, have loved to bring shame[35] on them.[36]

19. The wind hath bound them[37] up in its wings: and they shall be confounded[38] because of their sacrifices.

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## CHAPTER V.

GOD'S THREATS AGAINST THE PRIESTS, THE PEOPLE, AND PRINCES OF ISRAEL, FOR THEIR IDOLATRY.

1. HEAR ye this, O priests,[1] and hearken, O ye house of Israel; and give ear, O house of the king: for there is a judgment against you, because ye have been a snare to them whom ye should have watched over,[2] and a net spread upon Thabor.

2. And ye have turned aside victims into the depth:[3] and I *am* the teacher[4] of them all.

3. I know Ephraim: and Israel is not hid from Me: for now Ephraim hath committed fornication, Israel is defiled.

4. They will not set their thoughts[5] to return to their God: for the spirit of fornication is in the midst of them, and they know not the Lord.

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[35] P. "Her rulers with shame do love, Give ye" L. "Her rulers love, prepare themselves but shame." R. favors the interpretation of St. Jerome, who says: "Their princes deceived the unhappy people, and instead of the worship of God, brought on them the shame of idolatry."

[36] H. P. "Her"—the people.

[37] They are carried away into exile, as on the wings of the wind.

[38] They are shamed and disappointed.

[1] The idolatrous priests, who worshipped the calves at Bethel, and Dan, are addressed.

[2] P. "A snare on Mizpah." It is taken for the proper name of a mountainous and woody region. Josue 11 : 3; Judges 10 : 17. It signifies "a watchtower," in which sense it is taken by St. Jerome, after Sept.: "I have put you as sentinels over the people, and placed you in high station, that you may direct the people, lest they stray." Thabor was a famous mountain. The priests were as a net and snare, involving the people in idolatry, whilst their high position should have made them serve as guides in the worship of the true God.

[3] P. "And the revolters are profound to make slaughter." L. "And for murdering, they who had rebelled (against God) concealed themselves in deep places." The false priests caused bloodshed, turning away the people from the worship of God. "Turning victims into the depth," is understood by some of forcing the true worshippers to offer their victims in secret places. St. Jerome says that it was done, in order "that no one might do penance, and that being slain, he might not raise his head. Both kings and priests forbade the people to go to the temple of Jerusalem; wherefore they are said to have turned the victims into the deep places."

[4] The chastiser. "I am your master, yea your instructor, who desire to correct, not to punish, to save, not to destroy." St. Jerome.

[5] P. "They will not frame their doings." L. "Their doings will not permit them." The former seems more conformable to the text, whose meaning is sufficiently expressed by V.

5. And the pride of Israel shall answer in his face:[6] and Israel and Ephraim[7] shall fall in their iniquity; Juda also shall fall with them.[8]

6. With their flocks, and with their herds,[9] they will go to seek the Lord, and they shall not find Him: He is withdrawn from them.

7. They have transgressed against the Lord; for they have begotten children *that are* strangers:[10] now shall a month[11] devour them with their portions.

8. Blow ye the cornet in Gabaa,[12] the trumpet in Rama:[13] howl ye in Bethaven,[14] behind thy back, O Benjamin.[15]

9. Ephraim shall be in desolation in the day of rebuke:[16] among the tribes of Israel I have shown that which shall surely be.[17]

10. The princes of Juda are become as they that take up the landmark:[18] I will pour out My wrath upon them like water.[19]

11. Ephraim is oppressed[20] *and* broken down in judgment,[21] because he began to[22] go after idols.[23]

12. And I *will* be like a moth[24] to Ephraim, and like rottenness[25] to the house of Juda.

13. And Ephraim saw his sickness,[26] and Juda his band:[27] and Eph-

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[6] P. "Doth testify to his face." St. Jerome explains it of condemnatory testimony, that he may not go unpunished."

[7] St. Jerome understands by it the princes.

[8] "This shall happen not only to Israel and Ephraim, that is to the ten tribes and their kings, who are to be led into captivity, but also to Juda, that is, the two tribes whose king reigned in Jerusalem, shall follow the steps of the captives so as to share the punishment of those whose crimes they imitated." St. Jerome.

[9] With sacrifices.

[10] Aliens from God and His worship.

[11] A short time. Grotius thinks that a monthly tax enjoined by the king of Israel, to indemnify himself for a thousand talents paid to the king of Assyria, is meant. 4 Kings 15 : 19, 20.

[12] The birth-place of Saul. This blowing of the cornet denotes the approach of the enemy, whom the prophet represents as near.

[13] In its vicinity, about seven miles from Jerusalem.

[14] "There is no need of blowing the cornet in Bethaven, which was formerly called Bethel, and is in the tribe of Ephraim, wherein the golden calf was, but they should wail, because the captivity was near." St. Jerome.

[15] "Where the tribe of Benjamin ends, not far forward in the tribe of Ephraim, this city was erected." St. Jerome.

[16] Chastisement.

[17] The certainty of the Divine threats. St. Jerome explains it thus: "On the day of the rebuke and punishment of the ten tribes of Israel, I have shown My words to be true, which I uttered, threatening by the prophets, so as to fulfil in deed what I had foretold."

[18] By which the possessions of neighbors were distinguished.

[19] Like a rushing torrent.

[20] עשוק. V. Calumniam est patiens. V. uses *calumnia* for violence.

[21] By the just judgment of God.

[22] P. "He willingly walked."

[23] P. "After the commandment." The orders given by Jeroboam and Achab to practise idolatry may be meant. St. Jerome took צו for צואה, *sordes*, the filth of idolatry.

[24] As the moth destroys garments, and rottenness consumes timber after a long time, so God, giving room for repentance to the ten tribes, and afterwards to the two tribes, during a long time, is as a moth and rottenness: not that He really is such, but that He appears such to those who suffer chastisement." St. Jerome.

[25] That which affects wood.

[26] The disordered state of the commonwealth.

[27] P. "Wound"—ulcer. St. Jerome, following Aquila in the derivation of the word, explains it of the union which Juda formed with Ephraim, by imitating her sin.

raim went to the Assyrian, and sent to the avenging king:[28] and he shall not be able to heal you; neither shall he be able to take off the band from you.

14. For I will be like a lioness[29] to Ephraim, and like a lion's whelp to the house of Juda: I, I[30] will catch and go: I will take away; and there is none that can rescue.

15. I will go and return to My place,[31] until ye be consumed,[32] and seek My face.[33]

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## CHAPTER VI.

AFFLICTION SHALL BE A MEANS TO BRING MANY TO CHRIST: A COMPLAINT OF THE UNTOWARDNESS OF THE JEWS. GOD LOVES MERCY MORE THAN SACRIFICE.

1. In their affliction they will rise early to Me:[1] Come,[2] and let us return to the Lord.

2. For He hath seized us,[3] and He will heal us; He will strike,[4] and He will cure us.[5]

3. He will revive us after two days: on the third day He will raise us up; and we shall live in His sight.[6] We shall know, and we shall follow on, that we may know the Lord.[7] His going forth is prepared[8]

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[28] P. "King Jareb." Michaelis takes it to be an appellative noun: "the great king." L. "The king that should contend." St. Jerome shows that it means avenger, since Jerobaal was so called, his father challenging Baal to avenge the supposed wrong done him.

[29] In the destruction which I shall cause.

[30] The repetition of the pronoun has great emphasis. Is. 43 : 25.

[31] As the lion returns to his den after the work of destruction, God withdraws the manifestation of His presence.

[32] P. "Until they acknowledge their offence." H. is taken in this sense, Lev. 4 : 13; 5 : 5. It also means to be punished for sin. Zach. 11 : 5; Jerem. 2 : 3; 50 : 7; *infra* 10 : 2. It is taken in the latter sense by V., after Sept.

[33] Return repentant, suing for pardon.

[1] P. "They will seek Me early." This clause is attached to the preceding chapter in Ed. and MSS. generally. One begins as V.

[2] This mutual exhortation to return to God is put in the mouth of the Israelites without any introductory words.

[3] P. "Torn." H. expresses the act of a wild beast seizing on its prey. The visitation of Divine justice is thus forcibly represented. Martini: *ci ha rapiti.*

[4] P. "He hath smitten."

[5] H. P. "Bind us up." H. expresses the application of lint to sores.

[6] 1 Cor. 15 : 4. This appears to be a proverbial phrase for speedy relief and deliverance. Its coincidence with the fact of the resurrection of our Lord on the third day is not without significance.

[7] By the study of the law, and the coutinual experience of Divine favor.

[8] P. "Prepared." H. is also taken for full, or perfect. L. "Bright as the morning dawn is his rising."

as the morning light:[9] and He will come to us as the early and the latter rain to the earth.[10]

4. What shall I do to thee, O Ephraim? what shall I do to thee, O Juda? your mercy[11] *is* as a morning cloud, and as the dew that goeth away in the morning.

5. For this reason have I hewed[12] *them* by the prophets: I have slain them by the words of My mouth: and thy judgments[13] shall go forth as the light.

6. For I desire mercy, and not[14] sacrifice; and the knowledge of God[15] more than holocausts.

7. But they, like Adam, have transgressed the covenant:[16] there have they dealt treacherously against Me.

8. Galaad[17] *is* a city of workers of idols, full of traces of blood.[18]

9. And like the jaws[19] of highway robbers, they conspire with the priests who murder in the way those that pass out of Sichem:[20] for they have wrought wickedness.

10. I have seen a horrible thing in the house of Israel; the fornications[21] of Ephraim there: Israel is defiled.

11. And thou also, O Juda, set thee a harvest,[22] when I shall bring back the captivity of My people.[23]

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[9] Progressing to meridian splendor, ever increasing in brilliancy. Prov. 4 : 18.

[10] Imparting fertility and blessing. The spring rain was called the latter rain, because the civil year began in October. The early rain fell in autumn.

[11] P. "Goodness." L. "Piety." It was transient, and of short duration.

[12] Threatening them with death. God is sometimes said to do what He threatens shall be done.

[13] The Divine decrees in their regard. The person is changed, and the nation is addressed.

[14] Rather than. It is a Hebrew mode of expressing preference. 1 Kings 15 : 22; Eccl. 4 : 17; Matt. 9 : 13; 12 : 7.

[15] That God be known and obeyed.

[16] "They have imitated Adam, since as he in Paradise disregarded My covenant and law, so they did in that land." St. Jerome. P. "Like men." L. "Like an ordinary man." R. rejects this translation as jejune, remarking that it makes no account of the adverb שם, "there," namely, in holy land.

[17] Ramoth Galaad was the name of the whole country.

[18] L. Allusion is thought to be made to the assassination of Phaceia, king of Israel, by Phacee, assisted by fifty men of Galaad. 4 Kings 15 : 23.

[19] P. "As troops of robbers wait for a man." St. Jerome had the same letters with other points. He remarks: "Since the province itself is full of outrages, he compares them to robbers, the priests plotting to delude the simple people, as robbers lie in wait for travellers." *La Bible de Vence* connects *interficientium* of V. with *latronum*.

[20] שכמה. "To Sichem." The final ה denotes motion to a place. P. "By consent." L. "In unison." R. understands it of the city.

[21] Idolatrous acts. H. is singular. "What is more horrible than the sudden passage of the ten tribes to the worship of idols?" St. Jerome.

[22] A time of retribution. Juda shall have occasion to demand of Israel indemnification of the evils brought on by her example and society.

[23] My captive people—My people from captivity.

## CHAPTER VII.

THE MANIFOLD SINS OF ISRAEL, AND THEIR KINGS, HINDER THE LORD FROM HEALING THEM.

1. WHEN I would have healed Israel,[1] the iniquity of Ephraim was discovered, and the wickedness of Samaria; for they commit falsehood;[2] and the thief is come in to steal; the robber is without.[3]

2. And lest they say[4] in their hearts, that I remember all their wickedness: their own devices now beset them about; they are before My face.

3. They make the king glad[5] with their wickedness: and the princes with their lies.

4. They are all adulterers[6] like an oven heated by the baker: the city rested a little from the mingling of the leaven,[7] till the whole was leavened.

5. The day of our king,[8] the princes began to be mad with wine:[9] he stretched out his hand with scorners.[10]

6. Because they have applied their heart like an oven,[11] when he

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[1] Of her earlier prevarications. St. Jerome having spoken of the worship of the golden calf in the desert, speaking in the name of God, observes: "When I was using every industry to reclaim the wretched people, Jeroboam of the tribe of Israel suddenly arose, and made the golden calves, and the malice of Samaria was laid open, since she followed the impious king; for both king and people wrought falsehood, that is an idol."

[2] "As an idol is adverse to God, so is falsehood to truth." St. Jerome.

[3] Disorders, public and private, followed the establishment of idolatry.

[4] P. "They consider not." Their inattention to Divine omniscience leads to multiply crimes. God has present to His mind their former offences, and those of their fathers: but their recent guilt is sufficient to justify His severest chastisements. Their deeds are said to beset them, inasmuch as they bring on them distress and affliction.

[5] St. Jerome writes: "They have made glad king Jeroboam by their wicked actions, and the princes who governed the people under him, by their falsehoods." They gloried in their crimes, which were applauded by the impious king and his courtiers.

[6] This may be understood of idolatry. They are inflamed with superstition, like a heated oven.

[7] L. "He that stirreth (the fire) resteth awhile from kneading the dough." P. "The baker—ceaseth from raising, after he hath kneaded the dough, until it be leavened." The term rendered "city" is understood of mixing the leaven, or of stirring the fire. The fanatical excitement of the idolaters, which was suspended for a while, soon manifested itself anew.

[8] On some royal festival.

[9] P. "They have made him sick with bottles of wine." L. "The princes are made sick with the fumes of wine." "They began to run frantic in consequence of the wine, and to strike against the wooden idols." St. Jerome.

[10] The king encouraged the multitude in their superstitious acts.

[11] P. "They have made ready their heart like an oven while they lie in wait." The prophet compares the Israelites, or rather Jeroboam, to a baker, who having lighted a fire, and left the dough to ferment, finishes his work on rising in the morning. The Israelites, though for a time checked in their idolatrous pursuits, were soon again engaged in them. L. "They make ready their heart for their tricky deeds."

laid snares for them: he slept all the night[12] baking them; in the morning it was heated as a flaming fire.

7. They were all heated like an oven, and they devoured their judges: all their kings have fallen:[13] there is none amongst them that calleth to Me.

8. Ephraim himself is mixed among the nations: Ephraim is become as bread baked under the ashes, that is not turned.[14]

9. Strangers devour his strength; and he knoweth it not: yea, gray hairs also are spread about upon him; and he is ignorant of it.[15]

10. And the pride of Israel shall be humbled[16] before his face: and they have not returned to the Lord their God; nor have they sought Him, notwithstanding all this.[17]

11. And Ephraim is become as a dove that is decoyed, not having sense;[18] they called on Egypt, they went to the Assyrians.

12. And when they shall go, I will spread My net over them: I will bring them down as the fowl of the air: I will strike them as their congregation hath heard.[19]

13. Woe to them, for they have departed from Me:[20] they shall be wasted because they have transgressed against Me: and I redeemed them: and they have spoken lies against Me.

14. And they have not cried to Me with their heart:[21] but they howled in their beds: they have thought on wheat and wine,[22] they are departed from Me.

15. And I have chastised them, and strengthened their arms:[23] and they have devised[24] evil against Me.

16. They returned, that they might be without yoke:[25] they became

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[12] Whilst the dough was fermenting. "After he (Jeroboam) set their heart on fire, like a furnace, and saw that they were raging, and that none of them would resist his will, he slept all the night, that is to say, he felt secure, and remained in darkness, whilst they were being baked, and formed into the bread of impiety. Wherefore he afterwards rose in the morning, and showed the flame of his crimes by manifest frenzy, so as to pass from the worship of God to idolatrous superstitions, not secretly, but shamelessly." St. Jerome.

[13] By sedition, or assassination. Instances are frequent in the history of the kings of Israel. St. Jerome interprets the text of their having fallen into acts of idolatry, and ceased to invoke God.

[14] His condition resembled that of a burned cake. This is understood by St. Jerome of his not doing penance: "As a cake baked under the ashes without being turned, which signifies his not having done penance, the Assyrians and Chaldeans devoured his strength."

[15] His strength is said to have been devoured by strangers, who seized on portions of his territories. "So great was his folly that he did not perceive that he was devoured, or at least, did not know the cause of his being given over to those that devoured him: finally he remained in his error unto old age, that is until the end of the captivity." St. Jerome.

[16] P. "Testifieth." L. "Was humbled." [17] L.

[18] As a senseless dove, easily allured away, and not having mind to return.

[19] From the prophets, uttering the Divine menaces. [20] Yet.

[21] They howl under suffering, but do not call for mercy with penitent hearts.

[22] P. "They assembled themselves for corn and wine." All their thoughts and efforts are directed to secure temporal advantages.

[23] After chastisement God relieved them, and they again rebelled. [24] L.

[25] לא על. P. "Not to the Most High." R. L. "They never return upward." H. means yoke, according to some punctuation. They have returned to a state of lawless independence.

like a deceitful bow:[26] their princes shall fall by the sword, for the rage of their tongue.[27] This is their derision in the land of Egypt.[28]

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## CHAPTER VIII.

### THE ISRAELITES ARE THREATENED WITH DESTRUCTION FOR THEIR IMPIETY AND IDOLATRY.

1. LET thy throat be a trumpet,[1] like an eagle upon the house of the Lord:[2] because they have transgressed My covenant, and have violated My law.

2. They shall call on me: O my[3] God, we Israel know Thee.

3. Israel hath cast off good;[4] the enemy shall pursue him.

4. They have reigned,[5] but not by Me:[6] they have been princes, and I knew not:[7] of their silver and their gold they have made idols to themselves that they might perish.[8]

5. Thy calf, O Samaria, is cast off:[9] My wrath is kindled against them: how long will they be incapable of being cleansed?[10]

6. For itself also is[11] of Israel: a workman made it, and it is no god: for the calf of Samaria shall be turned to spiders' webs.[12]

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[26] Relaxed.

[27] St. Jerome says: "Because they dared called gods the golden calves, thus doing in the land of promise what they had learned in Egypt, worshipping the Egyptian Apis."

[28] They are scorned as hoping in a god from whom they obtain no succor.

[1] P. "Set the trumpet to thy mouth." St. Jerome explains it: "Raise thy voice like a trumpet, that many may hear, as many have sinned."

[2] This is what he is directed to proclaim. The enemy shall advance against the house of the Lord, with the velocity and strength of an eagle.

[3] Each one thus expresses himself.

[4] The true worship.

[5] H. P. "They set up kings." "Forsaking Me their king, they have sought to have a king, like the other nations, and have acted against My will." St. Jerome.

[6] "Although God in His anger against Solomon determined that the kingdom should be divided, Israel was not on that account justified in choosing a king. The will of the Lord should first have been inquired into, according to the precepts of the law." St. Jerome.

[7] God is said not to know that which He does not approve.

[8] H. P. "Be cut off." In punishment of their idolatry.

[9] P. "Hath cast *thee* off." L. "Hath caused thy rejection." The worship of the calf was the cause of the public calamities.

[10] P. "Ere they attain to innocency?" L. "How long will it be that they cannot cleanse themselves?" How long will they refuse to be converted, and thus continue to be punished? "What madness is it not, when I afford an opportunity for penance, that they should refuse to return to a healthy state?" St. Jerome.

[11] The work. The calf was made by Israel.

[12] P. "Broken in pieces." L. "In splinters." St. Jerome translated the term as informed by his Jewish teacher, who explained it of "the threads of spiders' webs flying through the air, which, whilst you look at them, disappear, being dissolved into atoms."

7. For they sow wind, and reap a whirlwind:[13] there is no standing stalk in it; the bud yieldeth no meal: and if it should yield, strangers shall eat it.

8. Israel is swallowed up: now is he become among the nations like an unclean vessel.

9. For they are gone up to Assyria, a wild ass alone by himself.[14] Ephraim hath given gifts to his lovers.[15]

10. But even though they shall have hired the nations, now will I gather them together: and they shall rest[16] a while from the burden of the king, and the princes.

11. Because Ephraim hath made many altars in order to sin: altars are become to him unto sin.[17]

12. I shall write to him My manifold laws, which have been accounted as foreign.[18]

13. They shall offer victims; they shall sacrifice flesh, and shall eat it; and the Lord will not receive them:[19] now will He remember their iniquity, and punish their sins: they shall return to Egypt.[20]

14. And Israel hath forgotten his Maker, and hath built temples:[21] and Juda hath built many fenced cities:[22] and I will send a fire upon his cities; and it shall devour the houses[23] thereof.

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[13] This proverbial phrase serves to express the vain and pernicious results of their labors.

[14] Assyria is compared to the wild ass, which roves through the deserts in confidence of his own strength. Ephraim sought the protection of Assyria, and made great offerings to secure it. Some refer the comparison to Ephraim.

[15] He sought to secure the favor of the Assyrian and Egyptian at a great sacrifice.

[16] P. "Sorrow a little." L. "Be humbled." St. Jerome explains it: "Because they are pleased to offer gifts to their enemies, they shall obtain for a while the advantage of not paying taxes to the king and princes, till they fall into the hands of the Assyrians, when they shall no longer pay contributions as freemen, but they shall be reduced to the extremity of servitude."

[17] L. "The means of sinning." The number of altars erected contrary to the law became an ever-fruitful cause of transgression.

[18] L. "As a strange thing." The Israelites looked on the Mosaic laws as not regarding them, since they cared not to conform to them.

[19] Because not in accordance with His prescriptions.

[20] They shall endure sufferings such as their ancestors endured in Egypt. St. Jerome understands it of their seeking succor from the Egyptians, or imitating their superstitions: "Therefore shall He be mindful of their old iniquities, and He shall punish their former sins, because they returned to Egypt, either seeking help, or worshipping the same gods, in whose worship they formerly went astray."

[21] "Consecrating all her hills and mountains, and shady trees, to Baal, Astaroth, and other idols." St. Jerome.

[22] "Juda understanding that Israel had ceased to love God, and that their sins were punished, did not turn to the Lord, but relied on fortified cities, which the Lord says He will destroy." St. Jerome.

[23] P. "Palaces." L. "Fine edifices."

## CHAPTER IX.

THE DISTRESS AND CAPTIVITY OF ISRAEL FOR THEIR SINS AND IDOLATRY.

1. REJOICE not, O Israel: rejoice not[1] as the nations *do:* for thou hast committed fornication[2] against thy God: thou hast loved a reward[3] upon every corn-floor.

2. The floor and the wine-press shall not feed them:[4] and the wine shall deceive them.[5]

3. They shall not dwell in the Lord's land:[6] Ephraim is returned to Egypt, and hath eaten unclean things among the Assyrians.

4. They shall not offer wine to the Lord; neither shall they please Him: their sacrifices shall be like the bread of mourners:[7] all that eat it shall be defiled:[8] for their bread for their soul,[9] shall not enter into the house of the Lord.

5. What will ye do in the solemn day, in the day of the feast of the Lord?[10]

6. For behold, they are gone because of destruction:[11] Egypt shall gather them together: Memphis[12] shall bury them: nettles shall inherit their beloved silver;[13] the bur shall be in their tabernacles.

7. The days of punishment are come; the days of repaying are come; know ye, O Israel, that the prophet was foolish, the spiritual man[14] was mad, for the multitude of thy iniquity, and the multitude of thy madness.[15]

8. The watchman of Ephraim *was* with my God:[16] the prophet is

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[1] P. "For joy." All the ancient versions have a verb. The MSS. have different points.

[2] Idolatry. [3] A harlot's hire. [4] The Israelites.

[5] H. P. "Shall fail in her." Very many MSS. have the plural pronoun.

[6] They shall flee from it to seek aid from Egypt, or they shall be led away captives into Assyria.

[7] Like bread used in repasts on occasion of funerals.

[8] Legal defilement was contracted by tasting of meats used on that occasion. Lev. 11 : 7, 8; Ezek. 44 : 25.

[9] Food appertaining to funeral rites could not be offered in the temple by way of expiation. L. "This their food can only be for themselves."

[10] The great festivals could not be celebrated in exile.

[11] The Israelites are gone into exile, on account of the destruction of their government and country.

[12] מֵמֹף. A city of Egypt.

[13] The places where silver was treasured up shall be overspread with nettles. P. "The pleasant *places* for their silver, nettles shall possess them."

[14] L. "The inspired man"—the man who claimed to be inspired.

[15] P. "The great hatred"—which Israel bore to God and Divine things. V. calls it frenzy.

[16] Ephraim looked to other aid besides that of God. He calculated on succor from the Assyrians, or Egyptians. His duty was to be as a watchman with God, relying on Divine guidance and support.

become a snare of ruin[17] upon all his ways: madness[18] is in the house of his God.

9. They have sinned deeply,[19] as in the days of Gabaa:[20] He will remember their iniquity, and will punish their sins.

10. I found Israel like grapes in the desert:[21] I saw their fathers, like the first-fruits of the fig-tree in the top thereof;[22] but they went in to Beelphegor,[23] and alienated themselves[24] to *that* confusion,[25] and became abominable, as those things *were*, which they loved.

11. As for Ephraim, their glory hath flown away like a bird from the birth, and from the womb, and from the conception.[26]

12. And though they should bring up their children, I will make them without children among men:[27] yea, and woe to them, when I shall depart from them.

13. Ephraim, as I saw, was a Tyre[28] founded in beauty:[29] and Ephraim shall bring out his children to the murderer.[30]

14. Give them, O Lord. What wilt thou give them? Give them a womb without children, and dry breasts.

15. All their wickedness is in Galgal,[31] for there I hated them: for the wickedness of their devices I will cast them forth out of My house:[32] I will love them no more: all their princes are revolters.

16. Ephraim is struck: their root is dried up: they shall yield no fruit. And if they should have issue, I will slay the best beloved fruit of their womb.

17. My God will cast them away, because they hearken not to Him: and they shall be wanderers among the nations.

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[17] P. "Of a fowler." The deceptious announcements of the false prophets of Israel are compared to a net set by a fowler for birds.

[18] P. "Hatred." L. "A hateful thing." *Supra* v. 7.

[19] P. "Deeply corrupted themselves." The text has two verbs, one of which may be translated adverbially, by a familiar Hebraism. L. "They are deeply corrupt."

[20] Judges 19 : 25.

[21] Few in number. God chose them for His people, and increased their number, and blessed them.

[22] P. "At her first time." L. "In the first of the season."

[23] They worshipped this obscene idol, and partook of his foul mysteries.

[24] Estranged themselves from the true worship. [25] Shameful idol.

[26] The glory of Ephraim, that is the kingdom of Israel, has flown away as a bird; it has quickly disappeared. Its punishment in the loss of population is manifested in a variety of phrases. L. "There is no more birth, and no pregnancy, and no conception."

[27] P. "*That there shall* not *be* a man *left*."

[28] Wealthy and magnificent as this famous city.

[29] P. "Planted in a pleasant place."

[30] To the enemy. This is referred by many to the time of Azael, who besieged Samaria.

[31] 1 Kings 11 : 14; 13 : 9. They rejected the Divine government by choosing Saul for king.

[32] The Israelites were not in the temple. God threatens to cast them forth like a divorced woman, and to love them no more.

## CHAPTER X.

AFTER MANY BENEFITS, GREAT AFFLICTIONS SHALL FALL UPON THE TEN TRIBES, FOR THEIR INGRATITUDE TO GOD.

1. ISRAEL a vine full of branches,[1] the fruit is agreeable to it:[2] according to the multitude of his fruit, he hath multiplied altars: according to the plenty of his land, he hath abounded with idols.

2. Their heart[3] is divided; now they shall perish: He shall break down their idols;[4] He shall destroy their altars.

3. For now will they say: We have no king,[5] because we fear not the Lord: and what shall a king do[6] for us?

4. Ye speak words of an unprofitable vision; and ye make a covenant:[7] and judgment shall spring up as bitterness[8] in the furrows of the field.

5. The inhabitants of Samaria have worshipped[9] the kine of Bethaven: for the people thereof have mourned over it, and the wardens of its temple[10] *that* rejoiced over it in its glory, because it is departed from it.

6. For itself also is carried[11] into Assyria, a present to the avenging king:[12] shame shall fall upon Ephraim; and Israel shall be confounded in his own will.[13]

7. Samaria hath made her king pass as froth upon the face of the water.[14]

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[1] P. "Empty." St. Jerome understands the term as marking luxuriancy of branches, which Michaelis also takes to be the meaning.

[2] P. "He bringeth forth fruit unto himself." H. may be translated, it beareth the like fruit; its fruit is proportioned to its luxuriant foliage.

[3] The heart of the king and people. Osee, the last king, left them at liberty to worship at Jerusalem, which they neglected to do, their heart being estranged from God. 4 Kings 17 : 2.

[4] By the agency of their enemies.

[5] In captivity they ascribe their being without a king to their having forsaken God.

[6] An earthly king.

[7] P. "They have spoken words, swearing falsely in making a covenant." The translation of St. Jerome regards the deceitful visions of false prophets, by which the people were led astray. Deception was practised, not only in minor matters, but even in covenants confirmed with an oath.

[8] P. "Hemlock." L. "Poison." The punishment of crime will be, that poison shall take the place of the ordinary product of the fields.

[9] P. "Shall fear." L. "Are terrified." Chald. and St. Jerome understood it of worship, which meaning the verb bears when followed by ל, which is here wanting.

[10] Its false priests.

[11] The calves, or one of them, are believed to have been carried to Assyria, as part of the gold promised to Phul, king of the Assyrians, by Manahem, for his assistance.

[12] P. "King Jareb." *Supra* 5 : 13. L. "Contentious."

[13] P. "Counsel." This may extend to his whole course of conduct in the worship of the calves, the folly of which was made manifest.

[14] The king passed suddenly away, having lost all power, and being led into exile.

8. And the high places of the idol, the sin[15] of Israel, shall be destroyed: the bur and the thistle shall grow up over their altars: and they[16] will say to the mountains: Cover us; and to the hills: Fall upon us.

9. From the days of Gabaa,[17] Israel hath sinned: there they stood: the battle in Gabaa, against the children of iniquity, shall not overtake them.[18]

10. According to My desire, I will chastise them: and the nations shall be gathered together against them, when they shall be chastised for their two iniquities.[19]

11. Ephraim is a heifer taught to love to tread out corn:[20] but I passed over upon her fair neck:[21] I will ride[22] upon Ephraim; Juda shall plough;[23] Jacob[24] shall break the furrows for himself.

12. Sow for yourselves in justice, and [25]reap in[26] mercy; break up your fallow ground:[27] but the time to seek the Lord is, when He shall come that shall teach you justice.

13. Ye have ploughed wickedness; ye have reaped iniquity: ye have eaten the fruit of lying: because thou[28] hast trusted in thy ways, in the multitude of thy strong ones.

14. A tumult shall arise among thy people: and all thy fortresses

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[15] The object of his sin. Isaiah 2 : 20.

[16] The Israelites, confounded, shall desire to escape further shame by instant death. Luke 23 : 30; Apoc. 6 : 16.

[17] L. "More than in the days of Gibah." R. thinks that כ here implies comparison. The Israelites, at that place, avenged the wrong done by those of the tribe of Benjamin; but their idolatry was more heinous than that crime. Judges 19 : 14, 25.

[18] Their punishment shall be still greater. Six hundred of the tribe of Benjamin were spared to restore the tribe; whilst the Israelites shall cease to be a distinct nation.

[19] St. Jerome understands their two iniquities to be the punishing of the wrong done to the Levite, and their neglect to avenge the outrages committed against Divine worship. The former act, laudable in itself, can only be blamed by contrast, inasmuch as whilst showing zeal to avenge the wrong done to the Levite, they were indifferent to the Divine honor. P. "They shall bind themselves in their two furrows." L. "They harness them (for labor) in their two furrows." The image of two oxen, yoked together, and ploughing in adjoining furrows, is presented, in order to give an idea of the Israelites when in the power of their enemies.

[20] Treading out the corn was an agreeable labor for cattle, at which they fattened, being allowed to catch something of the grain as they moved round.

[21] This denotes severity, and is an image of subjection to a hostile power. The laying on of the yoke is meant.

[22] P. "I will make Ephraim to ride." L. "Now I will make Ephraim draw the wagon."

[23] Juda, devoted to the laws and worship of God, shall plough, continuing to perform the duties of the law.

[24] The people generally are here meant, the two great divisions of Israel and Juda being disregarded. All are to break the furrows for themselves, by laboring to fulfil the requirements of the law.

[25] The conjunction is found in six MSS., but is not in the received reading.

[26] Lit. "In the mouth of." They are exhorted to seek to propitiate God, and, by justice and mercy, re-establish order.

[27] Jer. 4 : 3. As the farmer breaks the fallow ground, to level and prepare it for the seed, so they are to break down all irregularities, and prepare for the new state of things.

[28] This change of number is because Ephraim is again called to mind as a moral unity.

shall be destroyed as Salmana[29] was destroyed, by the house of him that judged Baal in the day of battle, the mother being dashed in pieces upon her children.

15. So hath Bethel done to you, because of the evil of your iniquities.

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## CHAPTER XI.

GOD PROCEEDS IN THREATENING ISRAEL FOR THEIR INGRATITUDE; YET HE WILL NOT UTTERLY DESTROY THEM.

1. As the morning passeth, so hath the king of Israel passed away.[1] Because Israel was a child, and I loved him: and I called My son out of Egypt.[2]

2. As they called[3] them, they went away from before their face: they offered victims to Baalim,[4] and sacrificed[5] to idols.

3. And I was like a foster-father[6] to Ephraim: I carried them in My arms: and they knew not that I healed them.[7]

4. I drew[8] them with the cords of Adam,[9] with the bands of love:

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[29] P. "As Shalman spoiled Beth-Arbel." St. Jerome seems to have taken the latter for Jerobaal, and to have understood the reference to be made to the facts recorded in Judges 6 and 8. R. conjectures that acts of cruelty, performed by Salmanasar, the Assyrian king, in Arbela, a city of Upper Galilee, are referred to. Although the details are not elsewhere given, he thinks that the statement here made justifies the supposition.

[1] This sentence is connected with the preceding chapter in the common editions, and in P. "In a morning shall the king of Israel be utterly cut off." St. Jerome read כ, instead of ב.

[2] Israel is here taken for the entire people in Egypt. God regarded them as His own, and loved them, and called them forth from bondage. They were a type of His Son, whom He was afterwards to recall from Egypt, to which He had been carried in a moment of danger. Matt 2:15. St. Jerome remarks: "Those things which typically precede in others are referred to Christ according to truth and their accomplishment; as we know that the Apostle (Gal. 4) did in regard to the two mountains, Sina and Sion, and to Sara and Agar. Thus, then, what is written: 'Israel was a child, and I loved him; I called My Son out of Egypt,' is said indeed of the people of Israel, who is called from Egypt; who is loved, who, at that time, after the error of idolatry, is called as an infant and child, but is strictly referred to Christ. Those who were in part types of our Lord, the Savior, must not be believed to have done typically all things which are recorded of them; for a type denotes a part: but if the whole precede in type, it is no longer a type, since it should be designated historical truth."

[3] When the prophets recalled the Israelites to duty, they hearkened not to their remonstrances.

[4] "We read of their worshipping Baal first under Achab, king of Israel, who married Jezabel, daughter of the king of Sidon, and introduced into Samaria the Babylonian and Phenician idol." St. Jerome.

[5] H. P. "Burned incense."

[6] P. "I taught Ephraim also to go"—as a parent teaching his child to walk.

[7] They were insensible to His merciful acts.

[8] It may be so translated, since the perfect tense precedes.

[9] P. "Of a man." L. "Human cords." With cords such as men may be led by, with leading strings such as are used with children.

and I was to them as one that taketh off the yoke from their jaws;[10] and I put his meat to him that he might eat.[11]

5. He shall not return into the land of Egypt;[12] but the Assyrian shall be his king: because they would not be converted.

6. The sword hath begun[13] in his cities: and it shall consume his chosen men,[14] and shall devour their heads.[15]

7. And My people shall long for My return:[16] but a yoke shall be put upon them together, which shall not be taken off.[17]

8. How shall I deal[18] with thee, O Ephraim, shall I protect[19] thee, O Israel? how shall I make thee as Adama? shall I set thee as Seboim?[20] My heart is turned within Me; My repentance[21] is stirred up.

9. I will not execute the fierceness of My wrath: I will not return[22] to destroy Ephraim: because I am God, and not man:[23] the Holy One in the midst of thee, and I will not enter into the city.[24]

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[10] The yoke was occasionally lifted to relieve the beasts when ploughing. The Divine goodness relieved Ephraim from many sufferings. Special reference is made to the liberation of the whole nation from Egyptian bondage.

[11] This is understood of the supply of food furnished to the Israelites in the desert.

[12] Although he was not subjected anew to Egyptian bondage, he was delivered over to the Assyrian monarch, in punishment of his refusal to return to God.

[13] P. "Shall abide." L. "Shall fall."

[14] P. "His branches:" it means the bars of the city gates, but it is taken figuratively for the chief men.

[15] P. "Because of their own counsels." St. Jerome writes: "When the sword shall have destroyed the choice men and the princes, or the strength of the army, and shall have devoured either their chiefs, or their counsels, so that they can find no protection, then the wretched people that refused to return to Me shall anxiously look for My return to them, and shall repent too late, whilst the enemy spreads desolation all around."

[16] P. "Are bent to backsliding from Me." The text is taken in this sense by R. and others. Syr. has: "My people hesitate to return to Me."

[17] P. "Though they called them to the Most High, none at all would exalt Him." L. "Though upward they called them, they altogether will not elevate themselves." The punctuation determines the meaning of עָל: which is rendered "yoke" by St. Jerome: "Most High" by P.: "upward" by L. *Supra* 7:16. The prophets recalled the Israelites to duty in vain. St. Jerome says: "Since great sins are to be punished with great chastisements, they will lay a most weighty yoke of servitude on those of the people who shall have remained (their king and princes being slain by the sword of the Assyrians)."

[18] Give thee up to punishment.

[19] P. "Deliver thee up." St. Jerome in his commentary retracts the meaning of "protect" which he had given in his version.

[20] These towns perished with Sodom. Gen. 19:24.

[21] Feelings of compassion prevail. נִהוּמִי. "Inasmuch as the sentence appeared hard, leaving no room for repentance, God now speaks to Israel with the affection of a father." St. Jerome.

[22] L. "Again." This is the force of the verb "to return."

[23] Man is often impelled by vindictive feelings, and strives to maintain a character for consistency, by following up his threats. "Man punishes in order to destroy; God chastises with a view to amendment." St. Jerome.

[24] "This means," says St. Jerome, "I am not one of those who dwell in cities, and live according to human laws, who regard cruelty as justice, for whom the strictest exercise of right is extreme wrong; but My law and My justice is to save the penitent." Lowth supports this interpretation. *De Sacra Poesi Heb. prael.* 19.

10. They[25] shall walk after the Lord; he will roar as a lion:[26] because He will roar, and the children of the sea[27] shall fear.

11. And they shall fly away like a bird out of Egypt, and like a dove out of the land of the Assyrians: and I will place them in their own houses, saith the Lord.[28]

12.[29] Ephraim hath compassed Me about with denials,[30] and the house of Israel with deceit: but Juda went[31] down as a witness with God, and is faithful with the saints.

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## CHAPTER XII.

ISRAEL IS REPROVED FOR SIN. GOD'S FAVORS TO THEM.

1. EPHRAIM feedeth on the wind, and followeth the *burning* heat:[1] all the day long he multiplied lies and desolation:[2] and he hath made a covenant with the Assyrians, and carried oil into Egypt.[3]

2. Therefore there is a process[4] of the Lord with Juda, and a punishment[5] for Jacob: He will render to him according to his ways, and according to his devices.

3. In the womb he took his brother by the heel:[6] and by his strength he strove[7] with an angel.[8]

4. And he prevailed over the angel, and was strengthened: he

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[25] The Israelites being converted.

[26] Threatening, in order to save. Amos 1 : 2.

[27] P. "From the west"—towards and beyond the Mediterranean Sea.

[28] The restoration of the exiles is promised: it is the type of the conversion of nations.

[29] This verse begins the next chapter in Ed., P., V.

[30] False professions of devotedness.

[31] P. "Ruleth." St. Jerome and Syr. derive the verb from a different root.

[1] P. "The east wind." The two expressions of the text are tantamount, the latter denoting more strikingly the eager pursuit of vain and pernicious objects.

[2] He flatters himself with delusive hopes, and unconsciously prepares for himself ruin.

[3] He kept up commerce with Egypt contrary to the will of God. "The sacred history informs us, that Manahen, king of Israel, having made peace with Assur, asked help from the Egyptians, which is here meant by Ephraim feeding the winds, that is deceiving himself with vain hope, and pursuing καύσωνα, that is the heat, and going to the south, and doing nothing constantly but deceiving himself: and whilst he runs to and fro, he prepares desolation and overthrow for his cities. Is it not desolation and falsehood to make covenant with the Assyrians, and to carry oil into Egypt? A part is put for the whole συνεκδοχικώς, inasmuch as he sent gifts to the Egyptians." St. Jerome.

[4] P. "Controversy." ריב. [5] Lit. "Visitation." [6] Gen. 25 : 25; 32 : 24.

[7] L. "Had power over." H. admits either meaning. "Directus est" may probably mean: he measured himself with; that is, he strove with, as *dirigere aciem* means to put an army in order for battle.

[8] P. "With God." L. "An angel." H. is used of God and of angels, judges, and others in authority. The term מלאך, in the following verse, is generally employed for a Divine messenger.

wept,[9] and made supplication to him: he found Him in Bethel, and there He spake with us.[10]

5. Even the Lord, the God of hosts, the Lord[11] *is* His memorial.

6. Therefore turn thou to thy God: keep mercy and judgment, and hope in thy God always.

7. *He is like* Canaan;[12] there is a deceitful balance in his hand; he hath loved oppression.

8. And Ephraim said: Yet I am become rich; I have found me an idol:[13] all my labors shall not find me the iniquity that I have committed.[14]

9. And I, the Lord thy God[15] from the land of Egypt, will yet cause thee to dwell in tents, as in the days of the feast.[16]

10. And I have spoken by the prophets; and I have multiplied visions; and I have used similitudes by the ministry of the prophets.[17]

11. If Galaad be an idol,[18] then in vain were they in Galgal offering sacrifices with bullocks: for their altars also are as heaps in the furrows of the field.[19]

12. Jacob fled into the country of Syria,[20] and Israel served for a wife, and for a wife[21] he tended *sheep*.

13. But by a prophet[22] the Lord brought Israel out of Egypt,[23] and by a prophet he was preserved.

14. Ephraim hath provoked Me[24] to wrath most bitterly;[25] and his blood shall come upon him; and his[26] Lord will render his reproach to him.

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[9] His weeping is not recorded by the inspired historian, who, however, testifies the earnestness with which he sought a blessing. Gen. 32 : 29.

[10] God, by His angel, spoke with Jacob, and in him with his race. "In the father he spoke to the children also, and in the person of Jacob he loved Juda." St. Jerome.

[11] יהוה is His name, recalling Him to the minds of all His worshippers.

[12] P. "He is a merchant." Ephraim is likened to a fraudulent merchant, intent on acquiring wealth, without regard to means. The term may mean also a Canaanite, as Syr. and V. understand it.

[13] P. "Substance." The points vary the meaning of H.

[14] P. "*In* all my labors they shall find none iniquity in me that *were* sin." Ephraim flatters himself that nothing sinful can be discovered in the means employed by him to enrich himself.

[15] Who brought thee.

[16] Restoring him to his country, and re-establishing the festivals.

[17] "By all the prophets and various kinds of visions I have made Myself known to men, and excited thee to penance." St. Jerome.

[18] Galaad, in the kingdom of Israel, was defiled with idolatry, and punished accordingly by the deportation of its inhabitants into captivity. Galgal, in the kingdom of Juda, where the furrows of the field are pressed down by idolatrous altars, may expect the like punishment.

[19] Like fortuitous heaps formed by picking the stones out of the field, and casting them aside.

[20] Gen. 28 : 5.

[21] He tended the flocks of Laban.

[22] Moses was a prophet by excellence.

[23] Exod. 14 : 21, 22.

[24] The pronoun is not in the text.

[25] By bitter acts. Jer. 6 : 26; 31 : 15.

[26] God who protected him.

## CHAPTER XIII.

THE JUDGMENTS OF GOD UPON ISRAEL FOR THEIR SINS. CHRIST SHALL ONE DAY REDEEM THEM.

1. WHEN Ephraim[1] spake, horror seized Israel:[2] and he sinned in[3] Baal, and died.[4]

2. And now they have sinned more and more: and they have made to themselves a molten thing of their silver as the likeness of idols;[5] the whole is the work of craftsmen: to those they say: Sacrifice ye men that adore calves.[6]

3. Therefore they shall be as a morning cloud, and as the early dew that passeth away, as the chaff that is driven with a whirlwind out of the threshing-floor, and as the smoke out of the chimney.

4. But I *am* the Lord thy God[7] from the land of Egypt: and thou shalt know no God but Me; and there is no Savior besides Me.[8]

5. I knew thee[9] in the desert, in the land of the wilderness.

6. According to their pastures they were filled, and were made full: and they lifted up their heart, and have forgotten Me.[10]

7. And I will be to them as a lioness, as a leopard in the way of the Assyrians.[11]

8. I will meet them as a bear that is robbed of her whelps, and I will rend the inner parts of their liver: and I will devour them there as a lion; the beast of the field shall tear them.[12]

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[1] Ephraim is here distinguished from Israel, the ten tribes, although not so as to exclude them. The proposal by Jeroboam, to worship in Bethel and Dan, seems to be meant by the speech of Ephraim.

[2] St. Jerome explains the text of the feeling which prompted the tribes to worship Baal. P. "When Ephraim spake trembling, he exalted himself in Israel." L. "When once Ephraim spake (all) trembled, so high was he exalted in Israel." R. understands horror to mean an horrific thing, namely, the worship of the calves, which was embraced by Israel, at the suggestion of Jeroboam.

[3] Through—by the worship of.

[4] The death here spoken of seems to be spiritual, namely, the loss of Divine favor, and the liability to vengeance.

[5] P. "According to their own understanding." L. "Their own imagining." They make idols according to their fancy.

[6] P. "Let the men that sacrifice kiss the calves." L. "They that sacrifice men may kiss the calves." Human sacrifices, especially of children, were offered. 4 Kings 17 : 16, 17, 31; Ezek. 23 : 36, 37; Mich. 6 : 2, 7. The kiss was an act of homage. The text intimates that they who offer human sacrifices may well be allowed to give acts of homage to brute animals, their cruelty being easily followed by other degrading superstitions.

[7] That brought thee out of. [8] Isaiah 43 : 11. [9] Protected.

[10] In consequence of great prosperity, the Israelites became neglectful of Divine worship.

[11] P. "Will I observe them." L. "Will I lie in wait by the way." The letters are the same as for Assyria, but the punctuation differs.

Divine vengeance is signified by these various images.

9. Destruction is thy own, O Israel:[13] thy help is only in Me.

10. Where[14] is thy king? Now especially let him save thee in all thy cities: and thy judges,[15] of whom thou saidst: Give me kings[16] and princes.

11. I gave[17] thee a king in My wrath, and took *him* away in My indignation.

12. The iniquity of Ephraim is bound up; his sin is hidden.[18]

13. The sorrows of a woman in labor shall come upon him:[19] he is an unwise son: for now he shall not stand in the breach of the children.[20]

14. Out of the hand of death[21] I will deliver[22] them: from death I will redeem[23] them; I will be thy death, O death:[24] I will be thy bite,[25] O hell: comfort is hidden from My eyes.

15. Because he shall make a separation[26] between brothers: the Lord will bring a burning wind that shall rise from the desert: and it shall dry up his springs, and shall make his fountain desolate: and he shall carry off the treasure of every desirable vessel.

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## CHAPTER XIV.

SAMARIA SHALL BE DESTROYED. AN EXHORTATION TO REPENTANCE: GOD'S FAVOR THROUGH CHRIST TO THE PENITENT.

1. LET Samaria perish because she hath stirred up her God to bit-

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[13] P. "Thou hast destroyed thyself." R. thinks that the end of the sentence serves as a nominative, so that the meaning is: "The rising against Me, against Thy helper, hath destroyed thee." This is expressed in another form by L. "Thou hast destroyed thyself, O Israel: for against Me, against Thy helper, didst thou rebel." Johlson renders it: "For in Me alone hadst thou help."

[14] P. "I will be thy king." R. rejects this interpretation, which he styles: "Frigido et contorto sensu." L. "Where is now thy king?"

[15] Where are they? [16] 1 Kings 8 : 5.

[17] V. "Dabo." H., although in the future, requires a past meaning, reference being made to Saul, who was given in anger, since God was displeased that His people should ask for a king. The king was taken away in anger likewise, being removed by the Assyrian, who served as the instrument of Divine vengeance.

[18] Reserved for punishment. [19] This is a familiar image of great suffering.

[20] The orifice of the matrix seems to be meant; the difficulty of parturition expresses distress.

[21] שאול Hell—the lower region—is first mentioned. The rescuing of the repentant sons of Ephraim from imminent destruction may be the direct object of the promise, which, however, points to higher favors.

[22] Ransom. [23] Release. [24] As pestilence.

[25] Destruction. Sept., whom St. Paul follows, gives a free translation: "Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting?" 1 Cor. 15 : 54. The resurrection of Christ, and of His devoted servants, is the victory over death. Heb. 2 : 14.

[26] P. "Though he be fruitful." Allusion is made to the meaning of Ephraim. L. "He shall grow luxuriantly in green meadows." Sept. and St. Jerome explain it of the division caused by Ephraim among his brethren. The desolation which awaits him is described under various images. Ezek. 19 : 12.

terness; let them perish by the sword; let their little ones be dashed; and let the women with child be ripped up.[1]

2. Return, O Israel, to the Lord thy God: for thou hast fallen down by thy iniquity.

3. Take with you words,[2] and return to the Lord, and say to Him: Take away all iniquity, and receive what is good:[3] and we will render the calves of our lips.[4]

4. Assyria shall not save us;[5] we will not ride upon horses,[6] neither will we say any more: The works of our hands are[7] our gods: for Thou wilt have mercy on the fatherless[8] that is in Thee.

5. I will heal their breaches:[9] I will love them freely: for My wrath is turned away from them.

6. I will be as the dew;[10] Israel shall spring as the lily; and his root shall shoot forth as that[11] of Libanus.

7. His branches shall spread: and his glory shall be as the olive-tree; and his smell as that[12] of Libanus.

8. They shall return[13] that sit under his shadow: they shall live on wheat, and they shall blossom as a vine: his memorial shall be as the wine of Libanus.

9. Ephraim *shall say*, What have I to do any more with idols? I will hear him: and I will make him flourish like a green fir-tree: from Me is thy fruit found.

10. Who is wise, and he shall understand these things? prudent, and he shall know these things? for the ways of the Lord are right; and the just shall walk in them: but the transgressors shall fall in them.

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[1] This is connected with the foregoing chapter in P. It begins this chapter in Ed. and in L. The punishment of Samaria is pronounced prophetically, through zeal for Divine justice.

[2] "That is," says St. Jerome, "prayers and the confession of sins."

[3] Their disposition to please Him.

[4] We will offer the victims which we have promised. See Ps. 65 : 14. Some understand it of praise in place of victims. Heb. 13 : 15.

[5] They promise not to look to Assyria for aid.

[6] They will not rely on war-horses for success.

[7] H. P. "Neither will we say any more to the work of our hands: Ye are our Gods."

[8] P. "In Thee the fatherless findeth mercy."

[9] P. "Backsliding." This is the answer of God to their appeal.

[10] H. P. "To Israel."

[11] "Like the trees of Libanus, which, in proportion to their height, sink their root into the ground, and are shaken by no storm, but permanently continue." St. Jerome.

[12] Like the cedar.

[13] R. "Rest."

# THE PROPHECY OF JOEL.

## INTRODUCTION.

THE author of this book is not known to us otherwise than by his name being prefixed to his prophecy, together with the name of his father. He is thought to have been a cotemporary of Amos, and to have prophesied in Judea. St. Jerome observes: "As in the prophet Osee, the prophecy is directed to the ten tribes, under the name of Ephraim, which are often styled either Samaria or Israel, so in Joel all that is said must be considered as appertaining to the tribe of Juda and to Jerusalem, and no mention is at all made of Israel, that is, of the ten tribes." This qualification of the term Israel is added, because the name occurs once or twice to denote the descendants of Jacob generally, as it is often elsewhere employed. Joel is among the most sublime of the prophets, and ranks next after Isaiah and Habacuc. His name signifies: "Jehova is God," or "is my God." The famine that afflicted the land in consequence of the scourge of the locusts is described, and the hostile advance of the Egyptians and Idumeans is announced: but happier times are predicted. The prophet invites all to appease the Divine vengeance by prayer and penance. Many are inclined to regard the description of the locusts as a figurative representation of the devastation caused by enemies: but there appears no sufficient motive for not receiving it in its obvious meaning, with reference, however, to enemies likewise. History does not furnish a satisfactory interpretation of the prophecy as understood of the nations herein specified: wherefore Jews, as well as Christians, have sought its fulfilment in other nations: the former explaining it in great part of the Assyrians and Chaldeans, the latter of the Romans. St. Jerome understands the day of the Lord, spoken of in the second chapter, either of the resurrection of Christ, or of the day

of general judgment, and so unfolds two distinct views, which, however, in no way conflict one with the other. From the use made by St. Peter of a passage, ch. 2 : 28, it is clear that the Christian dispensation was had in view by the prophet.

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## CHAPTER I.

THE PROPHET DESCRIBES THE JUDGMENTS THAT SHALL FALL UPON THE PEOPLE, AND INVITES THEM TO FASTING AND PRAYER.

1. THE word of the Lord that came to Joel, the son of Phatuel.

2. Hear this, ye old men,[1] and give ear, all ye inhabitants of the land: did this ever happen in your days, or in the days of your fathers?

3. Tell ye of this to your children: and let your children tell[2] their children, and their children to another generation.

4. That which the palmer-worm hath left, the locust hath eaten: and that which the locust hath left, the canker-worm[3] hath eaten; and that which the canker-worm hath left, the mildew hath destroyed.

5. Awake, ye that are drunk, and weep; and mourn all ye that take delight in drinking sweet wine: for it is cut off from your mouth.[4]

6. For a nation[5] is come up on My land, strong and without number: its teeth are like the teeth of a lion, and its cheek-teeth as of a lion's whelp.[6]

7. It hath laid My vineyard waste, and hath pilled off the bark of My fig-tree: it hath stripped it bare, and cast it away: the branches thereof are made white.

8. Lament like a virgin girded with sackcloth for the husband of her youth.[7]

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[1] The aged are first addressed, that they may testify whether they had ever witnessed any calamity equal to that which then pressed on them.

[2] The verb is understood here and in the following clause.

[3] P. "The caterpillar." It is not possible to determine the force of each of the terms. Some take them to mark the locust in its various stages of formation.

[4] You can no longer drink it, since the locusts destroy the grapes.

[5] The locusts are figuratively styled a nation. St. Jerome takes them as images of enemies, powerful and destructive, the Chaldeans especially, who, as St. Jerome remarks, "in strength and multitude equal locusts, and in ferocity and cruelty are compared to lions."

[6] P. "Lioness."

[7] Her spouse to whom she was betrothed.

9. Sacrifice and libation is cut off from the house of the Lord: the priests, the Lord's ministers, mourn.

10. The country is destroyed; the ground mourneth: for the corn is wasted; the wine is confounded: the oil languisheth.

11. The husbandmen are ashamed;[8] the vine-dressers howl for the wheat, and for the barley, because the harvest of the field is perished.

12. The vineyard is confounded,[9] and the fig-tree languisheth: the pomegranate-tree, and the palm-tree, and the apple-tree, and all the trees of the field are withered, because joy is withdrawn from the children of men.

13. Gird yourselves, and lament, O ye priests: howl, ye ministers of the altar; go in,[10] lie in sackcloth, ye ministers of my God, because sacrifice[11] and libation are cut off from the house of your God.

14. Sanctify ye a fast;[12] call an assembly; gather together the ancients, all the inhabitants of the land, into the house of your God: and cry ye to the Lord:

15. Ah, ah, ah, for the day: because the day of the Lord is at hand: and it shall come like destruction from the Mighty.[13]

16. Is not your food cut off before your eyes, joy and gladness from the house of our God?

17. The beasts have rotted in their dung; the barns are destroyed; the store-houses are broken down; because the corn is confounded.

18. Why doth the beast groan,[14] why do the herds of cattle low? because there is no pasture for them: yea, and the flocks of sheep are perished.

19. To thee, O Lord, will I cry: because fire hath devoured the beautiful places of the wilderness; and the flame hath burnt all the trees of the country.

20. Yea, and the beasts of the field have looked up to Thee, as a garden bed that thirsteth after rain:[15] for the springs of waters are dried up: and fire hath devoured the beautiful places of the wilderness.

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[8] P. "Be ye ashamed." It may be translated in either way.

[9] This literally expresses H. As men blush through shame, the vine, deprived of its juice and fruit, is said to be confounded. P. "Is dried up." R. does not approve of this translation.

[10] P. "All night." St. Jerome writes: "Let the priest who is holy, and eats of the passover of the Lord, put on the girdle of chastity, and hearken with the Apostles to our Lord, who says: 'Let your loins be girt, and let burning lights be in your hands:' but let him who is a sinner, and suffers remorse of conscience, put on sackcloth, and mourn either over his own sins or those of the people; and let him enter into the Church, from which he departed by sin, and lie or sleep in sackcloth, so as by austerity of life to atone for the past pleasures by which he offended God."

[11] Flour-offering.

[12] *Infra* 2 : 15.

[13] This is the force of H. Martin renders V. "*Dall'Omnipotente.*" "The meaning is, that evils succeed evils, and all affliction is dealt out by the judgment of God, who can destroy both body and soul in hell." St. Jerome.

[14] H. P. "How!"

[15] This similitude is not in the text: it is borrowed from the version of Aquila.

## CHAPTER II.

THE PROPHET FORETELLS THE TERRIBLE DAY OF THE LORD: EXHORTS SINNERS TO A SINCERE CONVERSION: AND COMFORTS GOD'S PEOPLE WITH PROMISES OF FUTURE BLESSINGS UNDER CHRIST.

1. BLOW ye the trumpet in Sion,[1] sound an alarm in My holy mountain; let all the inhabitants of the land tremble: because the day of the Lord[2] cometh; because it is nigh at hand.

2. A day of darkness and of gloom, a day of clouds and whirlwinds:[3] a numerous and strong people[4] as the morning spread upon the mountains:[5] the like to it hath not been from the beginning, nor shall be after it even to the years of generation and generation.[6]

3. Before the face thereof a devouring fire, and behind it a burning flame: the land is like a garden of pleasure before it, and behind it a desolate wilderness; neither is there any one that can escape it.

4. The appearance of them is as the appearance of horses: and they run like horsemen.[7]

5. They leap like the noise of chariots upon the tops of mountains, like the noise of a flame of fire devouring the stubble, as a strong people prepared for battle.

6. At their presence the people are in grievous pains: all faces are made like a kettle.[8]

7. They run like valiant men: like men of war they scale the wall: the men march every one on his way; and they turn not aside from their ranks.

8. No one presseth upon his brother:[9] they walk every one in his path: yea, and they fall through the windows,[10] and take no harm.

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[1] P. "And." This is wanting in many MSS.

[2] "The day of vengeance: the captivity is at hand: the Babylonian army is already on the march." St. Jerome.

[3] These are images of distress: "in which all the light of joy shall be taken away, and all shall be in darkness." *Idem.*

[4] A multitude like locusts.

[5] The enemy suddenly spread over the land, as the light of morning spreads over the mountain.

[6] P. "Of many generations." L. "Of coming generations."

[7] This is directly said of the locusts, but with reference to the Chaldeans.

[8] P. "Shall gather blackness." The shrinking of the features in consequence of pain and terror is meant.

[9] They shall not press one on the other. St. Jerome testifies the order and regularity of their movements, which make the mass of them as firm and compact as the tiles in a paved floor.

[10] P. "They fall upon the sword." L. "They pass through between warlike weapons." St. Jerome interprets שלח "windows," which is now taken for a weapon. The locusts are uninjured, even if they come in contact with weapons.

9. They enter into the city: they run upon the wall: they climb up the houses: they come in at the windows as a thief.

10. At their presence the earth hath trembled, the heavens are moved: the sun and moon are darkened: and the stars have withdrawn their shining.[11]

11. And the Lord hath uttered His voice before the face of His army: for His armies are exceeding great, for they are strong, and execute His word:[12] for the day of the Lord is great and very terrible: and who can abide[13] it?

12. Now therefore saith the Lord: Be converted to Me with all your heart, with fasting, and with weeping, and with mourning.

13. And rend your hearts, and not your garments, and turn to the Lord your God: for He is gracious and merciful, patient and rich in mercy, and ready to repent of the evil.[14]

14. Who knoweth but He will turn,[15] and forgive and leave a blessing behind Him,[16] and sacrifice and libation to the Lord your God?

15. Blow the trumpet in Sion; sanctify a fast:[17] call a solemn assembly,

16. Gather together the people; sanctify[18] the congregation; assemble the ancients; gather together the little ones,[19] and them that suck at the breasts: let the bridegroom go forth from his bed, and the bride out of her bride-chamber.

17. Between the porch and the altar the priests, the Lord's ministers, shall weep, and shall say: Spare, O Lord, spare Thy people: and give not Thy inheritance to reproach, that the heathens should rule over them.[20] Why should they say among the nations: Where is their God?

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[11] This is an exaggerated description of a cloud of locusts, partially darkening the air. Isaiah 13 : 10; Ezek. 32 : 7; *infra* 31; 3 : 15; Matt. 24 : 29; Mark 13 : 24; Luke 21 : 25.

[12] P. "*He is* strong that executeth His word." The text speaks of the army of God, which executes His commands.

[13] Jer. 30 : 7; Amos 5 : 18; Soph. 1 : 15.

[14] Ps. 85 : 5; Jonah 4 : 2. To recall His threats, if men abandon sin.

[15] Jon. 3 : 9.

[16] God may not only forgive, and remove the locusts, but impart fertility to the fields, and enable the Jews to make the offerings and libations prescribed in the law. R. rejects the Jewish interpretation which refers it to the sinner. L. "He that is conscious (of guilt), let him return and repent, when (the plague) may leave behind it a blessing; even a meat-offering, and a drink-offering unto the Lord your God."

[17] *Supra* 1 : 14.

[18] Assemble them. They were warned to come in a pure state. Allioli has: "*Heiliget die Gemeine.*" Bible de France: "*Avertissez le qu'il se purifie.*"

[19] The presence of infants, and even of sucklings, was deemed acceptable to God, on account of their innocence."

[20] The text is so understood by the ancients generally. The continuance of the scourge of the locusts might force the Israelites to take refuge among the heathen, and submit to their oppressive rule.

18. The Lord hath been zealous[21] for His[22] land, and hath spared His people.

19. And the Lord answered, and said to His people: Behold, I will send you corn, and wine, and oil: and ye shall be filled with them: and I will no more make you a reproach among the nations.

20. And I will remove far off from you the northern *enemy:* and I will drive him into a land unpassable, and desert, with his face towards the east sea,[23] and his hinder part towards the utmost sea:[24] and his stench shall ascend, and his rottenness shall go up, because he hath done proudly.

21. Fear not, O land; be glad, and rejoice: for the Lord hath done great things.

22. Fear not, ye beasts of the field: for the beautiful places of the wilderness do spring; for the tree bringeth forth its fruit; the fig-tree and the vine yield their strength.

23. And ye, O children of Sion, rejoice, and be joyful in the Lord your God: because He hath given you a teacher of justice:[25] and will make the early and the latter rain come down to you as in the beginning.

24. And the threshing-floors shall be filled with wheat: and the presses shall overflow with wine and oil.

25. And I will restore to you the years which the locust, and the canker-worm, and the mildew, and the palmer-worm hath eaten; My great host[26] which I sent upon you.

26. And ye shall eat in plenty, and shall be filled; and ye shall praise the name of the Lord your God, who hath done wonders with you: and My people shall not be confounded forever.

27. And ye shall know that I am in the midst of Israel: and I *am* the Lord your God: and there is none besides: and My people shall not be confounded forever.

28. And it shall come to pass after this, that I will pour out My spirit upon all flesh:[27] and your sons and your daughters shall pro-

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[21] The confidence that God will display His power and mercy is expressed, after the manner of a prophet, to whom it is manifested as already accomplished.

[22] "Which He before seemed to regard as not His own, and which He suffered to be laid waste by the locusts." St. Jerome.

[23] The Dead Sea. [24] The Mediterranean.

[25] P. "The former rain." H. signifies a teacher. Isai. 9 : 14; Hab. 2 : 18; Job 36 : 22. Being connected here with justice it was rendered by St. Jerome as above: but the context favors the other meaning. The term annexed is understood of a just and suitable rain. P. "Moderately:" or it may be explained of a rain directed to the just purpose of God in the relief of His servants.

[26] The locusts are called the army of God, and are more destructive than armed soldiers.

[27] The third chapter commences with this verse in Ed. This passage was applied by St. Peter to the Christian dispensation, in vindicating the Apostles from the charge of ebriety on the day of Pentecost. Is. 44 : 3: Acts 2 : 17. It is quite conformable to the general economy of God under the ancient dispen-

phesy: your old men shall dream dreams, and your young men shall see visions.

29. Moreover upon My servants and handmaids in those days I will pour forth My spirit.

30. And I will show wonders in heaven, and on earth, blood, and fire, and vapor[28] of smoke.

31. The sun shall be turned into darkness, and the moon into blood, before the great and dreadful day of the Lord come.[29]

32. And it shall come to pass, that every one that shall call upon the name of the Lord, shall be saved:[30] for in mount Sion and in Jerusalem shall be salvation, as the Lord hath said, and in the residue[31] whom the Lord shall call.

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## CHAPTER III.

THE LORD SHALL JUDGE ALL NATIONS IN THE VALLEY OF JOSAPHAT. THE EVILS THAT SHALL FALL UPON THE ENEMIES OF GOD'S PEOPLE: HIS BLESSING UPON THE CHURCH OF THE SAINTS.

1. [1]For behold, in those days, and in that time when I shall bring back the captivity[2] of Juda and Jerusalem:

2. I will gather together all nations, and will bring them down into the valley of Josaphat:[3] and I will plead with them there for My people, and for My inheritance Israel, whom they have scattered among the nations, and they have parted My land.

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sation, that the promise of reconciliation, which God made to His people, suffering and humbled, should be connected with special blessings of a higher order. St. Jerome distinguishes the threats, exhortation to repentance, and promises of reconciliation, and adds that these things which are embraced in the present passage, are contained in the promise.

[28] P. "Pillars."

[29] This indicates great phenomena in the heavens, which, however, will be towards the end of time. *Supra* 2 : 10; *infra* 3 : 15; Matt. 24 : 29; Luke 21 : 25; Acts 2 : 20. Although several such expressions are elsewhere taken figuratively, the emphasis with which they are used here, and in the corresponding passages of the New Testament, justifies a strict interpretation.

[30] P. "Delivered" from the impending evils. Salvation in its highest sense is granted to those who with lively faith invoke God. Rom. 10 : 13.

[31] P. "Remnant:" the portion of the Jews who shall be called to the faith. Is. 1 : 8.

[1] This is the beginning of the fourth chapter in H.

[2] The captives.

[3] A valley with this name lay to the east of the temple. It means "judgment of God." God calls the nations to judgment, to show the reasonableness of His coming to the relief of His people, whom they had oppressed. He summons unbelievers before His tribunal, demanding of them why they divide and corrupt mankind by every variety of pernicious errors. "There will He dispute with them, not by exercising the power of Majesty, but convincing them by the truth of reason." St. Jerome.

3. And they have cast lots upon My people:[4] and a boy they have put in the stews:[5] and a girl they have sold for wine that they might drink.

4. But what have ye to do with Me,[6] O Tyre, and Sidon, and all the district[7] of the Philistines? will ye revenge yourselves on Me:[8] and if ye revenge yourselves on Me,[9] I will very soon return you a recompense upon your own head.

5. For ye have taken away My silver and My gold:[10] and My desirable and most beautiful things ye have carried into your temples.

6. And the children of Juda, and the children of Jerusalem, ye have sold to the children of the Greeks, that ye might remove them far off from their own country.[11]

7. Behold, I will raise them up out of the place wherein ye have sold them: and I will return your recompense upon your own heads.

8. And I will sell your sons and your daughters by[12] the hands of the children of Juda: and they shall sell them to the Sabeans, a nation far off;[13] for the Lord hath spoken it.

9. Proclaim ye this among the nations, prepare war, rouse up the strong: let them come, let all the men of war[14] come up.

10. Cut your ploughshares into swords, and your spades into spears. Let the weak say: I am strong.[15]

11. Break forth, and come, all ye nations from round about, and gather yourselves together: there will the Lord cause all thy strong ones to fall down.

12. Let the nations arise, and come up into the valley of Josaphat: for there I will sit to judge all nations round about.[16]

13. Put ye in the sickle, for the harvest is ripe: come and go

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[4] As slaves of no value.

[5] These outrages are frightful. R. contends that the meaning is, that boys were given as slaves to harlots, as a recompense, instead of money.

[6] מי אתם לי. What provocation had they received from the people of God?

[7] L. [8] Have I injured you, that you should seek revenge?

[9] L. "Or do ye only commence to render Me evil?" R. understands it to this effect: "Will you be the first to inflict evil? Will you act without any provocation on My part?"

[10] The sacred vessels.

[11] This fact is not elsewhere recorded: but it is known that the Idumeans and Philistines carried away captives under Achaz. 2 Par. 28: 17, 18. St. Jerome thinks that the Romans are spoken of under the names of the Idumeans and Philistines.

[12] P. "Into." R. translates it *per* "by," which is confirmed by what follows.

[13] In Arabia.

[14] L. "The mighty men." St. Jerome remarks: "The nations hostile to Israel are summoned to battle, and gathered together against the army of the Lord, that He may cause their stout men to fall, and that they may know that they are overcome, because God is against them."

[15] The weak partaking of the general ardor, should exert themselves in common with the others. This signifies that the war demands general support.

[16] This is a figurative expression declaring the justice of the Divine proceeding.

down, for the press is full, the vats run over: for their[17] wickedness is multiplied.

14. Nations, nations in the valley of destruction:[18] for the day of the Lord is near in the valley of destruction.

15. The sun and the moon are darkened: and the stars have withdrawn their shining.[19]

16. And the Lord shall roar out of Sion,[20] and utter His voice from Jerusalem: and the heavens and the earth shall be moved: and the Lord shall be the hope of His people, and the strength of the children of Israel.

17. And ye shall know that I am the Lord your God, dwelling in Sion, My holy mountain: and Jerusalem shall be holy, and strangers shall pass through it no more.

18. And it shall come to pass in that day, that the mountains shall drop down sweetness,[21] and the hills shall flow with milk: and waters shall flow through all the rivers of Juda: and a fountain shall come forth of the house of the Lord, and shall water the torrent of thorns.[22]

19. Egypt shall be a desolation, and Edom a wilderness destroyed: because they have done unjustly against the children of Juda, and have shed innocent blood in their land.

20. And Judea and Jerusalem shall be inhabited forever, to generation and generation.[23]

21. And I will cleanse their blood, which I had not cleansed: and the Lord will dwell in Sion.

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[17] The wickedness of the enemy. God calls His people to vengeance, as to a ripe harvest and vintage.

[18] P. "Decision." Where the cause is determined by a solemn judgment. It may also mean "destruction," where vengeance is exercised. Johlson has: "Crushing." H. is sometimes used for a threshing-machine, whence the latter meaning is derived.

[19] This is a usual mode of describing a great catastrophe. *Supra* 2 : 10, 31.

[20] Like a lion. Amos 1 : 2. The roaring of the lion is used to intimate the terror with which the Divine judgment is invested.

[21] The juice pressed out of the grape. The spontaneous growth of vines is intimated.

[22] P. "The valley of Shittim." It was on the confines of Moab, in the southern extremity of the land of Juda. General abundance is signified, under the figure of a river issuing forth from the temple, and spreading its waters over this valley.

[23] For many ages. St. Jerome, however, insists on a higher meaning: "That Judea which we behold deserted, is not surely that which shall be inhabited forever: nor that Jerusalem, whose ruins we see: but that Judea, whose children exulted and rejoiced in all the judgments of the Lord."

# THE PROPHECY OF AMOS.

## INTRODUCTION.

Amos was a herdsman of the kingdom of Juda, whom God called to the prophetic office, and sent to reprove the disorders of the kingdom of Israel. Jeroboam II reigned at the time that Oziah governed Juda. The style of these prophecies is plain, abounding in pastoral allusions, and in reproofs directed against the surrounding nations, as well as against Israel, the chief subject of his zeal. He is doubtless the author of this record of his prophecies, although he is spoken of in the third person, as authors often speak of themselves. He is a different individual from the father of Isaiah, אמוץ, his name being spelled עמוס. He was contemporary with Isaiah, Joel, and Osee. Thecua, in which he was born, was about twelve miles distant from Jerusalem, not far from Bethlehem. St. Jerome says of him, that he was rude in speech, but not deficient in knowledge, since the Holy Spirit spake in him, as well as in all the prophets.

## CHAPTER I.

THE PROPHET THREATENS DAMASCUS, GAZA, TYRE, EDOM, AND AMMON, WITH THE JUDGMENTS OF GOD, FOR THEIR OBSTINACY IN SIN.

1. The words of Amos, who was among the herdsmen of Thecua, which he saw concerning Israel in the days of Oziah, king of Juda,

and in the days of Jeroboam, the son of Joas, king of Israel, two years before the earthquake.[1]

2. And he said: The Lord will roar from Sion,[2] and utter His voice from Jerusalem: and the beautiful places of the shepherds shall mourn;[3] and the top of Carmel[4] shall wither.

3. Thus saith the Lord: For three crimes of Damascus, and for four I will not convert it:[5] because they have thrashed Galaad[6] with iron wains.

4. And I will send a fire into the house of Azael:[7] and it shall devour the houses of Benadad.[8]

5. And I will break the bar[9] of Damascus: and I will cut off the inhabitants from the plain of the idol,[10] and him that holdeth the sceptre from the house of pleasure:[11] and the people of Syria shall be carried away to Cyrene,[12] saith the Lord.

6. Thus saith the Lord: For three crimes of Gaza,[13] and for four

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[1] Zach. 14 : 5. Josephus states that this took place on occasion of Oziah, who was also called Azariah, taking on him to offer incense, 2 Par. 26 : 16; but the coincidence of these events is not certain. According to St. Jerome, Sardanapalus at that time reigned over the Assyrians, and Procas Silvius reigned among the Latins, a short time before the foundation of Rome.

[2] Jer. 25 : 30; Joel 3 : 16. The Divine threats against sinners are thus expressed: "Amos the shepherd, not in cultivated grounds, planted with trees and vines, or amidst forests and green meadows, but in a wild and vast desert, in which the fierceness of lions is witnessed in the slaughter of the sheep, employed language suited to his occupation, styling the awful voice of the Lord, a roaring of lions." St. Jerome.

[3] P. "Shall mourn." The form of H. is of the past time, but it has a future signification, *sceva* being placed under the conjunction, and verbs in the future preceding. V. represents the text closely.

[4] The celebrated mountain near the coast of the Mediterranean. The withering of the trees on its summit is stated to express the effect of the Divine voice on all nature.

[5] P. "Will not turn away *the punishment* thereof." The same verb is found Numb. 23 : 20, where it means to reverse, or recall. *Infra* 6 : 9; 11 : 13. The phrase seems to mean, that on account of repeated transgressions, God is resolved to execute His threats: "If he (the Syrian king) had persecuted My people once or twice, I would pardon him: but now that he proves cruel three and four times, so as to crush the multitude of captives under iron wains, should I not punish him severely?" St. Jerome. The number of times is indefinite. Machines are alluded to, having iron wheels so contrived, that the stubble and straw, which remained after the grain had been gathered, were chopped and cut small for the feed of cattle.

[6] The inhabitants of Galaad, east of the Jordan, namely, the tribes of Ruben and Gad, and half the tribe of Manasses.

[7] King of Syria. St. Jerome thinks that his house is mentioned, because he was no longer alive.

[8] His successor, the second of that name. These two kings are mentioned as notorious for cruelty to the Israelites. The flourishing state of Syria under their government made the punishment more remarkable.

[9] Bar is put for bars, by which the gates of the city were strengthened.

[10] P. "The plain of Aven." L. "The valley." It is situated between the two ranges of mountains, Libanus and Anti-Libanus. The same term with different points means "idol."

[11] P. "Eden:" it is the name of a region of Libanus descending towards the valleys of Coelosyria.

[12] P. "Kir." The country near the river Cyr, with the Araxis, which flows into the Caspian Sea, appears to be meant.

[13] The chief town of the Philistines on the sea-coast.

I will not convert it:[14] because they have carried away a perfect captivity[15] to shut them up in Edom.[16]

7. And I will send a fire on the wall of Gaza, and it shall devour the houses thereof.

8. And I will cut off the inhabitants from Azotus, and him that holdeth the sceptre from Ascalon:[17] and I will turn My hand against Accaron:[18] and the rest of the Philistines[19] shall perish, saith the Lord God.

9. Thus saith the Lord: For three crimes of Tyre, and for four I will not convert it: because they have shut up an entire captivity[20] in Edom, and have not remembered the covenant of brethren.[21]

10. And I will send a fire upon the wall of Tyre; and it shall devour the houses thereof.

11. Thus saith the Lord: For three crimes of Edom, and for four I will not convert him: because he hath pursued his brother[22] with the sword, and hath cast off all pity, and hath carried on his fury, and hath kept his wrath to the end.

12. I will send a fire into Theman,[23] and it shall devour the houses of Bosra.

13. Thus saith the Lord: For three crimes of the children of Ammon, and for four I will not convert him: because he hath ript up the women with child[24] of Galaad to enlarge his border.[25]

14. And I will kindle a fire in the wall of Rabba:[26] and it shall devour the houses thereof with shouting in the day of battle, and with a whirlwind in the day of trouble.

15. And Melchom[27] shall go into captivity, both he, and his princes together, saith the Lord.

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[14] "What He says is this: I awaited a long time that they might do penance, and I was unwilling to punish their sin, in order that they being converted at length might receive pardon: but since they repeat their crimes three and four times, I am forced to change My determination, and to chastise the transgressors." St. Jerome.

[15] P. "The whole captivity"—numerous captives.

[16] To deliver them over to the Idumeans, their cruel enemies.

[17] Another chief city, the residence of a Philistine prince.

[18] A Philistine city.

[19] St. Jerome understands it of the minor towns. Those persons who escaped former invasions may also be understood.

[20] Numerous captives were delivered over by them to the Idumeans.

[21] Solomon and Hiram king of Tyre were joined as brethren in alliance.

[22] The Israelites, descendants of Jacob, brother of Esau.

[23] A city of Idumea. Bosra belonged to the same country.

[24] This atrocity was actually committed. 4 Kings 8 : 12; 15 : 16; Osee 14 : 1.

[25] The Ammonites practised these cruelties with a view to increase their territory, having extirpated the former inhabitants.

[26] In the land of the Ammonites.

[27] P. "Their king." St. Jerome took it to be a proper name.

## CHAPTER II.

THE JUDGMENTS WITH WHICH GOD THREATENS MOAB, JUDA, AND ISRAEL, FOR THEIR SINS, AND THEIR INGRATITUDE.

1. THUS saith the Lord: For three crimes of Moab, and for four I will not convert him:[1] because he hath burnt the bones of the king of Edom even to ashes.[2]

2. And I will send a fire into Moab: and it shall devour the houses[3] of Carioth:[4] and Moab shall die with a noise, with the sound of the trumpet:

3. And I will cut off the judge from the midst thereof, and will slay all her princes with him, saith the Lord.

4. Thus saith the Lord: For three crimes of Juda, and for four I will not convert him: because he hath cast away the law of the Lord, and hath not kept His commandments:[5] for their idols have caused them to err, after which their fathers have walked.

5. And I will send a fire into Juda: and it shall devour the houses[6] of Jerusalem.

6. Thus saith the Lord: For three crimes of Israel,[7] and for four I will not convert him: because he hath sold the just man for silver, and the poor man for a pair of shoes.[8]

7. They bruise the heads of the poor upon the dust of the earth,[9] and turn aside the way of the humble: and the son and his father have gone to the *same* young woman[10] to profane My holy name.

8. And they sat down upon garments laid to pledge by every altar,[11] and drank the wine of the condemned[12] in the house of their God.

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[1] *Supra* 1: 3.

[2] P. "Into lime." St. Jerome remarks, that "the bones which had been buried of the king of Idumea, who had marched against Moab, with Joram king of Israel and Josaphat king of Juda, were afterwards taken up and burnt by the Moabites, to satisfy their vindictive feeling."

[3] Palaces. [4] A city in the land of Moab.

[5] The other nations are reproached with violating the natural law; Juda is charged with transgressing the Divine law given especially to it.

[6] H. P. "Palaces."

[7] The other reproofs were designed to prepare the way for this addressed to Israel, the chief subject of the ministry of this prophet.

[8] This implies the sacrifice of the rights of a poor but just man for a paltry consideration.

[9] P. "That pant after the dust of the earth on the head of the poor." L. "That are eager after the dust," &c. This is understood of their desire by harsh treatment of the poor to make them sorrowful, with dust on their head like mourners.

[10] Incestuous connections dishonor God, whose law enforces the natural prohibition. Lev. 18: 18.

[11] The prophet insists on this circumstance, because the law required the coverlet to be restored before night to the owner who had given it in pledge. They, nevertheless, retained pledged garments and slept in them near the many altars, which they had erected instead of one, which God had commanded to be built. [12] Wine procured by unjust fines imposed on persons arraigned before them.

9. Yet I cast out the Amorite[13] before their face: whose height was like the height of cedars, and who was strong as an oak:[14] and I destroyed his fruit from above, and his roots beneath.

10. It is I that brought you up out of the land of Egypt:[15] and I led you forty years through the wilderness, that ye might possess the land of the Amorite.

11. And I raised up of your sons for prophets, and of your young men for Nazarites.[16] Is it not so, O ye children of Israel, saith the Lord?

12. And ye present wine to the Nazarites,[17] and command the prophets, saying: Prophesy not.

13. Behold I will screak under you, as a wain screaketh that is laden with hay.[18]

14. And flight shall perish from the swift;[19] and the valiant shall not possess his strength; neither shall the strong save his life.

15. And he that holdeth the bow shall not stand;[20] and the swift of foot shall not escape; neither shall the rider of the horse save his life.

16. And the stout of heart among the valiant shall flee away naked[21] in that day, saith the Lord.

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## CHAPTER III.

THE EVILS THAT SHALL FALL UPON ISRAEL FOR THEIR SINS.

1. HEAR the word that the Lord hath spoken concerning you, O ye children of Israel;[1] concerning the whole family that I brought up out of the land of Egypt, saying:

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[13] As the chief nation they are put for Canaanites generally. Numb. 21 : 21, 24; Deut. 2 : 24.

[14] The apparent strength of their position in the land is expressed by these bold images.

[15] Exod. 14 : 21; Deut. 8 : 2.

[16] Devoted by vow to abstinence and religious duties. It was a special favor on the part of God to raise up such persons among them.

[17] In manifest opposition to the law.

[18] P. "Full of sheaves." This image is characteristic of this prophet. It is by no means vulgar, but rather elegant, as R. observes. As a wagon overladen with sheaves screaks, so God threatens that in consequence of the great burden of their sins, He will cause them to be straitened and to cry through distress. St. Jerome refers it to God, who no longer bearing their excesses, shall cry out to the effect about to be stated.

[19] The swift shall fail in their attempts to escape, the opportunity being wanting.

[20] The archer shall not be able to maintain his position, so as to discharge his arrows.

[21] In consternation, and precipitately.

[1] This regards the whole people, all the descendants of Jacob.

2. You only have I known[2] of all the families of the earth: therefore[3] will I punish[4] you for all your iniquities.

3. Shall two walk together, except they be agreed?[5]

4. Will a lion roar in the forest, if he have no prey?[6] will the lion's whelp cry out of his den, if he have taken nothing?

5. Will the bird fall into the snare upon the earth if there be no fowler?[7] Shall the snare be taken up from the earth, before it hath taken somewhat?[8]

6. Shall the trumpet sound in a city, and the people not be afraid?[9] shall there be evil in a city, which the Lord hath not done?[10]

7. For the Lord God doeth nothing without revealing His secrets to His servants the prophets.[11]

8. The lion shall roar,[12] who will not fear? The Lord God hath spoken; who shall not prophesy?

9. Publish it in the houses[13] of Azotus, and in the houses of the land of Egypt, and say: Assemble yourselves upon the mountains of Samaria, and behold the many follies[14] in the midst thereof, and them that suffer oppression in the inner rooms thereof.

10. And they know not to do right, saith the Lord, who store up iniquity, and robberies in their houses.

11. Therefore thus saith the Lord God: The land shall be in tribu-

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[2] Affectionately, as a father knows his children.

[3] The favors of God, when not corresponded to, provoke punishment.

[4] Lit. "Visit upon you." St. Jerome observes: "He said excellently: I will visit, not I will strike, for the scourge is at once a visitation and a cure."

[5] The application of this similitude is, that as the company of two persons in walking shows their agreement to that effect, so the announcement of the Divine judgments by the prophet shows, that he has been made acquainted with them by God, and commissioned to declare them.

[6] The lion roars when its prey is in sight: the cry of its whelp from its den is a token that prey lies before it. In like manner the voice of God threatening sinners with punishment, is a certain sign that it is impending.

[7] P. "No gin."

[8] It is not usually removed until it has served the purpose for which it was set. The threats of God shall not be withdrawn, unless sinners repent.

[9] As fear is excited by the sound of a trumpet announcing hostilities, so the prophetic announcements should inspire salutary terror.

[10] All the calamities with which cities are visited, are from God, who punishes the sins of men. The prophet is not treating of moral evil, which must be ascribed to the free act of man. "The evil which the Lord doth in the city, is not contrary to virtue, but it is affliction and torment, of which we read: 'Sufficient for the day is the evil thereof,' namely, tribulation and distress." St. Jerome.

[11] The evils that were experienced, were preceded by the warning voice of the prophets. "The merciful and good God always announces future things, that He may not be forced to inflict punishment. What heretics impiously represent as severe, savage, and cruel, and the act of a judge, we refer to the greatness of His mercy, since He does not inflict punishment without previously announcing it: for by foretelling He manifests His unwillingness to punish delinquents." *Idem.*

[12] A MS., 126 K., has the future tense. Who dares resist the Divine will impelling him to prophesy: "If at the voice of the lion all tremble, and all animals are terrified, shall we not prophesy, shall we not speak when God orders us to speak, and to declare to the people the punishments which impend?" *Idem.*

[13] P. "Palaces."

[14] P. "Tumults."

lation, and shall be compassed about:[15] and thy strength shall be taken away from thee; and thy houses shall be spoiled.

12. Thus saith the Lord: As if a shepherd should get out of the lion's mouth two legs, or the tip of the ear:[16] so shall the children of Israel be taken out that dwell in Samaria, on a corner of a bed,[17] and on the couch of Damascus.

13. Hear ye and testify in the house of Jacob, saith the Lord the God of hosts:

14. That in the day when I shall punish[18] the transgressions of Israel, I will smite him, and the altars of Bethel: and the horns of the altar shall be cut off, and shall fall to the ground.

15. And I will strike the winter-house with the summer-house: and the houses of ivory[19] shall perish; and many houses shall be destroyed, saith the Lord.

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## CHAPTER IV.

THE ISRAELITES ARE REPROVED FOR THEIR OPPRESSING THE POOR, FOR THEIR IDOLATRY, AND THEIR INCORRIGIBLENESS.

1. HEAR this word, ye fat kine[1] that are in the mountains of Samaria: ye that oppress the needy, and crush the poor; that say to your masters:[2] Bring, and we will drink.[3]

2. The Lord God hath sworn by His Holiness,[4] that lo, the days

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[15] P. "An adversary *there shall* be even round about the land." The phrase is elliptical. The invasion of an enemy is predicted, who is to spread desolation. St. Jerome explains it of the Assyrian army.

[16] "He borrows an example from what he had often seen, and states that the slight remains of the ten tribes shall be rescued from the hands of the Assyrians, as a shepherd rescues from the lion's jaws two legs or the tip of the ear, the rest of the sheep being devoured." St. Jerome. The shepherd was liable to be called on to make restitution of the lost sheep, unless he could show how the animal had perished, by exhibiting at least some small piece of its remains. Exod. 22 : 13.

[17] On the edge of a bed, where they lay without fear of danger. Allusion is made to the league between the Israelites and Syrians. "The children of Samaria resting confident in the aid of the Syrians, and promising themselves victory, dwell in their country, as resting on a bed or couch, that as a weary man reposes on a bed, so they may repair their strength by the aid of a neighboring nation." St. Jerome.

[18] H. means to visit, which is taken for punishing. *Cœpero* is pleonastic. Jer. 20 : 10. The altars shall be stricken down in the general visitation.

[19] Adorned with ivory encased in its walls, or furniture.

[1] Rich and powerful men are presented under this image, which suits a shepherd.

[2] R. insists that the plural form always means a singular of excellence: "to their master," namely, the king. P. "Their masters."

[3] St. Jerome interprets this as a demand for freedom to oppress and spread desolation around them.

[4] This is a very solemn confirmation of His threat, by His essential sanctity and perfection.

shall come upon you when they shall lift you up on pikes,[5] and what shall remain of you in boiling pots.[6]

3. And ye shall go out at the breaches[7] one over against the other:[8] and ye shall be cast forth[9] into Armon,[10] saith the Lord.

4. Come ye to Bethel, and do wickedly;[11] to Galgal, and multiply transgressions: and bring in the morning your victims, your tithes in three days.[12]

5. And offer a sacrifice of praise with leaven: and call[13] free-offerings, and proclaim it: for so ye would do,[14] O children of Israel, saith the Lord God.

6. Whereupon I also have given you dulness[15] of teeth in all your cities, and want of bread in all your places: yet ye have not returned to Me, saith the Lord.

7. I also have withholden the rain from you when there were yet three months to the harvest;[16] and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon: and the piece whereupon I rained not, withered.

8. And two and three cities went[17] to one city to drink water, and were not filled; yet ye returned not to Me, saith the Lord.

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[5] P. "He will take you away with hooks." H. means thorns, which were used as hooks in fishing. St. Jerome, after Theodotion, understands by it pikes or spears used in battle. "He" is not referred to God, but to any one, or it may be rendered "they." The facility with which the Israelites would be subdued, may be represented by their being caught as with fishing-hooks.

[6] P. "Your posterity with fish-hooks." The former term may be understood of those who remain after the first onset of the enemy. The latter means "pots" in Exod. 27 : 3, and other passages; but Kimchi and others take it in this place for fish-hooks. St. Jerome explains it: "As a boiling pot mixes up together small fishes, so the kine of Basan should be overwhelmed with the miseries of the captivity, without any regard to rank."

[7] Of the wall, the enemy having made many breaches.

[8] Each one at the breach before him.

[9] R. takes it passively, as the ancients.

[10] R. takes this as a proper name, although he is unable to determine what place it designates. Many, with Symmachus, understand Armenia. P. "Ye shall cast them into the palace."

[11] This is said ironically. As they are obstinate, the prophet bids them multiply their sins, so as to provoke speedier punishment.

[12] P. "After three years." V. gives the text literally. Aben Ezra thinks, that in order to increase the force of the irony, three days were put instead of three years, which were prescribed in the law for the offering of tithes for widows, orphans, strangers, and the poor of the land. Deut. 14 : 28; 26 : 12. Let them, if they will, do for their idols, every three days, what God required to be done every third year.

[13] Invite the people to make them.

[14] Such is your perverse disposition. The irony of the preceding exhortation is thus declared.

[15] P. "Cleanness." Famine is expressed by the cleanness of the teeth for want of food. Chald., Syr., render it as V.

[16] In the spring, at the end of April, three months before the wheat harvest, when rain was much wanting.

[17] "Lest they should suppose that this happened to the cities and peoples by a law of nature, the influence of the stars, and the variety of the seasons, He says that He rains on one city and the surrounding country, whilst He withholds rain from another, so that two cities have recourse to another, without receiving a sufficient supply of water. As He did this not to punish, but to correct them, He reproaches those who still continued delinquent." St. Jerome.

9. I struck you with a burning wind,[18] and with mildew: the palmer-worm hath eaten up your many gardens, and your vineyards, your olive-groves, and fig-groves; yet ye returned not to Me, saith the Lord.

10. I sent death upon you in the way of Egypt: I slew your young men with the sword, even to the carrying[19] away of your horses: and I made the stench of your camp to come up into your nostrils: yet ye returned not to Me, saith the Lord.

11. I destroyed *some of* you, as God[20] destroyed Sodom and Gomorra; and ye were as a firebrand plucked out of the burning: yet ye returned not to Me, saith the Lord.

12. Therefore I will do these things to thee, O Israel: and after I shall have done these things to thee, prepare to meet thy God, O Israel.[21]

13. For behold, He that formeth the mountains, and createth the wind, and declareth His word to man, He that maketh the morning mist, and walketh up the high places of the earth: the Lord the God of hosts is His name.

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## CHAPTER V.

A LAMENTATION FOR ISRAEL: AN EXHORTATION TO RETURN TO GOD.

1. HEAR ye this word, which I take up concerning you for a lamentation. The house of Israel[1] is fallen, and it shall rise no more.

2. The virgin of Israel is cast down upon her land,[2] there is none to raise her up.

3. For thus saith the Lord God: The city, out of which came forth a thousand, there shall be left in it a hundred: and out of which there came a hundred, there shall be left in it ten, in the house of Israel.[3]

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[18] Agg. 2:18. The loss of their fruits, which were blasted, did not move them to repentance.

[19] Their young men slain in battle, their horses carried off by the enemy, and the dreadful state of their camp in consequence of the multitude of the slain, did not move them.

[20] Gen. 19:24. It is not unusual to refer thus to God, whilst speaking in His name.

[21] This is an exhortation to repentance, in order to appease God. Some take it ironically, as if Israel were challenged to resist God, who is so powerful.

[1] P. "O house of Israel." This is connected with the preceding sentence: the division of sentences in V. is different.

[2] The kingdom is figuratively called a virgin, "because as such she was originally united to God," as St. Jerome remarks. She is represented as fallen and forsaken.

[3] The number that went forth from her gates denotes her inhabitants, who went in and out. It may, however, be specially understood of those who went forth to battle.

4. For thus saith the Lord to the house of Israel: Seek ye Me, and ye shall live.[4]

5. But seek not Bethel, and go not into Galgal; neither shall ye pass over to Bersabee: for Galgal shall go into captivity;[5] and Bethel shall be unprofitable.[6]

6. Seek ye the Lord, and live: lest the house of Joseph be burnt with fire,[7] and it devour, and there be none to quench Bethel.[8]

7. Ye that turn judgment into wormwood,[9] and forsake justice in the land,[10]

8. *Seek* Him that maketh Arcturus and Orion,[11] and that turneth darkness into morning, and that changeth day into night: that calleth the waters of the sea[12] and poureth them out upon the face of the earth: The Lord is His name.

9. He that with a smile bringeth destruction upon the strong, and waste upon the mighty.[13]

10. They hate him that rebuketh in the gate:[14] and abhor him that speaketh uprightly.

11. Therefore because ye rob[15] the poor, and take the choice prey[16] from him, ye shall build houses with square stone, and shall not dwell in them: ye shall plant most delightful vineyards, and shall not drink the wine of them.[17]

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[4] Life is promised to those who seek God with earnestness.

[5] There is a striking allusion, or paronomasia in the text. The town was in the tribe of Ephraim, near the confines of Benjamin.

[6] P. "Shall come to nought:" in consequence of the vain worship of the calves practised there.

[7] P. "Lest he break out like fire in the house of Joseph,"—lest God take vengeance of the kingdom of Samaria, Ephraim being the son of Joseph.

[8] P. "In Bethel." This place is specially mentioned as provoking the Divine anger. Chald. "Lest there be none to quench the fire on account of your sins, who worshipped idols in Bethel."

[9] Judgment, the sentence of lawful tribunals, is of itself agreeable to the general feeling of mankind, but when perverted, it is as wormwood, bitter and hateful. The prophet reproves the judges as unjust.

[10] Cast it to the ground.

[11] P. "The seven stars and Orion." The text has *Chima* and *Chasil.*

[12] *Infra* 9 : 6.

[13] The text seems to mean: He who refreshes (strengthens) the spoiled (the weak man) against the strong, so that waste comes upon the fortress. God gives strength to the weak, and defeats efforts supported with great human power.

[14] Official rebuke and the authoritative declaration of right seem to be meant. The incorruptible judge is hated by the wicked. Grotius, whom R. follows, understands it thus: "They who are in the gate (the judges) hate him who rebukes,"—who denounces their injustice.

[15] P. "Your treading is upon the poor." L. "You tread down upon the poor." The Chaldean interpreter gives the same meaning as St. Jerome, who says: "Lest Israel should imagine that he was delivered over to his enemies in punishment of idolatry alone, the prophet adds the other crimes which he committed in consequence of abandoning the true religion. You plundered, he says, the poor man, taking from him who had scarcely the necessaries of life, and applying to your own use whatever precious and beautiful articles you saw in his possession."

[16] P. "Ye take from him burdens of wheat." L. "Onerous contributions."

[17] Soph. 1 : 13. In punishment of their oppression of the poor, they are threatened with the loss of their splendid mansions and fruitful vineyards.

12. Because I know your manifold crimes, and your grievous sins:[18] enemies of the just, taking bribes, and oppressing the poor in the gate.

13. Therefore the prudent shall keep silence at that time; for it is an evil time.[19]

14. Seek ye good, and not evil, that ye may live: and the Lord, the God of hosts, will be with you, as ye have said.[20]

15. Hate evil, and love good,[21] and establish judgment[22] in the gate: it may be[23] the Lord, the God of hosts, may have mercy on the remnant of Joseph.

16. Therefore thus saith the Lord, the God of hosts, the sovereign Lord: In every street *there shall be* wailing; and in all places that are without,[24] they shall say: Alas, alas! and they shall call the husbandman[25] to mourning, and such as are skilful in lamentation to lament.

17. And in all vineyards[26] there shall be wailing: because I will pass through in the midst of thee, saith the Lord.

18. Woe to them that desire the day of the Lord:[27] to what end is it for you? the day of the Lord *is* darkness, and not light.[28]

19. As if a man should flee from a lion, and a bear should meet him: or enter into the house, and lean with his hand upon the wall, and a serpent should bite him.[29]

20. Shall not the day of the Lord be darkness, and not light: and obscurity, and no brightness in it?

21. I hate, and cast away[30] your festivities: and I will not receive the odor of your assemblies.

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[18] The construction requires the verb substantive. "I know that your crimes are manifold, and your sins grievous, and that you are enemies of the just, and that you take bribes, and oppress the poor in judgment." St. Jerome.

[19] "He that is poor and prudent, when he shall see that the judge is bought over, will be silent at that time, for it is an evil time." St. Jerome.

[20] They already cherished the hope of Divine protection, which would be afforded only on condition of their being faithful.

[21] Ps. 96 : 10; Rom. 12 ; 9.

[22] A just tribunal, justice.

[23] Conversion does not secure us against severe visitations: however, it affords grounds for hope.

[24] P. "Highways."

[25] On account of the desolation of the country and want of provisions.

[26] "That where before matter of joy was found, there may now be a source of tears." St. Jerome.

[27] Jer. 30 : 7; Joel 2 : 11; Soph. 1 : 15. The prophet seems to refer to those who possessed a desire that the appointed time of vengeance should come, through a confidence that the threats would not be fulfilled; or who flattered themselves that the chastisements would be light and transient. He assures them that the Divine visitation shall be attended with gloom and sorrow.

[28] For them, in consequence of their delinquency.

[29] Sinners may expect punishment to be inflicted in some way. If they escape one chastisement, they shall fall under another.

[30] Isaiah 1 : 11; Jer. 6 : 20; Mal. 1 : 12. P. "Despise." God rejects all idolatrous assemblies. He also casts away all who unite sin with His worship.

22. And if ye offer Me holocausts, and your gifts, I will not receive them: neither will I regard the vows[31] of your fat beasts.[32]

23. Take away from Me the noise of thy songs: and[33] I will not hear the canticles of thy harp.

24. But judgment shall be revealed as water,[34] and justice as a mighty torrent.

25. Did ye offer victims and sacrifices[35] to Me in the desert for forty years, O house of Israel?

26. But ye carried a tabernacle[36] for your Moloch, and the image[37] of your idols, the star of your god, which ye made to yourselves.[38]

27. And I will cause you to go into captivity beyond Damascus, saith the Lord, the God of hosts is His name.

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## CHAPTER VI.

### THE DESOLATION OF ISRAEL FOR THEIR PRIDE AND LUXURY.

1. Woe to you that are wealthy[1] in Sion, and to you that have confidence in the mountain of Samaria:[2] ye great men, heads of the nations,[3] that go in with state[4] into the house of Israel.

2. Pass ye over to Chalane,[5] and see; and go from thence into Emath the great;[6] and go down into Geth of the Philistines, and to all the best kingdoms of these;[7] if their border be larger than your border:

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[31] Peace-offerings.

[32] The fat beasts which you offer. "He examines not the greatness of the sacrifices, but the merits and dispositions of those who offer them." St. Jerome.

[33] P. "For." This is the force of the conjunction.

[34] Shall flow freely to spread blessings.

[35] Lit. Flour-offerings. Acts 7 : 42.

[36] L. "A canopy." It was probably a small shrine.

[37] L. "Figure." P. "Chiun." R. insists that it is an appellative noun, not a proper name.

[38] This was amazing, with so many evidences of Divine favor.

[1] P. "At ease." L. "Free from care." The term is understood of those that enjoy security, being fearless of danger. Those of Sion are first addressed: afterwards those of Samaria. St. Jerome understands the Hebrew of persons living in ease and abundance. Luke 6 : 24.

[2] Confident persons, dwelling in Samaria, who feared not the calamities with which they were threatened.

[3] P. "*Which are* named chief of the nations." The leaders of the Samaritans, who are specially addressed, regarded their kingdom as a kind of first fruit of the nations, on account of its supposed excellence. A similar phrase occurs Numb. 24 : 20. גוים is generally applied to heathen nations.

[4] P. "To whom the house of Israel came," as to their leaders. St. Jerome understood it of their gait and manner, which savored of pomp and domination.

[5] Afterwards called Ctesiphon, three miles from Seleucia of Babylonia.

[6] To the north.

[7] P. "*Be they* better than these kingdoms." The Israelites are directed to consider the state of those countries, and compare it with their own, that they may the better appreciate the Divine favors.

3. Ye that are separated unto the evil day:[8] and that approach to the seat of iniquity.[9]

4. Ye that sleep upon beds of ivory,[10] and are wanton on your couches; that eat the lambs out of the flock, and the calves out of the midst of the herd:

5. Ye that sing to the sound of the psaltery: like David's, they imagine their instruments of music to be:[11]

6. That drink wine in bowls, and anoint themselves with the best perfumes: and they are not concerned for the affliction of Joseph.[12]

7. Wherefore now they shall go captive at the head of them that go into captivity: and the company[13] of the luxurious ones shall be taken away.

8. The Lord God hath sworn by Himself,[14] saith the Lord, the God of hosts: I detest the pride[15] of Jacob; and I hate his houses,[16] and I will deliver up the city, with the inhabitants thereof.

9. And if there remain ten men in one house,[17] they also shall die.

10. And a man's kinsman shall take him up, and shall burn him,[18] that he may carry the bones out of the house: and he shall say to him that is in the inner rooms of the house: Is there yet any with thee?

11. And he shall answer: There is an end.[19] And he shall say to him: Hold thy peace, and mention not the name of the Lord.[20]

12. For behold, the Lord hath commanded; and He will strike the greater house with breaches, and the lesser house with clefts.[21]

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[8] Reserved for punishment. P. "Put far away the evil day:" banish the thought of it.

[9] P. "Cause the seat of violence to come near:" familiarize themselves with unjust and oppressive proceedings in the name of justice—take part in assemblies wherein justice is betrayed by its professed ministers.

[10] The text may be understood of reclining at table, stretched at large for greater indulgence. Their choice meats are next stated.

[11] L. "At their banquets they have music which they fancy rivals that used by David in the worship of God." Others understand the text thus: "They invent to themselves instruments of music, like David." P.

[12] Wholly intent on self-indulgence, they are regardless of the national calamities.

[13] P. "The banquet." L. "The noisy banquet." St. Jerome used "*factio*" for company. "They who united in the enjoyment of pleasure, and partook of the same banquet, and clubbed together, shall be also taken away, that the punishment may be general as the luxury was common." St. Jerome.

[14] Lit. "By His own soul."

[15] L. agrees. P. "Excellency."

[16] H. P. "Palaces."

[17] A few that may have hid themselves shall be pursued and put to death.

[18] The term is interpreted, in Chald., of a relation, as in the preceding clause. He carries the bones out of the house set on fire by the enemy. It was not customary with the Israelites to burn the bodies of the dead. St. Jerome, however, understands the text of a relation, or neighbor, who, being unable to carry away the many corpses, consumes the flesh in the fire, and carries away the bones.

[19] There is no other.

[20] As the visitation was from God, he directs the other to remain silent, as it were humbling himself before God, whom he dares not name. St. Jerome, nevertheless, thinks that his unwillingness to name God, proceeded from the hardness of his heart.

[21] All dwellings are to be visited by Divine justice, through the agency of the invading foe.

13. Can horses run upon the rocks, or can any one plough with buffles;[22] for ye have turned judgment into bitterness, and the fruit of justice into wormwood?

14. Ye that rejoice in a thing of nought: ye that say: Have we not taken unto us horns by our own strength?[23]

15. But behold, I will raise up a nation against you, O house of Israel, saith the Lord, the God of hosts: and they shall destroy you from the entrance of Emath, even to the torrent of the desert.

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## CHAPTER VII.

THE PROPHET SEES, IN THREE VISIONS, EVILS COMING UPON ISRAEL; HE IS ACCUSED OF TREASON BY THE FALSE PRIEST OF BETHEL.

1. THESE things the Lord showed to me: and behold, the locust was formed in the beginning of the shooting up of the latter growth:[1] and lo, *it was* the latter growth after the king's mowing.[2]

2. And it came to pass, that when they had made an end of eating the grass of the land, I said: O Lord God, be merciful, I beseech Thee: who shall raise up Jacob, for he is very little?[3]

3. The Lord had pity upon this:[4] It shall not be, saith the Lord.

4. These things the Lord God showed to me: and behold, the Lord God called forth the judgment by fire;[5] and it devoured the great deep, and ate up a part at the same time.

5. And I said: O Lord God, cease, I beseech thee: who shall raise up Jacob, for he is a little one?

6. The Lord had pity upon this: Yea, this also shall not be, saith the Lord God.

7. These things the Lord showed to me: and behold, the Lord *was* standing upon a plastered wall, and in His hand a mason's trowel.[6]

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[22] P. "*There* with oxen." The two similitudes are intended to show that the perversion of justice is unlikely to be attended with any real advantage, since it is like attempting what is absurd.

[23] They ascribe strength to themselves, independently of the Divine blessing.

[1] P. V. *Serotini imbris.* The spring rain, which, as the civil year began in September, was called the latter rain, caused the grass to sprout anew, after the mowing.

[2] The mowing was called "the king's," probably because Jeroboam II had recently rescued the country from the Syrian yoke, and restored it to cultivation. See 4 Kings 14: 25.

[3] He is brought low. [4] On this representation God was moved to pity.

[5] God ordered the element of fire to sustain His cause, using it against the rebellious Israelites, and it seemed in vision to swallow up a vast collection of waters, and to destroy a portion of the land. This new scourge threatened Israel with destruction.

[6] P. "A plumb line."

8. And the Lord said to me: What seest thou, Amos? And I said: A mason's trowel. And the Lord said: Behold, I will lay down the trowel in the midst of My people Israel: I will plaster them over[7] no more.

9. And the high places of the idol[8] shall be thrown down, and the sanctuaries of Israel shall be laid waste: and I will rise up against the house of Jeroboam with the sword.

10. And Amasiah, the priest of Bethel,[9] sent to Jeroboam, king of Israel, saying: Amos hath rebelled against thee,[10] in the midst of the house of Israel: the land is not able to bear all his words.[11]

11. For thus saith Amos:[12] Jeroboam shall die by the sword: and Israel shall be carried away captive out of their own land.

12. And Amasiah said to Amos: Thou seer, go, flee away into the land of Juda: and eat bread there, and prophesy there.[13]

13. But prophesy not again any more in Bethel: because it is the king's sanctuary, and it is the house of the kingdom.

14. And Amos answered, and said to Amasiah: I am not a prophet;[14] nor am I the son of a prophet: but I am a herdsman, plucking wild figs.[15]

15. And the Lord took me when I followed the flock: and the Lord said to me: Go, prophesy to My people Israel.

16. And now hear thou the word of the Lord: Thou sayest: Thou shalt not prophesy against Israel: and thou shalt not drop *thy word* upon the house of the idol.

17. Therefore thus saith the Lord: Thy wife shall play the harlot[16] in the city: and thy sons and thy daughters shall fall by the sword: and thy land shall be measured by a line:[17] and thou shalt die in a polluted[18] land; and Israel shall go into captivity out of their land.

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[7] P. "Pass by them." God threatens to treat the Israelites according to their deserts, using the plumb-line to determine the amount of punishment, and no longer passing over their offences.

[8] P. "Of Isaac." *Infra* v. 16. The proper name is usually written יצחק, whilst here we read ישחק. St. Jerome, as also Syr. and the Massoretæ, take it for an appellative, as a ridiculous thing. He translates it "idol." R. thinks that the prophet spelled the word in this way to insinuate this meaning.

[9] He feared lest if the people be converted to God, himself should lose the glory of the priesthood.

[10] This was manifestly false.

[11] He intimates the probability of a rising of the people against Amos, if he be not chastised by the king.

[12] "What the Lord spoke, he states to have been said by Amos, in order the more effectually to move the king to vengeance." St. Jerome.

[13] No attention having been paid by the king to the denunciation, he takes on himself to persuade Amos to retire to the kingdom of Juda.

[14] Not originally of the class of professed prophets. He afterwards states that he had prophesied.

[15] P. "Sycamore fruit." L. agrees with V. Amos states the simplicity of his manner of life.

[16] Suffer violence from the enemy. The prophet foretells to this false priest the degradation of his wife, the death of his children, and his own banishment.

[17] Divided by the conquerors.

[18] The land of the heathen.

## CHAPTER VIII.

UNDER THE FIGURE OF A HOOK WHICH BRINGETH DOWN THE FRUIT, THE APPROACHING DESOLATION OF ISRAEL, FOR THEIR AVARICE AND INJUSTICE, IS FORESHOWN.

1. THESE things the Lord showed to me: and behold, a hook to draw down the fruit.[1]

2. And He said: What seest thou, Amos? And I said: A hook to draw down fruit. And the Lord said to me: The end is come upon My people Israel. I will not again pass by them any more.[2]

3. And the hinges[3] of the temple[4] shall screak[5] in that day, saith the Lord God: many shall die: silence shall be[6] in every place.

4. Hear this, ye that crush[7] the poor, and make the needy of the land fail,

5. Saying: When will the month be over,[8] and we shall sell our produce; and the sabbath, and we shall open the corn:[9] that we may lessen the measure, and increase the shekel,[10] and use deceitful balances,

6. That we may buy the needy for money, and the poor for a pair of shoes,[11] and may sell the refuse of the corn?

7. The Lord hath sworn against the pride[12] of Jacob: Surely I will never forget all their works.

8. Shall not the land tremble for this, and every one mourn that

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[1] Michaelis favors this interpretation, which is supported by a cognate term in Arabic. St. Jerome explains it after this manner: "As the branches of trees are drawn down with a hook in order to pluck the fruit, so I have drawn on the impending captivity." P. "A basket of summer fruit."

[2] *Supra* 7 : 8. I will spare them no longer. "The meaning is that He will no longer pass over, or disregard the iniquities of His people, or suffer their crimes to remain unpunished." St. Jerome.

[3] H. P. "Songs." A different reading of the first letter varies the meaning.

[4] Some understand the palace. The temple, which was in the tribe of Juda, was embraced by this prophecy, in the judgment of St. Jerome.

[5] P. "Be howlings." St. Jerome understood the text figuratively of the screaking of the hinges of the temple gates, as if sensible of the general calamities.

[6] P. "They shall cast *them* forth with silence"—the bodies of the slain. Silence here marks the gloom occasioned by the multitude of the slain. *Supra* 6 : 11. L. "In every place shall they be thrown down (saying), Be silent." Martin does not express: "Projicietur." V. "*Sarà vasto silenzio.*"

[7] H. P. "Swallow up."

[8] P. "The new moon be gone:" it was a festival.

[9] The granaries.

[10] They desire opportunities of selling at high prices. The value of the money was determined by its weight. The ordinary *shekel* is not here meant.

[11] *Supra* 2 : 6.

[12] P. "By the excellency of Jacob:" this means by Himself, who made Jacob excellent, bestowing favors on him. St. Jerome, after Sept., gave to the preposition ב an adverse meaning.

dwelleth therein; and rise up altogether as a river, and be cast out, and run down as the river of Egypt?[13]

9. And it shall come to pass in that day, saith the Lord God, that the sun shall go down at midday; and I will make the earth dark in the clear day:[14]

10. And I will turn your feasts into mourning, and all your songs into lamentation:[15] and I will bring up sackcloth upon every back[16] of yours, and baldness upon every head: and I will make it as the mourning of an only son, and the latter end thereof as a bitter day.

11. Behold, the days come, saith the Lord:[17] and I will send forth a famine into the land; not a famine of bread, nor a thirst of water, but of hearing the word of the Lord.[18]

12. And they shall move from sea to sea,[19] and from the north to the east: they shall go about seeking the word of the Lord, and shall not find it.

13. In that day the fair virgins and the young men shall faint for thirst.[20]

14. They that swear by the sin[21] of Samaria, and say: Thy God, O Dan, liveth: and the way of Bersabee[22] liveth: and they shall fall, and shall rise no more.

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## CHAPTER IX.

THE CERTAINTY OF THE DESOLATION OF ISRAEL: THE RESTORING OF THE TABERNACLE OF DAVID: AND THE CONVERSION OF THE GENTILES TO THE CHURCH, WHICH SHALL FLOURISH FOREVER.

1. I SAW the Lord standing upon the altar:[1] and He said: Strike the hinge,[2] and let the lintels be shaken: for there is covetousness[3] in

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[13] The country shall be flooded for its crimes. When the Nile rose beyond a certain height, the flood prevented the cultivation of the land.

[14] God threatens to bring on darkness suddenly at midday. Great calamities are often represented under the image of darkness. St. Jerome observes: "We may also understand this passage of the passion of our Lord, when the sun at midday withdrew his rays, and durst not look on his Lord hanging on the cross, when darkness enveloping all things, their festivals and canticles were changed into mourning and weeping, Vespasian and Titus having conquered them." This latter event took place long afterwards.

[15] Tobias 2: 6; 1 Macc. 1: 41.

[16] H. P. "Upon all loins."

[17] H. P. "God." *Adonai Jehova.*

[18] He threatens to withdraw the warning voice of His prophets.

[19] From the Dead Sea to the Mediterranean.

[20] Thirst of the Divine word: anxiety to know the Divine decrees, v. 12.

[21] Idol—the golden calf.

[22] The superstitious manner of worship practised there. It was in the tribe of Juda.

[1] Of the temple.

[2] L. "The capital." It is put for the entrance.

[3] P. "Cut them in the head." The noun is taken for covetousness, Is. 57: 17, but the verb here used

the head of them all; and I will slay the last of them[4] with the sword: there shall be no flight for them. They shall flee, and he that shall flee of them shall not escape.[5]

2. Though they go down even to hell,[6] thence shall My hand bring them out: and though they climb up to heaven, thence will I bring them down.

3. And though they be hid on the top of Carmel, I will search, and take them away from thence: and though they hide themselves from My eyes in the depth of the sea, there will I command the serpent,[7] and he shall bite them.

4. And if they go into captivity before their enemies, there will I command the sword, and it shall kill them;[8] and I will set My eyes upon them for evil, and not for good.

5. And the Lord, the God of hosts, *is He* who toucheth the earth, and it melteth:[9] and all that dwell therein mourn: and it riseth up as a river, and runneth down as the river of Egypt.[10]

6. He that buildeth His throne[11] in heaven, and hath founded His footstool[12] upon the earth: who calleth the waters of the sea, and poureth them out upon the face of the earth;[13] the Lord is His name.

7. Are not ye as the children of the Ethiopians[14] unto Me, O children of Israel, saith the Lord? did not I bring up Israel out of the land of Egypt; and the Philistines out of Cappadocia,[15] and the Syrians out of Cyrene?[16]

8. Behold, the eyes of the Lord God *are* upon the sinful kingdom;

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means to break, or cut. L. "Cut them in pieces." God orders the capitals and posts to be struck and broken in pieces, and let fall on the heads of those in the temple.

[4] Their posterity.

[5] Many of them shall have no opportunity of flight. If any one flee, he shall fall into the power of his pursuers, or otherwise perish.

[6] Ps. 138 : 8. P. "Though they dig into hell." Whithersoever they seek to flee, Divine justice shall overtake them.

[7] The sea-serpent shall serve as an instrument of Divine vengeance.

[8] Jer. 44 : 11.

[9] *Supra* 8 : 8. If God choose to display His majesty, the earth would melt away before Him, or sink beneath the waters overspreading it at His command.

[10] The rise and overflowing of the Nile served to show alternately the Divine favor and displeasure. *Supra* 8 : 8.

[11] Martini: *il suo soglio.* Bible de Vence: *son trone.* P. "His stories." L. "His steps." The throne of God is conceived as established on high, with clouds like steps.

[12] P. "Troop." L. "Vault." V. "Fasciculum." "Bundle," which is the literal translation, does not express the meaning. Cornelius a Lapide explains it of the mass of matter which constitutes the world. Sanchez has: "Scabellum." Michaelis takes it to be the canopy or vault of heaven, which appears to have its extremities resting on the earth.

[13] *Supra* 5 : 8.

[14] The Israelites had no special claim on Divine favor; the Ethiopians were equally entitled to it: God being free to bestow His gifts according to His will. "I who am the Creator, have formed all nations of the same clay." St. Jerome.

[15] Caphtor.

[16] Kir.

and I will destroy it from the face of the earth:[17] yet I will not utterly destroy the house of Jacob, saith the Lord.

9. For behold, I will command, and I will sift the house of Israel among all nations, as corn is sifted in a sieve:[18] and there shall not a little stone fall to the ground.

10. All the sinners of My people shall fall by the sword: who say: The evil shall not approach, and shall not come upon us.

11. In that day I will raise up the tabernacle of David, that is fallen:[19] and I will close up the breaches of the walls thereof, and repair what was fallen: and I will rebuild it as in the days of old.

12. That they may possess the remnant of Edom,[20] and all nations, because My name is invoked upon them; saith the Lord that doeth these things.

13. Behold, the days come, saith the Lord, when the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed: and the mountains shall drop sweetness, and every hill shall be tilled.[21]

14. And I will bring back the captivity[22] of My people Israel: and they shall build the abandoned cities, and inhabit *them:* and they shall plant vineyards, and drink the wine of them; and shall make gardens, and eat the fruits of them.

15. And I will plant them upon their own land: and I will no more pluck them out of their land, which I have given them, saith the Lord, thy God.[23]

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[17] "I will overthrow all wicked kingdoms without respect to persons." St. Jerome.

[18] To separate the good from the wicked.

[19] Acts 15 : 16. The restoration of the tabernacle of David implies the re-establishment of order and authority. St. Jerome considers that it foreshadows the Christian Church, "that what had fallen in the synagogues may rise in the churches, and the faithful may possess the remains of Idumea and all nations; that whatever remains of a bloody and earthly kingdom may be changed to heavenly kingdoms, and all the nations that had forgotten the Lord, may be converted and return to Him."

[20] The Idumeans were afterwards to return to harmony.

[21] Expressions denoting great fertility. Joel 3 : 16.

[22] The captives.

[23] "Hence we gather that the Church, though assailed by persecution, cannot be overthrown, to the end of the world." St. Jerome.

# THE PROPHECY OF ABDIAH.

## INTRODUCTION.

St. Jerome, on the authority of the Hebrews, identifies the prophet Abdiah with the governor of the house of Achab, king of Israel:[1] but he does not appear to have placed entire confidence in their judgment, which is generally disregarded at the present day. Nothing is known regarding Abdiah, unless what is gathered from his prophecy, which seems to have been made after the taking of Jerusalem by the Babylonians.[2] He addresses the Idumeans, whom he reproaches with joining in the outrages committed on the inhabitants of that city, allied by blood with themselves; and he announces to them that Divine vengeance shall overtake them, and that they shall fall under the power of Juda. The like prediction being found towards the close of Amos, Abdiah, whose name signifies servant of the Lord, is placed next, although, according to the order of time, Jonah and Micheas precede him. His prophecy consists of only one chapter, which, however, in the judgment of St. Jerome, is not inferior in the sublimity of its mysteries to the writings of the great prophets. The four first verses closely resemble verses of Jeremiah,[3] who is thought to have had them in view.

THE DESTRUCTION OF EDOM FOR THEIR PRIDE, AND THE WRONGS THEY DID TO JACOB: THE SALVATION AND VICTORY OF ISRAEL.

1. The vision of Abdiah. Thus saith the Lord God to[1] Edom:

[1] 3 Kings 18 : 3. [2] V. 11. [3] Jer. 49 : 14.

[1] P. "Concerning." R. prefers understanding it as addressed to Edom. The prefix is of the dative case.

We have heard an announcement[2] from the Lord, and He hath sent an ambassador to the nations: Arise,[3] and let us rise up to battle against him.[4]

2. Behold, I have made thee small among the nations: thou art exceeding contemptible.[5]

3. The pride of thy heart hath lifted[6] thee up, who dwellest in the clefts of the rocks,[7] and settest up thy throne on high:[8] who sayest in thy heart: Who shall bring me down to the ground?

4. Though thou be exalted as an eagle, and though thou set thy nest[9] among the stars, thence will I bring thee down, saith the Lord.

5. If thieves had gone in to thee, if robbers by night, how wouldst thou have held thy peace?[10] would they not have stolen till they had enough? if the grape-gatherers had come in to thee, would they not have left thee at the least a cluster?[11]

6. How have they searched Esau, how have they sought out his hidden things?[12]

7. They have sent thee out even to the border:[13] all the men of thy confederacy have deceived thee: the men of thy peace[14] have prevailed against thee: they that eat with thee lay snares under thee:[15] there is no wisdom in him.[16]

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[2] It regarded a Divine mission against Edom. Jer. 49 : 14. Rumor does not express the force of the term as here employed. The words of the announcement are not recorded: but the Divine ambassador is represented as stirring up the nations against Edom.

[3] These words are ascribed to the ambassador. We know not in what way he was appointed, or how he made known his mission.

[4] H. P. "Her." The masculine is here used in V., as afterwards in H. The country is spoken of in the feminine gender, the people in the masculine.

[5] Idumea, though a small kingdom, was greatly elated with her supposed importance. St. Jerome explains it thus: "O Edom, who, although the least among the nations around, and small in number in comparison of other nations, art elate with pride beyond thy strength."

[6] P. "Deceived thee." [7] The country was mountainous. Mal. 1 : 3.

[8] P. "Whose habitation is high." Instead of מרום, Sept., St. Jerome read מרים, which Kœhler prefers.

[9] A high fortress is meant. The high nest of the eagle, far out of sight, is said figuratively to be among the stars.

[10] P. ("How art thou cut off.") Syr., Chald., agree with St. Jerome. The destruction which was to come on Idumea, was greater than that which is caused by night burglars, who depart when they have gathered large plunder, without being molested, leaving much property untouched. See Jer. 49 : 9, where the same images are employed in inverse order.

[11] The image of a vintage also serves to show the entire desolation caused by the invaders, who leave nothing to be gleaned after them. "The enemies, who have come to thee by the Divine command (he means the Babylonians and the army of Nabuchodonosor), have searched for everything." St. Jerome.

[12] To despoil him entirely. Allusion is made to their dwellings, many of which were in caves, on account of the great heat, as St. Jerome assures us. A parallel passage occurs, Jer. 49 : 10, which, however, appears rather to regard the exposure of secret things.

[13] The confederates of the Idumeans accompanied them to the border of their territory, as they advanced to meet the enemy, but there forsook them, leaving them to be overpowered by superior forces.

[14] Professed allies joined against them, aid the enemy to crush them.

[15] P. "Laid a wound under thee." L. "Struck thee secretly a wound." The noun generally signifies an ulcer, but this meaning is rejected altogether in this place by R., as unsuitable to the context. Schnurrer observes, that the ancients agree in rendering it "snares," which suits the context, and is supported by a cognate term in Arabic.

[16] Edom is not sensible of the designs of his enemies. The change from the second to the third person is frequent, particularly among the prophets.

8. Shall not I, in that day, saith the Lord, destroy the wise out of Edom, and understanding out of the mount of Esau?

9. And thy valiant men of the south[17] shall be afraid that man[18] may be cut off from the mount of Esau.

10. For the slaughter,[19] and for the iniquity[20] against thy brother Jacob,[21] confusion shall cover thee; and thou shalt perish forever.[22]

11. In the day when thou stoodest against him, when strangers carried away his army captive, and foreigners entered into his gates, and cast lots upon Jerusalem: thou also wast as one of them.

12. But thou shalt not look on[23] in the day of thy brother, in the day of his leaving his country: and thou shalt not rejoice over the children of Juda in the day of their destruction: and thou shalt not speak proudly[24] on the day of distress.

13. Neither shalt thou enter into the gate of My people in the day of their ruin: neither shalt thou also look on in his evils in the day of his calamity: and thou shalt not be sent out against his army in the day of his desolation.

14. Neither shalt thou stand in the cross-ways to kill them that flee: and thou shalt not shut up[25] them that remain of him in the day of tribulation.

15. For the day of the Lord is at hand upon all nations: as thou hast done, so shall it be done to thee: He will turn thy reward upon thy own head:[26]

16. For as ye have drunk[27] upon My holy mountain, so all nations shall drink continually:[28] and they shall drink and sup up: and they shall be as though they were not.[29]

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[17] P. "O Teman." It may be a proper name. There was a city of that name in Idumea. The parallel passage occurs in Jer. 49 : 7. Chald. interprets it as St. Jerome, of "the south."

[18] Each one.

[19] This is connected with the preceding verse in H. P., which have not a conjunction with the next word. The slaughter shall be such that almost every one shall be cut off.

[20] Violence.

[21] His descendants.

[22] This implies entire overthrow, apparently final. Such threats, however, do not absolutely exclude the restoration of the kingdom at a future period. The Idumeans were powerful in the time of the Macchabees, and were at war with the Jews. 1 Macc. 5 : 3; 2 Macc. 10 : 15.

[23] P. "Thou shouldst not have looked on." They are reproached with their insensibility to the calamities of the Jews, who were forced into exile.

[24] P. "Neither shouldst thou have spoken proudly."

[25] St. Jerome interprets this of holding as prisoners, or delivering over to the enemy, those that flee. Many fled into Egypt from Jerusalem, when it was taken by the Babylonians.

[26] Upon thee. It is a proverbial phrase.

[27] Of the cup of sorrow. This appears to be addressed to the Jews. The prophets frequently change the object of their address, without stating it.

[28] The punishment of their oppressors shall follow, and shall be perpetual.

[29] P. "As though they had not been." The memory of them shall die away.

17. And in mount Sion shall be salvation,[30] and it shall be holy:[31] and the house of Jacob shall possess those that possessed them.[32]

18. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau stubble: and they shall be kindled in them, and shall devour them:[33] and there shall be no remains[34] of the house of Esau, for the Lord hath spoken it.

19. And they that are toward the south shall inherit the mount of Esau; and they that are in the plains, the Philistines; and they shall possess the country of Ephraim, and the country of Samaria:[35] and Benjamin shall possess Galaad.[36]

20. And the captivity of this host[37] of the children of Israel, all the places of the Canaanites even to Sarepta: and the captivity of Jerusalem[38] that is in Bosphorus,[39] shall possess the cities of the south.

21. And saviors[40] shall come up into mount Sion, to judge the mount of Esau: and the kingdom shall be for the Lord.

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[30] H. P. "Deliverance,"—escape,—those who escaped from danger.

[31] H. P. "Holiness."

[32] Shall recover their possessions,—having in their power those who drove them from them.

[33] The Idumeans shall be destroyed by the descendants of Jacob and Joseph, the twelve tribes, even the ten whose prevarications had been greatest, as the stubble is consumed by fire.

[34] No survivor.

[35] The tribe of Juda dwelt in the southern portion of the country. On their return from captivity they extended their possessions in various directions. Idumea, together with the country of the Philistines, and Samaria, fell under their sway.

[36] Benjamin, deprived of the territory west of the Jordan, shall possess Arabia, formerly styled Galaad.

[37] The Israelites, who had been captives, shall possess all Canaan.

[38] The captives of Jerusalem.

[39] H. P. "Sepharaad." St. Jerome, on the authority of his Jewish teacher, translates it Bosphorus, by which he seems to mean the Cimmerian.

[40] Leaders to govern and defend the people: the Macchabees may be meant.

# THE PROPHECY OF JONAH.

## INTRODUCTION.

In the reign of Jeroboam II, king of Israel, flourished "Jonah, the son of Amathi, the prophet, who was of Geth, which is in Opher."[1] He foretold to that prince his success in restoring the borders of Israel. He was, likewise, sent to the Gentile inhabitants of Ninive, the capital of the Assyrian empire, to announce to them the impending destruction of their city, which, however, continued to stand in consequence of their repentance. The extraordinary facts connected with this mission, and recorded in this book, have led many to regard it as fabulous, and designed only to convey instruction under the veil of fiction: which view is adopted by Rationalists generally. The reference, however, made by our Lord to these facts, implies so solemn a confirmation of them, that we do not feel at liberty to explain them away. Notwithstanding their apparent incredibility, we receive them as they are stated in this book, and solve every difficulty by referring to the Divine power. The confinement of Jonah in the whale's belly, and his subsequent deliverance, which are the most revolting facts of this history, as types of the death and resurrection of Christ, command our admiration.

## CHAPTER I.

JONAH BEING SENT TO PREACH IN NINIVE, FLEETH AWAY BY SEA; A TEMPEST RISETH: OF WHICH BEING FOUND, BY LOT, TO BE THE CAUSE, HE IS CAST INTO THE SEA, WHICH THEREUPON IS CALMED.

1. Now the word of the Lord came to Jonah, the son of Amathi, saying:

[1] 4 Kings 14 : 25.

2. Arise, and go to Ninive,[1] the great city, and preach in it:[2] for the wickedness thereof is come up before Me.[3]

3. And Jonah rose up to flee into Tharsis[4] from the face of the Lord: and he went down to Joppe,[5] and found a ship going to Tharsis: and he paid the fare thereof, and went down into it, to go with them to Tharsis from the face of the Lord.[6]

4. But the Lord sent a great wind upon the sea: and a great tempest was raised in the sea; and the ship was in danger to be broken.

5. And the mariners were afraid, and the men cried to their god:[7] and they cast forth the wares that were in the ship into the sea to lighten it of them: and Jonah went down into the inner part of the ship, and fell into a deep sleep.[8]

6. And the ship-master came to him, and said to him: Why art thou fast asleep? rise up, call upon thy God, if so be that God will think of us, that we may not perish.

7. And they said every one to his fellow: Come, and let us cast lots, that we may know why this evil is upon us.[9] And they cast lots; and the lot fell upon Jonah.[10]

8. And they said to him: Tell us for what cause this evil is upon us? what is thy business? of what country art thou? and whither goest thou? or of what people art thou?

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[1] This command to go to a Gentile city, the capital of a great empire, was extraordinary: but God is Lord of all nations, and sends to them His messengers, when He thinks proper. Even the heathen amidst their many superstitions, retained a sense of the Supreme Being, which prepared them to listen to those who spoke in His name, especially if their appearance and works recommended their mission. The announcement to the Ninivites prefigured the preaching of penance to the Gentiles by the messengers of Christ.

[2] P. "Cry against it."

[3] Gen. 13: 21.

[4] This term is used sometimes by Hebrew writers for the sea generally, or any seaport. St. Jerome ascribes his resolution to a fear lest the conversion of the Ninivites by his preaching should reconcile them to God, and leave the Israelites exposed to the Divine anger. He may have wanted courage to undertake a mission, which might rouse the anger and vengeance of the people. From his own statement, it appears that he anticipated that God would forgive them, and thus leave him exposed to be regarded as a false prophet.

[5] A port of Palestine, now called Jaffa.

[6] Where God had manifested His will to him. He well knew that he could not escape from the Divine presence: but he flattered himself that the command would not be repeated, if he fled far away from his country.

[7] P. "Every man unto his god." They were heathens. St. Jerome remarks: "Although ignorant of the truth, they are not insensible to Providence, and whilst erring as to the object of worship, they know that something must be adored."

[8] St. Jerome ascribes this to sadness. He may have gone to sleep before the storm arose. He was in this circumstance also a type of Christ, who slept amidst the storm, and was awakened by His Apostles alarmed at the impending danger.

[9] Sailors are inclined to superstition. They may have had reason to suspect that the storm was not natural.

[10] God was pleased in this instance to manifest the fact, by means of the casting of lots, although ordinarily no reliance can be placed on it, since the result is fortuitous. "The fugitive is here discovered not in virtue of the lots cast, especially by heathens, but by the will of Him who directed what in itself was uncertain." St. Jerome.

9. And he said to them: I am a Hebrew: and I fear the Lord, the God of heaven, who made both the sea and the dry land.

10. And the men were greatly afraid: and they said to him: Why hast thou done this? (for the men knew that he fled from the face of the Lord, because he had told them.)

11. And they said to him: What shall we do to thee, that the sea may be calm around[11] us? for the sea flowed and swelled.

12. And he said to them: Take me up, and cast me into the sea,[12] and the sea shall be calm around you: for I know that on my account this great tempest is upon you.

13. And the men rowed hard to return to land: but they were not able, because the sea tossed and swelled upon them.

14. And they cried to the Lord, and said: We beseech thee, O Lord, let[13] us not perish for this man's life; and lay not upon us innocent blood: for Thou, O Lord, hast done as it pleased Thee.[14]

15. And they took Jonah and cast him into the sea: and the sea ceased from raging.

16. And the men feared the Lord exceedingly, and sacrificed victims to the Lord, and made vows.

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## CHAPTER II.

JONAH IS SWALLOWED UP BY A GREAT FISH; HE PRAYETH WITH CONFIDENCE IN GOD; AND THE FISH CASTETH HIM OUT ON THE DRY LAND.

1. Now the Lord prepared a great fish to swallow up Jonah: and Jonah was in the belly of the fish three days and three nights.[1]

2. And Jonah prayed to the[2] Lord, his God, out of the belly of the fish.

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[11] P. "Unto us." V. "A nobis."

[12] Jonah considered himself as worthy of death for having resisted the Divine command, and consented that the sailors should execute the sentence which he had incurred. He was the type of Christ, who having taken upon Himself the expiation of our sins, gave Himself as a willing victim.

[13] The particle of entreaty is repeated. Their prayer is addressed to God, who was adored and acknowledged by many heathens, although they indulged in many superstitious practices partaking of idolatry.

[14] They consider God as obliging them to execute His sentence. "Does not the language of the sailors appear to you like the acknowledgment of Pilate, who washes his hands, and says: 'I am clear of the blood of this just man?'" St. Jerome.

[1] This fact so positively stated, is referred to by our Lord in terms that directly confirm it. Matt. 12 : 40; 16 : 4; Luke 11 : 30. St. Paul seems to have it in view. 1 Cor. 15 : 4.

[2] Praise and thanksgiving were rendered by him to God, when he felt himself to have life, although he was inclosed within the body of a sea-monster. The text supposes him to have continued alive, which, although naturally impossible for a human being deprived of vital air and breathing power, cannot be

3. And he said: I cried out of my affliction[3] to the Lord, and He heard me: out of the belly of hell[4] I cried, and Thou hast heard my voice.

4. And Thou hast cast me forth into the deep in the heart of the sea; and a flood hath compassed me: all Thy billows and Thy waves have passed over me.

5. And I said: I am cast away out of the sight of Thy eyes: but yet I shall see Thy holy temple again.

6. The waters compassed me about even to the soul:[5] the deep hath closed me round about: the sea hath covered my head.[6]

7. I went down to the lowest parts of the mountains: the bars of the earth have shut me up forever:[7] and Thou wilt bring up my life from corruption,[8] O Lord, my God.[9]

8. When my soul was in distress within me, I remembered the Lord: that[10] my prayer may come to Thee, unto Thy holy temple.

9. They that in vain observe vanities,[11] forsake their own mercy.[12]

10. But I, with the voice of praise, will sacrifice to thee: I will pay whatsoever I have vowed for *my* salvation to the Lord.[13]

11. And the Lord spake to the fish:[14] and it vomited out Jonah upon the dry land.

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thought impossible to God. This hymn, however, may have been composed subsequently to his deliverance, to express his gratitude for so great a prodigy. The sentiments which filled his breast at the first moment are here developed.

[3] Ps. 119 : 1. [4] The term is applied to any great depth. [5] Ps. 68 : 2.

[6] "The weeds were wrapped about my head." The sea-weed may have entangled itself around him.

[7] The depth into which he was plunged was lower than the foundations of the mountains. The sea beats at the foot of the great promontories that rise at its side. The rocks appear as bars inclosing it, and precluding hope for those who are sunk beneath its waters.

[8] L. "From the pit"—from destruction.

[9] "What he adds: 'O Lord, my God,' is the expression of soothing affection, inasmuch as he felt, that the common God of all mankind was his, on account of the greatness of the favor conferred, and was, as it were, his own God." St. Jerome.

[10] P. "And my prayer came in unto Thee, into Thine holy temple." He calls to mind the worship and prayer offered up in Jerusalem.

[11] P. "Lying vanities"—idols.

[12] Their merciful God. The psalmist calls God "my mercy." Ps. 143 : 2.

[13] P. "Salvation is of the Lord." Jonah acknowledges that his deliverance must come from God. The text has nothing corresponding to "for."

[14] The intimation of the Divine will to the fish was not by words, but by an irresistible motion.

# CHAPTER III.

JONAH IS SENT AGAIN TO PREACH IN NINIVE. UPON THEIR FASTING AND REPENTANCE, GOD RECALLETH THE SENTENCE BY WHICH THEY WERE TO BE DESTROYED.

1. And the word of the Lord came to Jonah the second time, saying:
2. Arise, and go to Ninive, the great city: and preach in it the announcement that I bid thee.
3. And Jonah arose, and went to Ninive, according to the word of the Lord: now Ninive was a great city, of three days' journey.[1]
4. And Jonah began to enter into the city one day's journey: and he cried, and said: Yet forty days, and Ninive shall be destroyed.
5. And the men of Ninive believed in God:[2] and they proclaimed a fast, and put on sackcloth from the greatest to the least.[3]
6. And the word came to the king of Ninive: and he rose up out of his throne, and cast away his robe from him, and was clothed with sackcloth, and sat in ashes.
7. And he caused it to be proclaimed and published in Ninive from the mouth[4] of the king and of his princes, saying: Let neither men nor beasts, oxen, nor sheep, taste anything: let them not feed, nor drink water.[5]
8. And let men and beasts be covered with sackcloth,[6] and cry to the Lord with all their strength: and let them turn every one from his evil way, and from the iniquity that is in their hands.
9. Who can tell if God will turn and forgive;[7] and will turn away from His fierce anger, and we shall not perish?

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[1] Some understand this of the time to be employed in traversing all its streets. Christ, risen from the dead, preaches to the Gentiles, by the ministry of His Apostles.

[2] They believed the threats of Divine justice. Matt. 12 : 41; Luke 11 : 32.

[3] Fasting and humiliation are natural expressions of penitence. "The dirt and garb of penitents are suitable, that those who had offended God by luxury and ambition, may appease Him by condemning the occasions of their sins." St. Jerome.

[4] In the name of.

[5] This fast, as far as the beasts were concerned, was only a token of the general gloom and sorrow. The text does not state how long it continued.

[6] Horses and other animals usually adorned with splendid trappings, appeared to share the general grief, when they had a mourning mantle thrown over them.

[7] Joel 2 : 14. P. "Repent." Although the threats were made in absolute terms, it was always understood and felt that penitence disarms Divine justice. God is said to repent, when He refrains from doing that which He had threatened.

10. And God saw their works, that they were turned from their evil way:[8] and God had mercy with regard to the evil which He had said that He would do to them:[9] and He did it not.

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## CHAPTER IV.

JONAH REPINING TO SEE THAT HIS PROPHECY IS NOT FULFILLED, IS REPROVED BY THE TYPE OF THE IVY.

1. And Jonah was exceedingly troubled, and was angry.

2. And he prayed to the Lord, and said: I beseech thee, O Lord, is not this what I said, when I was yet in my own country? therefore I went before to flee into Tharsis: for I know that Thou art a gracious and merciful God, patient, and of much compassion, and easy to forgive evil.[1]

3. And now, O Lord, I beseech thee to take my life from me: for it is better for me to die than to live.[2]

4. And the Lord said: Dost thou think[3] thou hast reason to be angry?

5. Then Jonah went out of the city, and sat toward the east side of the city: and he made himself a booth there: and he sat under it in the shadow, till he might see what would befall the city.

6. And the Lord God prepared an ivy,[4] and it came up over the head of Jonah, to be a shadow over his head, and to cover him (for he was fatigued): and Jonah was exceeding glad of the ivy.

7. But God prepared a worm, when the morning arose on the following day: and it struck the ivy, and it withered.

8. And when the sun was risen, the Lord commanded a hot and burning wind: and the sun beat upon the head of Jonah, and he broiled with the heat: and he desired for his soul that he might die, and said: it is better for me to die than to live.

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[8] Jer. 18 : 11. "He willingly changed His decree, because He saw that they had changed their works. Or rather God continued in His purpose, being desirous from the beginning to show mercy, since no one who is eager to punish threatens beforehand." St. Jerome.

[9] Punishments.

[1] Ps. 85 : 5; Joel 2 : 13.

[2] Jonah did not like to be regarded as one whose predictions had not been fulfilled. This imperfection serves to display the greatness of Divine mercy more conspicuously. See also *infra* v. 8.

[3] V. "Putasne." This is a mere expletive. See also v. 9.

[4] P. "Gourd." Some take it to be "palma Christi." Its growth was miraculous, since it came up in one night, v. 10.

9. And the Lord said to Jonah: Dost thou think thou hast reason to be angry for the ivy? And he said: I am angry with reason even unto death.[5]

10. And the Lord said: Thou art grieved for the ivy, for which thou hast not labored, nor made it grow, which in one night came up, and in one night perished.

11. And shall not I spare Ninive, that great city, in which there are more than a hundred and twenty thousand persons that know not how to distinguish between their right hand and their left,[6] and many beasts?[7]

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[5] He felt pained and disappointed, and as one likely to die from the scorching heat. This expression of feeling was not grievously displeasing to God, whose servants are not free from natural feelings or human imperfections. It is sufficient that they submit to His will.

[6] Infants or others incapable of crime "on account of ignorance or simplicity." St. Jerome. The whole population was immense.

[7] Even the beasts are not passed unnoticed.

# THE PROPHECY OF MICHEAS.

## INTRODUCTION.

THIS prophet was a native of Morasthi, of which name there was a small town in the tribe of Juda. He was cotemporary with Osee, Amos, and Isaiah, although somewhat younger than Osee and Isaiah. He is not to be confounded with another prophet bearing the same name, who lived in the days of king Achab, one hundred and fifty years before the reign of Hezekiah, under whom our prophet flourished. His style is concise and difficult, but sublime. The name was originally spelled Micaiah. Jer. 18 : 18. It is spelled Micah in P. St. Jerome interprets it as signifying "humility." Simonis renders it, "depressio." Some think that he was in a town different from one of the same name above mentioned.

## CHAPTER I.

SAMARIA FOR HER SINS SHALL BE DESTROYED BY THE ASSYRIANS: THEY SHALL ALSO INVADE JUDA AND JERUSALEM.

1. THE word of the Lord that came to Micheas, the Morasthite, in the days of Joathan, Achaz, and Hezekiah, kings of Juda, which he saw concerning Samaria and Jerusalem.

2. Hear, all ye peoples:[1] and let the earth give ear, and all that is

[1] This introduction, addressed to all mankind, is grand. Deut. 32 : 1; Is. 1 : 2.

therein: and let the Lord God be a witness to you,[2] the Lord from His holy temple.

3. For behold, the Lord will come forth out of His place:[3] and He will come down, and will tread upon the high places of the earth.

4. And the mountains shall be melted under Him: and the valleys shall be cleft, as wax before the fire, and as waters that run down a steep place.[4]

5. For the wickedness of Jacob[5] is all this, and for the sins of the house of Israel. What is the wickedness of Jacob? is it not Samaria?[6] and what are the high places of Juda? are they not Jerusalem?[7]

6. And I will make Samaria as a heap of stones[8] in the field when a vineyard is planted: and I will bring down the stones thereof into the valley, and will lay her foundations bare:

7. And all her graven things shall be cut in pieces; and all her wages[9] shall be burnt with fire; and I will bring to destruction all her idols: for they were gathered together of the hire of a harlot: and unto the hire of a harlot they shall return.[10]

8. Therefore will I lament, and howl: I will go stripped and naked;[11] I will make a wailing like the dragons,[12] and a mourning like the ostriches.[13]

9. Because her wound is desperate; because it is come even to Juda: it[14] hath touched the gate of My people, even to Jerusalem.

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[2] Testifying His judgments which He had often declared to them.

[3] God is said to come forth from heaven, His holy temple, when he manifests and reveals Himself to men. Isaiah 26: 21. This manifestation is made by His messengers, or by some display of His justice.

[4] These figurative expressions are employed to declare the extraordinary effects of this manifestation.

[5] Jacob and the house of Israel are here equivalent,—both being taken for the whole people.

[6] The schism and idolatry of Samaria were sins of the descendants of Jacob, the ten tribes constituting the bulk of his race. Samaria was the scene of those sins.

[7] Certain superstitions practised in Jerusalem, the seat of the true worship, gave occasion to idolatrous practices in high places.

[8] When a vineyard is planted, the stones scattered over the ground are gathered up in a heap, that they may not prevent its cultivation. God threatens to leave only a heap of ruins where the city had stood.

[9] H. means the hire of a harlot. All the gifts made for idolatrous purposes are here meant.

[10] They shall pass into the hands of Assyria, a heathen nation.

[11] The prophet, to express his intense grief, purposes to go as one who has cast aside the ornaments and convenience of dress. The terms do not imply entire exposure, but the want of the ordinary outward garment.

[12] H. is thought to denote great boas, or python serpents of an enormous size. "They hiss, and, like crocodiles, may utter sounds somewhat akin to howling." Kitto. L. "Crocodiles." R. "Wild dogs, remarkable for a plaintive cry."

[13] P. "Owls." L. "Ostriches." Kitto observes, that "in several passages owls have been used in our version (P.) for *yaanah*, now generally admitted to mean ostriches. The ostrich has an awful voice." Cycl. v. Ostrich.

[14] The enemy. The calamities which had fallen on Israel, had extended to Juda also,—the Assyrians having advanced to the gates of Jerusalem.

10. Declare ye it not in Geth,[15] weep ye not with tears:[16] in the house of Dust[17] sprinkle[18] yourselves with dust.

11. And pass away, O thou that dwellest in the beautiful places,[19] covered with thy shame:[20] she went not forth that dwelleth in the confines:[21] the house adjoining shall receive mourning from you,[22] which stood by herself.

12. For she is become weak unto good that dwelleth in bitterness:[23] for evil is come down from the Lord into the gate of Jerusalem.[24]

13. A tumult of chariots hath astonished the inhabitant of Lachis:[25] it is the beginning of sin to the daughter of Sion; for in thee were found the crimes of Israel.

14. Therefore shall she send messengers[26] to the inheritance of Geth;[27] the houses of lying[28] to deceive the kings of Israel.[29]

15. Yet will I bring an heir[30] to thee that dwellest in Maresa:[31] even to Odollam shall the glory of Israel come.[32]

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[15] The prophet forbids the calamity to be announced in the chief city of the Philistines, lest they exult. 2 Kings 1 : 20.

[16] P. "Weep ye not all." R. "In Acco." He takes it for a proper name.

[17] P. "Aphrah." It means dust. R. takes it as a proper name. "Bethleaphrah." L. Allusion is made to its ruins.

[18] Roll yourselves in the dust, as mourners prostrate on the ground.

[19] P. "Saphir." It is taken as a proper name. [20] P. "Having thy shame naked."

[21] P. "The inhabitant of Zanaan,"—probably a city in the tribe of Juda. Jos. 15 : 37. The inhabitants scarcely ventured forth, on account of the enemy spread everywhere around, into whose hands they were likely to fall.

[22] Martini translates it: "*La casa vicina, la quale stette da se, avrà in voi argomento di pianto.*" P. "In the mourning of Beth-ezel; he shall receive of you his standing." L. "The mourning of Bethezel taketh from you its halting-place." The construction is admitted to be of extreme difficulty. R. explains the text of Jerusalem, which shall hear of the calamities of Bethel, but not involve herself in them. St. Jerome took Juda to mean the kingdom of Juda, which stood divinely protected, long after Samaria was desolate.

[23] P. "The inhabitants of Maroth waited carefully for good." L. "The inhabitress of Maroth is grieved for lost good." Both take it for the name of a city, whose inhabitants, stripped of their goods, grieved bitterly.

[24] This is explained by St. Jerome of the advance of the Assyrians under Rabsaces. 4 Kings 18.

[25] P. "Bind the chariot to the swift beast." L. "Horses." St. Jerome seems to have had a slightly different reading. He explains the text thus: "The chariots and horsemen of the Assyrians shall come to thee also, O Lachis, city of idols." It was near the borders of the kingdom of Israel, and being the first to imitate its idolatry, it became the beginning of sin to Sion.

[26] P. "Shalt thou give presents." R. thinks that it means to part with, as the noun was used in divorcing a wife. He understands by it that those of Juda would be compelled to forego their claims over Geth, which was their hereditary appanage.

[27] *Morescheth-gath.* V. takes the former noun as an appellative.

[28] "*Achzib:*" its meaning is given by V. Throughout this chapter there is a paronomasia, or play upon names. Geth and its dependent towns disappointed the hopes which the kings of Juda entertained.

[29] The kings of Juda are meant, who governed the two tribes of the Israelitic people. Other instances occur in which Israel is used in the same way. 2 Par. 21 : 2; 28 : 19.

[30] The enemy who shall take possession of the country. "He made a beautiful allusion to the name, for, as Maresa means an inheritance, he calls the coming of the enemy into the town the advent of heirs." St. Jerome.

[31] It is the name of a town.

[32] The leaders of Israel shall flee to Odollam, a city on the plain beyond Jerusalem to the southwest.

16. Make thee bald,[33] and be polled for thy delicate children: enlarge thy baldness as the eagle: for they are carried into captivity from thee.

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## CHAPTER II.

THE ISRAELITES, BY THEIR CRYING INJUSTICES, PROVOKE GOD TO PUNISH THEM. HE SHALL AT LAST RESTORE JACOB.

1. WOE to you that devise that which is unprofitable, and work[1] evil on your couches: in the morning light they execute it, because their hand is against God.[2]

2. And they have coveted fields, and taken them by violence: and houses they have forcibly taken away: and oppressed a man and his house, a man and his inheritance.

3. Therefore thus saith the Lord: Behold, I devise an evil against this family; from which ye shall not withdraw your necks;[3] and ye shall not walk haughtily; for this is a very evil time.

4. In that day a parable shall be taken up upon you: and a song shall be sung with melody[4] by them that say: We are laid waste and spoiled: the portion of My people is changed:[5] how shall he depart from me, whereas he is returning that will divide our land?[6]

5. Therefore thou shalt have none that shall cast the cord of a lot[7] in the assembly of the Lord.[8]

6. Speak ye not,[9] saying: It shall not drop upon these: confusion shall not overtake them.

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[33] The prophet calls on the nation to take the marks of mourning, on account of the impending calamities, the forced migration of so many of her citizens. "Since the people was led away into captivity, and all Judea was laid waste by the Assyrians and Babylonians, let them take to wailing, and mourn for their children. And as the eagle, which is the queen of birds, at a certain period loses her plumage, so should Israel lay aside all her glory, by which she was surrounded, and weep for her children subjected to the power of the enemy." St. Jerome.

[1] Design. L. "Resolve on."

[2] P. "It is in the power of their hand." לאל. St. Jerome translated this against God: but the preposition ב is generally employed, when such is the meaning. R. thinks that power is meant.

[3] They shall not be able to extricate themselves from the yoke.

[4] P. "With a doleful lamentation."

[5] P. "He hath changed." This may be understood of God, by his just decree. The land is seized on and devastated.

[6] P. "He hath removed *it* from me: turning away he hath divided our fields." L. "Instead of restoring (them to us), he divideth our fields." God takes their lands from them, allowing the enemy to divide them, and bestow them on others.

[7] To measure and take possession of the lot. He foretells that they shall have no share in the lands.

[8] Among the people. Deut. 23: 2, 3.

[9] Lit. "Do not let drop,—shall they let drop? they shall not let drop for them, their ignominy shall

7. The house of Jacob saith:[10] Is the Spirit of the Lord straitened, or are these His thoughts? Are not My words good for him that walketh uprightly?

8. But My people, on the contrary,[11] are risen up as an enemy: ye have taken away the cloak off from the coat:[12] and them that passed harmless[13] ye have turned to war.

9. Ye have cast out the women of My people from their houses, in which they took delight:[14] ye have taken My praise[15] forever from their children.

10. Arise ye, and depart,[16] for there is no rest here for you: for that uncleanness[17] it shall be corrupted with a grievous corruption.[18]

11. Would God I were not a man that hath the spirit, and that I rather spake a lie:[19] I will let drop[20] to thee of wine and of drunkenness: and it shall be this people upon whom it shall drop.[21]

12. I will assemble and gather together all of thee, O Jacob: I will bring together the remnant of Israel:[22] I will put them together as a flock in the fold,[23] *as the* sheep in the midst of the sheepcots, they shall make a tumult by reason of the multitude of men.

13. For he shall go up that shall open the way[24] before them: they shall divide, and pass through the gate, and shall come in by it: and their king shall pass before them, and the Lord at the head of them.

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not depart." The verb appears to mean here to utter prophetic words, which are unavailing to these, whose disgrace and humiliation are determined by the Divine decree. P. "Prophesy ye not, *say they to them that* prophesy: they shall not prophesy to them *that* they shall not take shame." L. has: "Preach not, (but) they shall preach, they shall not preach (indeed) to these, that reproach may not overtake them."

[10] P. "O *thou that art* named the house of Jacob!" R. maintains that the house of Jacob is apostrophized.

[11] R. says that this meaning is good, but not found elsewhere. He prefers taking it for "of late." P.

[12] You have taken off the outward robe.

[13] P. "As men averse to war." L. "Men returned from war:" apprehensive of no danger.

[14] P. "Their pleasant houses." L. "Delightful."

[15] P. "Glory." L. "Ornament:" liberty and wealth.

[16] This seems addressed to the invaders.

[17] P. "Because it is polluted." R. observes that it is a noun, not a verb.

[18] P. "It shall destroy you, even with a sore destruction." The severe punishment of the defilement is predicted.

[19] P. "If a man walking in the spirit and falsehood do lie, saying, I will prophesy unto thee of wine and of strong drink, he shall even be the prophet of this people." The particle לו generally has the force given it by V.; but it is here thought to mean simply, "if." According to V., the prophet wished that he were not a true prophet, so that the evils which he predicted might not befall the nation. The text seems to mean that one professing to prophesy, but flattering the people by promising them abundance of wine and strong drink, is alone likely to prove acceptable. L. translates the first phrase: "A man that goeth after wind."

[20] Speak. L. "Preach."

[21] L. "He would be a preacher for this people."

[22] The restoration of the exiled people to their country is announced.

[23] Chald., as well as St. Jerome, takes H. for fold. It is generally understood to be the proper name of a city in Idumea, and of another in Moab. P. "Bozra."

[24] P. "The breaker"—one who shall break through the wall. L. "The wall-breaker."

## CHAPTER III.

FOR THE SINS OF THE RICH OPPRESSING THE POOR, OF FALSE PROPHETS FLATTERING FOR LUCRE, AND OF JUDGES PERVERTING JUSTICE, JERUSALEM AND THE TEMPLE SHALL BE DESTROYED.

1. And I said: Hear, O ye princes of Jacob, and ye chiefs of the house of Israel: Is it not your part to know judgment?[1]

2. Ye that hate good, and love evil; that violently pluck off their skin from them, and their flesh from their bones?[2]

3. Who eat the flesh of My people, and flay their skin from off them; and break and chop their bones as for the kettle, and as flesh in the midst of the pot.

4. Then shall they cry to the Lord; and He will not hear them: and He will hide His face from them at that time, as they have behaved wickedly in their devices.[3]

5. Thus saith the Lord concerning the prophets that make My people err, that bite with their teeth,[4] and preach peace:[5] and if a man give not something into their mouth,[6] they prepare war against him.

6. Therefore night shall be to you instead of vision, and darkness to you instead of divination:[7] and the sun shall go down upon the prophets, and the day be darkened over them.

7. And they shall be ashamed that see visions; and the diviners shall be confounded: and they shall all cover their faces,[8] because there is no answer of God.

8. But truly I am filled with the strength of the Spirit of the Lord,[9] with judgment,[10] and power, to declare unto Jacob his wickedness, and to Israel his sin.

9. Hear this, ye princes of the house of Jacob, and ye judges of

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[1] Does it not become you to know justice and right?

[2] The oppression of subjects is represented by these figurative expressions, which are borrowed from the manner of dressing meat, especially victims.

[3] As those in power disregarded the appeals of the poor, their own cry for mercy shall be rejected.

[4] By inspiring false security, they give a deadly wound, whilst they announce flattering things.

[5] Promise prosperity. [6] If he do not bribe them.

[7] They shall have no vision, or prophetic light: all shall be dark and dismal to them.

[8] P. "Their lips." L. "Wrap themselves up to their upper lip." The act of covering the mouth with the mantle sometimes denoted shame, although often done merely to protect one's self from the sharp air.

[9] The Spirit of the Lord gave the prophet strength intrepidly to announce the Divine judgments.

[10] A correct sense of what is right.

the house of Israel: ye that abhor judgment, and pervert all that is right:

10. Ye that build up Sion with blood, and Jerusalem with iniquity.[11]

11. Her princes judge for bribes; and her priests teach for hire, and her prophets divine for money: and they lean upon the Lord, saying: Is not the Lord in the midst of us? no evil shall come upon us.[12]

12. Therefore, because of you, Sion shall be ploughed as a field; and Jerusalem shall be as a heap of stones, and the mountain of the temple as the high places of the forests.[13]

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## CHAPTER IV.

THE GLORY OF THE CHURCH OF CHRIST, BY THE CONVERSION OF THE GENTILES. THE JEWS SHALL BE CARRIED CAPTIVES TO BABYLON, AND BE DELIVERED AGAIN.

1. And it shall come to pass in the last days that the mountain of the house of the Lord shall be prepared[1] on the top of mountains,[2] and high above the hills: and peoples shall flow to it.

2. And many nations shall hasten, and say: Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob: and He will teach us of His ways; and we will walk in His paths: for the law shall go forth out of Sion, and the word of the Lord out of Jerusalem.

3. And He shall judge among many peoples, and rebuke strong nations afar off: and they shall beat their swords into ploughshares, and their spears into spades: nation shall not take sword against nation: neither shall they learn war any more.[3]

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[11] They boasted that they built up Sion, sustaining the state by their efforts; but the prophet intimates that violence and bloodshed were the means which they adopted.

[12] Their reliance on God was false, since they provoked Him by avarice and other vices.

[13] This desolation is the result of their crimes especially. "These things were inflicted on the Jewish people, whose captivity was real, and whose ruin was extreme, on account of their former sins, but especially because they shed the blood of the Lord." St. Jerome.

[1] P. "Established."

[2] This manifestly refers to a sublimer object than the re-establishment of the kingdom of Juda, or of the Jewish temple: it directly relates to the Church of Christ. The first three verses of this chapter closely correspond with Isaiah 2 : 2.

[3] This denotes a general state of peace, which, however, was never permanent. At the birth of our Lord, the world was in peace. Comparatively with the fierce and constant wars of barbarous nations, Christians enjoy peace. "*Before* THE CHILD was born for us, whose principality is on His shoulder, the

4. And every man shall sit under his vine, and under his fig-tree:[4] and there shall be none to make them afraid: for the mouth of the Lord of hosts hath spoken.

5. For all peoples will walk every one in the name of his god: but we will walk[5] in the name of the Lord, our God, forever and ever.

6. In that day, saith the Lord, I will gather up her that halteth:[6] and her that I had cast out I will gather up; and her whom I had afflicted.

7. And I will make her that halted a remnant;[7] and her that had been afflicted a mighty nation: and the Lord will reign over them in mount Sion, from this time now and forever.[8]

8. And thou, O cloud-covered tower[9] of the flock, of the daughter of Sion, unto thee shall it come: yea the first power shall come,[10] the kingdom to the daughter of Jerusalem.[11]

9. Now, why art thou drawn together with grief? Hast thou no king in thee, or is thy counsellor perished, because sorrow hath taken thee as a woman in labor?

10. Be in pain and labor, O daughter of Sion, as a woman that bringeth forth: for now shalt thou go out of the city, and shalt dwell in the country,[12] and shalt come even to Babylon: there thou shalt be delivered; there the Lord will redeem thee out of the hand of thy enemies.

11. And now many nations are gathered together against thee: and they say: Let her be stoned:[13] and let our eye look[14] upon Sion.

12. But they know not the thoughts of the Lord, and understand not His counsel: because He gathereth them together as the hay[15] of the threshing-floor.

13. Arise, and thresh, O daughter of Sion: for I will make thy

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whole world was full of blood: peoples fought against peoples, kings against kings, nations against nations. The very Roman commonwealth itself was rent asunder by civil wars. . . . It may also be understood of the abandoning of anger and contumely in embracing the faith of Christ." St. Jerome.

[4] General happiness and independence are represented.

[5] The Gentiles cling to their false deities, and invoke them in distress. Christians rely upon the true God, and invoke Him.

[6] The people is represented under the familiar image of a female. Soph. 3 : 19. The prophet returns to contemplate the destinies of his own nation.

[7] Saving her from utter ruin.

[8] Dan. 7 : 14; Luke 1 : 32. H. *Migdal-eder* is the proper name of a place in the neighborhood of Bethlehem. Gen. 35 : 21.

[9] P. "The stronghold." V. "Nebulosa," as it were rising to the clouds, or covered with clouds—"cloud-capt towers." The decline of the kingdom and its subsequent rise are intimated.

[10] The sovereignty—the former dominion.

[11] That is Jerusalem considered as a virgin.

[12] The captives were sometimes detained in the country under tents, until the arrival of others who were to be transported with them.

[13] P. "Defiled"—profaned.

[14] Exultingly.

[15] P. "The sheaves."

horn iron, and thy hoofs I will make brass: and thou shalt beat in pieces many peoples,[16] and shalt immolate[17] the spoils of them to the Lord, and their strength to the Lord of the whole earth.

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## CHAPTER V.

THE BIRTH OF CHRIST IN BETHLEHEM: HIS REIGN AND SPIRITUAL CONQUESTS.

1. Now shalt thou be laid waste, O daughter of the robber:[1] they have laid siege against us; with a rod shall they strike the cheek of the judge of Israel.[2]

2. And thou, Bethlehem Ephrata,[3] art a little one among the thousands of Juda:[4] out of thee shall He come forth unto Me that is to be ruler in Israel:[5] and His going forth *is* from the beginning, from the days of eternity.

3. Therefore will He give them up[6] even till the time wherein she that travaileth shall bring forth:[7] and the remnant of his brethren shall return to the children of Israel.[8]

4. And He shall stand, and feed in the strength of the Lord, in the height[9] of the name of the Lord, his God: and they shall be con-

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[16] The prophet invites his country to execute the Divine judgments on the nations.

[17] P. "I will consecrate their gain unto the Lord." Syr., as well as V., gives this verb in the second person, which, Eichhorn maintains, is the correct reading.

[1] This verse is connected with the preceding chapter in most MSS. Three begin with it the present chapter. P. "Now gather thyself in troops, O daughter of troops." It may be taken as a defiance to the enemy, who is challenged to rush on Jerusalem, but under a threat of Divine vengeance hereafter. The devastation consequent on the attack, or which is to be its punishment afterwards, is expressed by V.

[2] This may refer to the treatment of Sedekiah, who was taken prisoner, 4 Kings 25; or it may mark insults to others in authority.

[3] Bethlehem was already addressed as the tower of the flock, *Migdal Ader*. It is called Ephrata. Gen. 35 : 19 ; 48 : 7. Another city of the same name was in the tribe of Zabulon.

[4] A small village with scarcely a thousand inhabitants. In the arrangement of the people, rulers were set over a thousand men. Exod. 18 : 25. St. Matthew styles them princes. Matt. 2 : 6; John 7 : 42.

[5] The ruler here predicted is no ordinary prince, since His origin is declared to be eternal. Isaiah 9 : 6; Zach. 6 : 13. Rabbi Abbendana explains the text of the Messiah. St. Jerome paraphrases it: "The assumption of the flesh does not interfere with the majesty of the Godhead: for He was born of Me before all ages, and the Author of time is not limited to time."

[6] God will suffer His people to be for a time afflicted by their enemies.

[7] This is referred by many to the Mother of the Messiah. R. remarks that the Jews of that period were persuaded that His birth would be mysterious and extraordinary. H. has no reference to the pains of childbirth. St. Jerome explains it in the first place of the conversion of the Gentiles, and adds: "It may be also understood otherwise. The Lord will grant the temple and Jerusalem and the Jews to subsist until the time when the Virgin shall bring forth, after which when her Infant shall have received the spoils of Samaria, and the strength of Damascus, on the destruction of the Jewish people, a remnant of Israel shall be saved, and the brethren of Christ, namely the Apostles, shall be converted to the faith of the patriarchs and prophets, who foretold the coming of Christ."

[8] Govern, as a shepherd.

[9] P. "Majesty." L. "Excellency."

verted:[10] for now shall He be magnified[11] even to the ends of the earth.

5. And He[12] shall be *our* peace: when the Assyrian[13] shall come into our land, and when he shall set his foot in our houses: and we shall raise against him seven shepherds, and eight principal men.

6. And they shall feed[14] the land of Assyria with the sword, and the land of Nemrod[15] with the spears[16] thereof: and He shall deliver us from the Assyrian, when He shall come into our land, and when He shall tread in our borders.

7. And the remnant of Jacob shall be in the midst of many peoples as a dew from the Lord,[17] and as drops upon the grass, which waiteth not for man, nor tarrieth for the children of men.

8. And the remnant of Jacob shall be among the Gentiles in the midst of many peoples, as a lion among the beasts of the forests, and as a young lion among the flocks of sheep: who when He shall go through, and tread down, and take, there is none to deliver.[18]

9. Thy hand shall be lifted up over thy enemies: and all thy enemies shall be cut off.

10. And it shall come to pass in that day, saith the Lord, that I will take away thy horses[19] out of the midst of thee, and will destroy thy chariots.

11. And I will destroy the cities[20] of thy land, and will throw down all thy strongholds: and I will take away sorceries out of thy hand: and there shall be no divinations in thee.

12. And I will destroy thy graven things and thy statues out of

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[10] P. "Abide." St. Jerome, in his commentary, prefers this meaning: *habitabunt*. The points constitute the difference.

[11] P. "Shall He be great."

[12] P. "And this man." L. "In this manner." It may be understood that in this way peace shall be secured, and the independence of the nation maintained. Christ is our peace.

[13] Under the name of the Assyrian, their most formidable foe, any enemy may be meant. In case of an invasion, the Israelites relied on their prince to raise many others for their protection: seven and eight being put for many. The protection and blessing of Christ to His faithful people are meant by these statements.

[14] The leaders of the Israelites shall not only repel the invaders, but pursue them, and spread desolation in their land. "To feed" is taken for cropping the meadows as sheep do.

[15] Though king of Babylon, he extended his dominion to Assyria.

[16] P. "In the entrances,"—the gates. St. Jerome, after Aquila and Theodotion, understood the term of weapons. The war shall be transferred to the territory of the enemy. These predictions are to be interpreted in accordance with the main prophecy, which regards the Messiah. Military exploits are not here foretold.

[17] Their happiness depends wholly on the Divine blessing. St. Jerome understands by the dew, "the doctrines of the apostles sprinkled over all nations by the Lord."

[18] Extraordinary energy and power over their enemies are promised them. These predictions were fulfilled in the diffusion of the faith among the Gentiles, notwithstanding the violent persecutions.

[19] These were used chiefly in war. The prophet declares that they shall be taken away as no longer needed.

[20] Fortified cities, or rather fortresses, are meant, as the following clause shows.

the midst of thee: and thou shalt no more adore the works of thy hands.

13. And I will pluck up thy groves out of the midst of thee: and will crush thy cities.[21]

14. And I will execute vengeance in wrath and in indignation among all the nations that have not given ear.

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## CHAPTER VI.

GOD EXPOSTULATES WITH THE JEWS FOR THEIR INGRATITUDE AND SINS: FOR WHICH THEY SHALL BE PUNISHED.

1. HEAR ye what the Lord saith: Arise; contend thou in judgment against[1] the mountains, and let the hills hear thy voice.

2. Let the mountains hear the judgment of the Lord, and the strong foundations of the earth: for the Lord will enter into judgment with His people; and He will plead against Israel.

3. O my people, what have I done to thee, or in what have I molested thee?[2] answer thou Me.

4. Is it because[3] I brought thee up out of the land of Egypt, and delivered thee out of the house of slaves: and sent before thy face Moses, and Aaron, and Mary?

5. O My people, remember, I pray thee, what Balac, the king of Moab, purposed, and what Balaam, the son of Beor, answered him,[4] from Setim to Galgal,[5] that thou mightest know the favors[6] of the Lord.

6. What shall I offer to the Lord that is worthy? wherewith shall

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[21] St. Jerome challenges the Jews to show the literal fulfilment of these prophecies, in any stage of their history. Their expectation that they will hereafter be fulfilled, he shows to be vain, since they are now without cities, or fortresses, groves, or idols, which might be overthrown, according to the terms of the prediction.

[1] P. "Before." By a figure of speech the mountains are represented as intelligent witnesses of the discussion.

[2] Jer. 2 : 5.

[3] V. has the note of interrogation at the end.

[4] Numb. 22 : 22. The goodness of God was manifested in making Balaam pronounce blessings on the Israelites, whom he had been urged to curse.

[5] Setim was the place where the Israelites sinned with the Moabite women. Numb. 25. Saul was crowned at Galgal. St. Jerome thus paraphrases the text, in accordance with the Jewish interpretation of it: "From the time in which you committed fornication in Madian to the time in which Saul was anointed king in Galgal, call to mind the evils which you committed, and the favors which I bestowed on you, and you will know the greatness of My mercy to you."

[6] צדקות. V. *Justitias.* Ps. 23 : 5. It is identified with blessing. L. "Gracious benefits."

I kneel before the high God? shall I offer holocausts unto Him, and calves of a year old?

7. May the Lord be appeased with thousands of rams, or with many thousands of fat he-goats?[7] shall I give my first-born for my wickedness, the fruit of my body for the sin of my soul?[8]

8. I[9] will show thee, O man, what is good, and what the Lord requireth of thee: Verily to do judgment, and to love mercy, and to walk diligently[10] with thy God.

9. The voice of the Lord crieth to the city,[11] and salvation[12] shall be to them that fear Thy name: hear, O ye tribes, and who shall approve it?[13]

10. As yet there is a fire[14] in the house of the wicked, the treasures of iniquity, and a scant measure full of wrath.[15]

11. Shall I justify[16] wicked balances, and the deceitful weights of the bag?[17]

12. By which her rich men were filled with iniquity,[18] and the inhabitants thereof have spoken lies; and their tongue was deceitful in their mouth.

13. And I therefore began to strike thee[19] with desolation for thy sins.

14. Thou shalt eat, but shalt not be filled: and thy humiliation[20] *shall be* in the midst of thee: and thou shalt take hold, but shalt

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[7] P. "With ten thousand rivers of oil." Sept., as R. remarks, understood by H. the numerous stalls of sheep in the valleys. The oil which was poured out on the flour offerings may be had in view by the prophet, but the terms imply great exaggeration. There is no striking parallel or contrast between rams and rivers of oil.

[8] The people ask: must they offer their children to appease God? "If I give my first-born to atone for my wickedness, and the fruit of my womb for the sin of my soul, I shall give that which is first in my affections, but I shall offer to God nothing in proportion to my sin and impiety." St. Jerome.

[9] H. P. "He hath shown thee."

[10] P. "Humbly." Michaelis approves V. "Solicitum."

[11] To Jerusalem, or to Samaria. St. Jerome explains it of the latter, which was taken during the time of this prophet.

[12] P. "The man of wisdom shall see thy name." The phrase is obscure. St. Jerome had a reading slightly different, which R. would accept, if supported by MSS. Four K. furnish it, besides several which give it as a marginal reading, or as a correction.

[13] P. "Hear ye the rod, and who hath appointed it." St. Jerome, after Sept., took H. for tribe, as it is sometimes used; and understood the prophet to complain of general inattention to his threats and announcements. It is now explained of a summons to consider the impending chastisements, and the Divine source from which they proceed.

[14] A MS. of the close of the twelfth century has points favorable to V. P. "Are there yet the treasures of wickedness in the house of the wicked?" After so many admonitions and threats, the prophet expresses surprise that the wicked should retain their ill-gotten wealth.

[15] P. "Abominable," calculated to provoke the wrath of God.

[16] P. "Shall I count them pure?" L. "Shall I be pure?" The reflection is suggested to the people.

[17] False weights. The bag was used to hold the weights.

[18] Fruits of violence.

[19] P. "Therefore will I make *thee* sick in smiting thee." St. Jerome and Syr. had a reading slightly different.

[20] P. "Thy casting down." Some understand it of undigested food, producing cramp and pain.

not save: and those whom thou shalt save[21] I will give up to the sword.

15. Thou shalt sow,[22] but shalt not reap: thou shalt tread the olives, but shalt not be anointed with the oil; and the new wine, but shalt not drink the wine.

16. For thou hast kept the statutes of Amri,[23] and all the works of the house of Achab: and thou hast walked according to their will, that I should make thee[24] a desolation, and the inhabitants thereof a hissing: and ye shall bear the reproach of My people.

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## CHAPTER VII.

THE PROPHET LAMENTS THAT, NOTWITHSTANDING ALL HIS PREACHING, THE GENERALITY ARE STILL CORRUPT IN THEIR MANNERS: THEREFORE THEIR DESOLATION IS AT HAND: BUT THEY SHALL BE RESTORED AGAIN AND PROSPER: AND ALL MANKIND SHALL BE REDEEMED BY CHRIST.

1. Woe is me, for I am become as one that gleaneth in autumn[1] the grapes of the vintage: there is no cluster to eat:[2] my soul desired the first ripe figs.[3]

2. The holy man is perished out of the earth; and there is none upright among men: they all lie in wait for blood, every one hunteth his brother to death.[4]

3. The evil of their hands they call good:[5] the prince requireth, and the judge is for pay: and the great man uttereth the desire of his soul,[6] and they have troubled it.[7]

4. He that is best among them is as a brier: and he that is righte-

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[21] L. "Overtake." Although you succeed in laying hold on your friends, or property, you cannot rescue them from the enemy.

[22] Some, apparently rescued, fell again into their power. Deut. 28 : 38; Aggeus 1 : 6.

[23] The great fomenter of idolatry.

[24] This was not the end for which they acted, but the result and punishment of their evil course.

[1] P. "Summer."

[2] The prophet seeks in vain just men with whom he may associate, and finds himself like one who cannot discover a cluster of grapes, which has escaped those who made the vintage.

[3] P. "Fruit." R. and Simonis understand figs.

[4] P. "With a net." H. means anathema, and is taken for death. It is used, however, for a net. Ezek. 25 : 5; Hab. 1 : 15, 16.

[5] P. "That they may do evil with both hands earnestly." The meaning seems to be that, besides acts of violence, they sell the administration of justice, the prince and judge demanding pay for it.

[6] The man in power expresses his perverse wish.

[7] P. "They wrap it up." L. "They make a network." They pervert justice.

ous,[8] as the thorn of the hedge. The day of thy inspection,[9] thy visitation cometh: now shall be their destruction.[10]

5. Believe not a friend: and trust not in a prince:[11] keep the doors of thy mouth[12] from her that sleepeth in thy bosom.

6. For the son dishonoreth the father; and the daughter riseth up against her mother; the daughter-in-law against her mother-in-law: and a man's enemies are they of his own household.[13]

7. But I will look towards the Lord: I will wait for God, my Savior: my God will hear me.

8. Rejoice not, thou, my enemy, over me, because I am fallen: I shall arise; when I sit in darkness, the Lord is my light.

9. I will bear the wrath of the Lord, because I have sinned against Him: until He judge my cause, and execute judgment for me,[14] He will bring me forth into the light: I shall behold His justice.[15]

10. And my enemy[16] shall behold, and she shall be covered with shame, who saith to me: Where is the Lord thy God? my eyes shall look down upon her:[17] now shall she be trodden under foot, as the mire of the streets.

11. The day *shall come*, that thy walls may be built up: in that day shall the decree[18] be far removed.

12. In that day they shall come even from Assyria to thee, and to the fortified cities:[19] and from the fortified cities even to the river;[20] and from sea to sea, and from mountain to mountain.[21]

13. And the land shall be made[22] desolate because of the inhabitants thereof, and for the fruit of their devices.

14. Feed Thy[23] people with Thy rod, the flock of Thy inheritance,

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[8] He that is so esteemed. "The best amongst them is but as a brier pricking and holding fast, wounding him that approaches, and seizing him, and he that is found righteous is like a thorn of the hedge, so that pain is felt where help was expected." St. Jerome.

[9] P. "Of thy watchmen"—the day pointed out by the prophets.

[10] P. "Perplexity."

[11] P. "Guide." L. "A confidant." A cognate verb used in Prov. 22 : 25, in the sense of being familiar.

[12] Thy secrets.

[13] Matt. 10 : 35, 36.

[14] The prophet in the name of Jerusalem submits to the visitation, and awaits patiently the return of Divine favor, when justice shall be satisfied.

[15] With pleasure. Justice here means mercy, favor.

[16] A hostile nation.

[17] Scornfully.

[18] The decree of the enemies—their power and authority shall be removed, when the restoration of the walls of the city shall be determined.

[19] L. "From the cities of Mazor." R. understands this to mean Egypt.

[20] Euphrates.

[21] These general terms express the vast regions from which the exiles shall return.

[22] Previously.

[23] God is implored to be the shepherd of His people, and rule them with his pastoral rod.

them that dwell alone[24] in the forest, in the midst of Carmel:[25] they shall feed in Basan and Galaad according to the days of old.

15. As in the[26] days of thy coming out of the land of Egypt I will show him wonders.[27]

16. The nations shall see, and shall be confounded at all their strength: they shall put the hand upon the mouth:[28] their ears shall be deaf.[29]

17. They shall lick the dust[30] like serpents; as the creeping things of the earth, they shall be disturbed in their houses:[31] they shall dread the Lord our God, and shall fear Thee.[32]

18. Who is a God like to Thee, who takest away iniquity,[33] and passest by the sin of the remnant of Thy inheritance? He will send His fury in no more, because He delighteth in mercy.

19. He will turn again, and have mercy on us: He will put away[34] our iniquities, and He will cast all our sins into the bottom of the sea.[35]

20. Thou wilt perform truth to Jacob, mercy to Abraham, which Thou hast sworn to our fathers from the days of old.

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[24] Separately from other nations. [25] As in a fertile region. [26] L.

[27] God answers the petition, and promises to treat Israel mercifully, as when their ancestors came out of Egypt.

[28] In astonishment. [29] Through amazement. [30] In homage.

[31] Through fear. P. "They shall move out of their holes, like worms of the earth."

[32] This change of person is not unusual. [33] Jer. 10 : 6; Acts 10 : 43.

[34] Lit. "Trample under foot." [35] This is a beautiful expression of entire pardon.

# THE PROPHECY OF NAHUM.

## INTRODUCTION.

THE prophet Nahum is styled Elcesite, from Elkoshy, a town of Galilee. He flourished, probably, in the reign of Hezekiah, and foretold the downfall of the Assyrian empire, which happened in the reign of Josiah. His style is regarded by Lowth and others as distinguished among the minor prophets for sublimity, ardor, and boldness. Nahum means one who is comforted. St. Jerome observes: "Already the ten tribes had been led into captivity whilst Hezekiah was king of Juda; in whose reign the vision regarding Ninive, which is here recorded, was seen, for the consolation of the people in exile. It was no small comfort both to those who were already under the Assyrians, and to the others of the tribes of Juda and Benjamin, who, under Hezekiah, were besieged by the same enemies, to hear that the Assyrians also would be taken by the Chaldeans."

## CHAPTER I.

THE MAJESTY OF GOD: HIS GOODNESS TO HIS PEOPLE, AND SEVERITY TO HIS ENEMIES.

1. THE burden[1] of Ninive. The book of the vision of Nahum the Elcesite.

2. The Lord is a jealous God, and a revenger: the Lord is a re-

[1] L. "Doom."

venger,[2] and hath wrath: the Lord taketh vengeance on His adversaries; and He is angry with His enemies.

3. The Lord is patient, and great in power, and will not cleanse and acquit *the guilty*. The Lord's ways *are* in a tempest and a whirlwind: and clouds are the dust of His feet.

4. He rebuketh the sea, and drieth it up; and bringeth all the rivers to be a desert. Basan languisheth, and Carmel: and the flower of Libanus fadeth away.[3]

5. The mountains tremble at Him, and the hills are made desolate: and the earth hath quaked at His presence, and the world, and all that dwell therein.[4]

6. Who can stand before the face of His indignation? and who shall resist in the fierceness of His anger? His indignation is poured out like fire: and the rocks are melted by Him.

7. The Lord is good, and giveth strength in the day of trouble: and knoweth[5] them that hope in Him.

8. But with a flood that passeth by, He will make an utter end of the place thereof:[6] and darkness shall pursue His enemies.

9. What do ye devise against the Lord? He will make an utter end:[7] there shall not rise a double affliction.[8]

10. For as thorns embrace one another,[9] so while they are feasting and drinking together,[10] they shall be consumed as stubble that is fully dry.

11. Out of thee shall come forth one[11] that imagineth evil against the Lord; contriving treachery in his mind.

12. Thus saith the Lord: Though they were perfect,[12] and many

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[2] The name of God, with the epithet of revenger, is thrice repeated, to express His vengeance more forcibly.

[3] These are used as instances of the desolating effects of the Divine displeasure. Rich countries like Basan, beautiful mounts like Carmel, lofty summits like Libanus, crowned with cedars, lose their fertility and beauty.

[4] The Divine Majesty is represented by whirlwinds and earthquakes. "It may be simply understood, that in the end of the world, when the Savior shall come in His Majesty, the mountains and hills, the world and earth, and all things shall be moved." St. Jerome.

[5] Approves, succors.

[6] Ninive is to be overthrown, as by an overwhelming flood. The prophets sometimes refer to the subject as known without specifying it. St. Jerome explains the text of the desolation of Judea, which is to be followed by the return of the people: "When God shall have laid Israel waste, and flooded the land of promise with a deluge, He will put an end to the captivity of His people, and restore them to their native land, whilst darkness shall overwhelm their enemies, the Assyrians, who had led them into exile." [7] The machinations of the enemy could not defeat the Divine counsels.

[8] The Divine visitation was effectual: nothing was left for a second chastisement.

[9] Thorns, interwoven one with the other, are cast all together into the fire.

[10] P. "While they are drunken as drunkards." The enemy shall be powerless as drunkards, and be destroyed unresistingly.

[11] An Assyrian king. It is not certain which king is meant. St. Jerome, after the Jews, explains the text of Rabsaces, the general of Sennacherib.

[12] P. "Quiet." L. "Complete." Strong, effective in war.

of them so, yet thus[13] they shall be cut off; and he[14] shall pass: I have afflicted thee,[15] and I will afflict thee no more.

13. And now I will break in pieces his rod with which he struck thy back, and I will burst thy bonds asunder.[16]

14. And the Lord will give a commandment concerning thee, that no more of thy name shall be sown:[17] I will destroy the graven and molten thing[18] out of the house of thy God: I will make *it* thy grave; for thou art disgraced.[19]

15. Behold, upon the mountains, the feet of Him that bringeth good tidings, and that preacheth peace:[20] O Juda, keep thy festivals, and pay thy vows: for Belial[21] shall no more pass through thee again: he is utterly cut off.

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## CHAPTER II.

GOD SENDS HIS ARMIES AGAINST NINIVE TO DESTROY IT.

1. He is come up that shall destroy before thy face,[1] that shall keep the siege; watch the way,[2] fortify thy loins,[3] strengthen thy power exceedingly.

2. For the Lord hath rendered the pride of Jacob[4] as the pride of Israel: because the spoilers have laid them waste, and have marred their vine-branches.

3. The shield of his mighty men is like fire;[5] the men of the army

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[13] As with a razor, or shearing-knife, easily and effectually.

[14] The leader of the enemy, or each soldier.

[15] This is directed to the Israelites.

[16] These figures express the oppression suffered in captivity.

[17] This threat regards the race of the Assyrian king. "Sennacherib, immediately on his return to Ninive, was slain by his sons." St. Jerome.

[18] P. "The gods." "He was slain in the temple of his gods, to which he had gone for the purpose of worship." *Idem.*

[19] By idolatry.

[20] Isaiah 52 : 7; Rom. 10 : 15.

[21] "The army, and king, and empire of the Assyrians have utterly fallen." St. Jerome. Belial is used to designate this power.

[1] The city of Ninive is addressed. A powerful enemy advances to lay siege to her. "The discourse," says St. Jerome, "is now turned to Ninive, to whom the prophet says: Nabuchodonosor is going up to besiege thee, to devastate thy lands in thy sight, to hunt down the husbandmen, spread desolation over the country, and keep thee also shut up."

[2] She is bidden observe the road by which the foe approaches. The instructions to prepare for defence are given ironically. She is a doomed city.

[3] Take a firm position.

[4] Jacob is here taken for the kingdom of Juda, which specially represented the whole race. God permitted it, as well as the kingdom of Israel, to fall under the power of the enemy. Their oppressors are to be overtaken by Divine vengeance.

[5] P. "Made red." "By the brilliant trappings he intimates the speed of the soldiers, and he describes

are clad in scarlet: the reins of the chariot are flaming in the day of his preparation,[6] and the drivers are stupefied.[7]

4. They are in confusion in the ways; the chariots jostle one[8] against another in the streets: their looks are like torches, like lightning running along.

5. He[9] will muster up his valiant men: they shall stumble[10] in their march: they shall quickly get upon the walls thereof, and a covering[11] shall be prepared.

6. The gates of the rivers are opened;[12] and the temple[13] is thrown down to the ground.

7. And the soldier[14] is led away captive: and her bond-women were led away mourning as doves, murmuring in their hearts.[15]

8. And as for Ninive, her waters are like a great pool,[16] but the men flee away. *They cry:* Stand, stand; but there is none that will return back.

9. Take ye the spoil of the silver;[17] take the spoil of the gold: for there is no end of the riches of all the precious furniture.

10. She is destroyed, and rent, and torn: the heart melteth, and the knees fail, and all the loins lose their strength: and the faces of them all *are* as the blackness of a kettle.

11. Where is now the dwelling of the lions,[18] and the feeding-place of the young lions, to which the lion went, to enter in thither, the young lion, and there was none to make them afraid?

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the pomp of the procession, as they advance to battle, as if it were passing before our eyes, ἐπὶ σκόπης." St. Jerome.

[6] P. "The fir-trees shall be terribly shaken." L. "The spears." The spears are called by the name of the tree, of which the handles are made. Sept. read הפרשים. The present reading is הברושים. St. Jerome took the verb in a sense which a cognate term in Arabic bears. The drivers of the war-chariots, as they advance against Ninive, feel stunned at the warlike display in which they share.

[7] P. "The chariots shall rage." L. "The chariots rush madly along."

[8] L. "Rattle."

[9] The king of Ninive.

[10] Through great haste.

[11] P. "A defence." L. "The covering for defence." H. is literally rendered by V.

[12] Some refer this to the invading army, which rushed in like torrents, when breaches were made in the wall.

[13] P. "The palace."

[14] P. "Huzzab." L. "The queen." R., after Michaelis, takes it to mean, that a protector was appointed to defend the city, which nevertheless was taken, and her citizens led into exile.

[15] P. "Tabouring upon their breasts." L. "Striking their hand upon their breasts."

[16] An immense collection from all parts. St. Jerome observes: "It is manifest that the cities of Ninive, which the Scripture styles her daughters, being led into captivity, Ninive herself, which contained such a vast population that she is compared to the waters of the lakes, derives no advantage from their numbers, since there is none to resist, and repel the attack of the Babylonians. Her people fled away, and when she, their mother, cried aloud: 'Stand! stand! shut the gates, mount the walls, repel the enemy,' no one would look towards their mother, but all of them turning their backs, abandoned the city to be sacked by the enemy."

[17] This is directed to the invaders.

[18] The kings of Ninive are described under this figure. The spoils of nations were like prey taken by lions.

12. The lion[19] caught enough for his whelps, and killed for his lionesses: and he filled his holes with prey, and his den with rapine.

13. Behold, I *come* against thee, saith the Lord of hosts: and I will burn thy[20] chariots even to smoke; and the sword shall devour thy young lions: and I will cut off thy prey out of the land; and the voice of thy messengers shall be heard no more.

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## CHAPTER III.

THE MISERABLE DESTRUCTION OF NINIVE.

1. WOE to thee, O city of blood,[1] all full of lies and violence: rapine shall not depart from thee.[2]

2. The noise of the whip, and the noise of the rattling of the wheels, and of the neighing[3] horse, and of the running chariot, and of the horsemen coming up:

3. And of the shining sword, and of the glittering spear,[4] and of a multitude slain, and of a grievous destruction: and there is no end of carcasses, and they[5] shall fall down on their bodies.

4. Because of the multitude of the fornications of the harlot[6] that was beautiful and agreeable, and that made use of witchcraft, that sold[7] nations through her fornications, and families through her witchcrafts:

5. Behold, I *come* against thee, saith the Lord of hosts; and I will discover thy shame[8] to thy face, and I will show thy nakedness to the nations, and thy shame to kingdoms.

6. And I will cast abominations upon thee, and will disgrace thee, and will make an example of thee.

7. And it shall come to pass that every one that shall see thee, shall flee from thee, and shall say: Ninive is laid waste: who shall bemoan thee? whence shall I seek a comforter for thee?[9]

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[19] Nabuchodonosor, according to St. Jerome. By right of conquest he got possession of all that had belonged to the Assyrian kings.

[20] P. "Her." This change of person is not unusual.

[1] Ezek. 24 : 9; Habac. 2 : 12.

[2] Her citizens are always engaged in plundering. L. "Never ceaseth the preying."

[3] P. "Prancing."

[4] St. Jerome admires this description of an army preparing for battle.

[5] The conquerors.

[6] The idolatrous and licentious capital.

[7] Enslaved.

[8] P. "Thy skirts upon." Isaiah 47 : 3. The exposure of the person is used as an image of great humiliation and disgrace.

[9] "Who will grieve for thee? Who can be thy comforter? As long as thou wert in power, like a

8. Art thou better than the populous Alexandria,[10] that dwelleth among the rivers? waters are round about it: the sea is its riches: the waters are its walls.

9. Ethiopia and Egypt *were* the strength thereof; and there is no end:[11] Africa[12] and the Libyans were thy helpers.

10. Yet she also was removed, and carried into captivity: her young children were dashed in pieces at the top of every street; and they cast lots upon her nobles; and all her great men were bound in fetters.

11. Therefore thou also shalt be made drunk, and shalt be despised: and thou shalt seek help against[13] the enemy.

12. All thy strongholds shall be like fig-trees with their green figs: if they be shaken, they shall fall into the mouth of the eater.

13. Behold, thy people in the midst of thee *are* women:[14] the gates of thy land shall be set wide open to thy enemies; the fire shall devour thy bars.[15]

14. Draw thee water for the siege; build up thy bulwarks: go into the clay, and tread,[16] work it, and make brick.

15. There shall the fire devour thee: thou shalt perish by the sword; it shall devour thee like the canker-worm: assemble together like the canker-worm; make thyself many like the locust.[17]

16. Thou hast multiplied thy merchandises[18] above the stars of heaven: the canker-worm spreadeth himself,[19] and fleeth away.

17. Thy guards[20] are like the locusts; and thy little ones[21] like swarms of locusts[22] which camp on the hedges in the cold day: the sun arose, and they flew away: and their place was not known where they were.

18. Thy shepherds slumber, O king of Assyria; thy princes shall be buried: thy people is hid in the mountains; and there is none to gather them together.

19. Thy bruise is not slight;[23] thy wound is grievous: all that have heard the fame of thee, have clapped their hands over thee: for upon whom hath not thy wickedness passed continually?

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cruel mistress, thou hadst no pity on old age, neither didst thou regard infancy, neither didst thou prepare a companion for thy sorrow, since thou wouldst allow no one to share thy dominion." St. Jerome.

[10] P. "No." R. thinks it is Diospolis in Lower Egypt, in the canton of Busiris.

[11] P. "Infinite." Her auxiliaries were numberless.

[12] P. "Put,"—a people of Africa.

[13] P. "Because of." See Esdras 8: 22.

[14] Weak, incapable of resistance.

[15] Bars of the city gates.

[16] H. P. "The mortar."

[17] P. "Locusts."

[18] H. P. "Merchants."

[19] P. "Spoileth." L. "Spreadeth itself out."

[20] H. P. "Thy crowned."

[21] H. P. "Thy captains."

[22] H. "Locusts of locusts,"—numberless. P. "Great grasshoppers."

[23] P. "*There is* no healing of thy bruise."

THE

# PROPHECY OF HABACUC.

## INTRODUCTION.

HABACUC appears to have begun to prophesy in the reign of Joakim, king of Juda, since he announced as a thing incredible the proximate invasion of the Chaldeans,[1] which took place during that reign. He continued to prophesy under Jojachim and Zedekiah, as is inferred from his complaints of the oppression practised by the Chaldeans, and his appeal to God to deliver His people from the straits in which they were placed. He is believed to be the same individual that was transported by an angel to the cave at Babylon, to convey to Daniel food for his support. His prophecies particularly regard the invasion and oppressive acts of the Chaldeans. His style is pure and varied, grand and impressive.

## CHAPTER I.

THE PROPHET COMPLAINS OF THE WICKEDNESS OF THE PEOPLE. GOD REVEALS TO HIM THE VENGEANCE HE IS GOING TO TAKE OF THEM BY THE CHALDEANS.

1. THE burden[1] that Habacuc the prophet saw.

2. How long, O Lord, shall I[2] cry, and Thou wilt not hear? shall I cry out to Thee, suffering violence,[3] and Thou wilt not save?

3. Why hast Thou shown me[4] iniquity and grievance, to see[5] rapine and injustice before me? and there is strife[6] and powerful opposition.

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[1] Ch. 1 : 5, 6.

[1] Doom-announcement.

[2] The prophet speaks in the name of the people. "Suffering" is not expressed in the text. P. "Of violence."

[3] From the enemy.

[4] Made me experience.

[5] P. "Cause me to behold." R. prefers Sept. V. to the received reading, which is slightly different.

[6] Judicium. V. here represents ריב, strife.

4. Therefore the law is torn in pieces,[7] and judgment cometh not to the end:[8] because the wicked prevaileth against the just; therefore wrong judgment goeth forth.

5. Behold ye among the nations, and see: wonder, and be astonished: for a work is done[9] in your days, which no man will believe when it shall be told.

6. For behold, I will raise up the Chaldeans,[10] a bitter[11] and swift nation, marching upon the breadth of the earth, to possess the dwelling-places that are not their own.

7. They are dreadful and terrible: from themselves shall their judgment[12] and their burden [13] proceed.

8. Their horses are lighter than leopards, and swifter than evening wolves:[14] and their horsemen shall be spread abroad: for their horsemen shall come from afar: they shall fly as an eagle that maketh haste to eat.

9. They shall all come to the prey;[15] their face is like a burning wind:[16] and they shall gather together captives as the sand.[17]

10. And *their prince*[18] shall triumph over kings; and princes shall be his laughing-stock: and he shall laugh at every stronghold, and he shall cast up a mount, and shall take it.[19]

11. Then shall his spirit be changed; and he shall pass, and fall: this is his strength of his god.[20]

12. Wast Thou not from the beginning, O Lord my God, my Holy One, and we shall not die?[21] Lord, Thou hast appointed him for judgment,[22] and made him strong for correction.

13. Thy eyes are too pure to behold evil, and Thou canst not look

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[7] P. "Is slacked." L. "Powerless."

[8] A just judgment is not pronounced.

[9] H. P. "I will work a work." Acts 13 : 41.

[10] They had been generally friendly to the Israelites, and had not as yet spread beyond Babylonia, since their settlement in it.

[11] Fierce. Jer. 50 : 42.

[12] P. "Judicial laws." They act according to their own will, and are restrained by no fear of others.

[13] P. "Dignity." H. significes eminence, majesty. Gen. 49 : 3; Job 13 : 11.

[14] P. "More fierce." Wolves that have not got food during the day are extremely fierce at the approach of night.

[15] H. P. "For violence."

[16] P. "Their faces shall sup up as the east wind." R. translates it: "The direction of their faces is as the most violent east wind." Their advance resembles a violent wind spreading desolation.

[17] In vast numbers.

[18] Their king.

[19] This is explained the change which came on Nabuchodonosor. R., however, understands it, that the prince passed beyond bounds, through elation of mind, and referring his strength and success to his false god, or setting up himself as God.

[20] P. "*Imputing* this his power unto his god."

[21] As God is eternal, the prophet is confident that He will not abandon His people to death.

[22] The enemy was permitted to punish the people, but not to extirpate them. The exercise of Divine justice was moderated by an admixture of mercy.

on iniquity.[23] Why lookest Thou upon them that do unjust things, and holdest Thy peace when the wicked devoureth the man that is more just than himself?[24]

14. And Thou wilt make men as the fishes of the sea, and as the creeping things that have no ruler.[25]

15. He lifted up all them with his hook: he drew them in his drag, and gathered them into his net: for this he will be glad, and rejoice;[26]

16. Therefore will he offer victims to his drag, and he will sacrifice[27] to his net: because through them his portion is made fat, and his meat dainty.

17. For this cause therefore he spreadeth his net, and will not spare continually to slay the nations.[28]

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## CHAPTER II.

THE PROPHET IS ADMONISHED TO WAIT WITH FAITH. THE ENEMIES OF GOD'S PEOPLE SHALL ASSUREDLY BE PUNISHED.

1. I WILL stand upon my watch,[1] and fix my foot upon the tower: and I will watch, to see what will be said to me, and what I may answer to him that reproveth me.

2. And the Lord answered me, and said: Write the vision, and make it plain upon tables: that he that readeth it may run over it.[2]

3. For as yet the vision is far off;[3] and it shall appear[4] at the end, and shall not lie:[5] if it make any delay, wait for it: for it shall surely come, and it shall not be delayed.[6]

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[23] Approvingly.

[24] The prophet ventures to inquire, why the wicked enjoy apparent impunity, and are allowed to oppress God's servants.

[25] "As the fishes that have no ruler, and the brute animals, and the multitude of reptiles without government, are subject to the stronger one, which subdues the others, so amongst men, rational animals, and created to Thy image, reason or merit shall not avail, but strength of body and material force." St. Jerome.

[26] "As he had mentioned the fishes, he keeps up the metaphor throughout, that as the fisherman casts his line, and net, and seine, that what the hook may not catch the net may inclose, and what may escape the net may be caught in the larger seines, so the king of Babylon shall lay all things waste, and make the whole family of men his prey." St. Jerome.

[27] P. "Burn incense." The superstition of the heathen was centred in the material source of blessings, without rising to the first cause.

[28] H. is by way of interrogation.

[1] As a sentinel on a watch-tower.

[2] May run on, without stopping: "He is ordered to write plainly, that the reader may run, and his speed and desire of reading may meet with no impediment." St. Jerome.

[3] P. "For an appointed time."

[4] P. "Speak."

[5] Shall not prove false.

[6] L.

4. Behold, he that is unbelieving,[7] his soul shall not be right in himself: but the just shall live in his faith.[8]

5. And as wine deceiveth[9] him that drinketh *it*, so shall the proud man be, and he shall not be honored,[10] who hath enlarged his desire like hell,[11] and is himself like death; and he is never satisfied: but will gather together unto him all nations, and heap together unto him all peoples.

6. Shall not these take up a parable[12] against him, and a dark speech[13] concerning him: and it shall be said: Woe to him that heapeth together that which is not his own? how long also doth he load himself with thick clay?[14]

7. Shall they not rise up suddenly that shall bite[15] thee; and they be stirred up that shall tear thee;[16] and thou shalt be a spoil to them?

8. Because thou hast despoiled many nations, all that shall be left of the peoples shall despoil thee; because of men's blood, and for the iniquity[17] of the land, of the city, and of all that dwell therein.

9. Woe to him that gathereth together an evil covetousness[18] to his house, that his nest[19] may be on high, and thinketh he may be delivered out of the hand of evil.[20]

10. Thou[21] hast devised confusion to thy house; thou hast cut off many peoples, and thy soul hath sinned.

11. For the stone[22] shall cry out of the wall: and the timber that is between the joints of the building shall answer.

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[7] עמלה: swollen, puffed up. P. "Lifted up." Grotius thinks that Sept. read עלמה, and also נמשי, which reading is gathered from Heb. 10 : 38. "If he withdraw himself, My soul shall not delight in him." Pocock, however, maintains the actual reading, but observes that עמל is taken for failing, or delaying, or withdrawing one's self. Sept., as he thinks, used the pronoun in the first person, rather than the third, by the usual liberty of translators. He refers it to God, who is not pleased with the man who withdraws from the obedience of faith. The phrase, "shall not be right," is equivalent to be displeasing.

[8] John 3 : 36; Rom. 1 : 17; Gal. 3 : 11. This contains an assurance of Divine protection for the just man, who reposes confidence in God. In a sublimer sense, it promises life eternal to the believer, whose conduct is directed by faith.

[9] P. "He transgresseth by wine." L. "The wine (-drunken) traitor." R. "The wine-bibber is petulant."

[10] P. "Neither keepeth at home." יבוה. The verb means to dwell within the bounds of the empire. St. Jerome derived it from a similar word which means to be beautiful: באוה.

[11] The havoc committed by the invader is thus represented.

[12] This is equivalent to a severe sentence.

[13] P. "A taunting proverb." Three terms are employed in the text expressive of sententious speeches.

[14] "Silver and gold," according to St. Jerome, "are so called by way of contempt. Consider with what propriety he styled great riches clay." R. takes the last term to mean pledges. The prophet asks, how long will the Assyrian heap up pledges? namely, various precious objects taken from the conquered nations, which must be restored in God's appointed time. L. "With a burden of guilt."

[15] As serpents.

[16] P. "Vox." L. "Plague."

[17] The violence practised against the land and its inhabitants.

[18] L. "Obtaineth an evil gain."

[19] Fortress.

[20] His enemies.

[21] The Assyrian.

[22] This is a bold figure to express the cruelties which had been practised. "You have indulged in so great cruelty, that, if I may say so, the stones of the city and the beams of the walls, which you have thrown down, proclaim aloud your ferocity." St. Jerome.

12. Woe to him that buildeth a town with blood,[23] and prepareth a city by iniquity.

13. Are not these things from the Lord of hosts? for the peoples shall labor in a great fire,[24] and the nations in vain: and they shall faint.

14. For the earth shall be filled, that men may know the glory of the Lord, as waters covering the sea.[25]

15. Woe to him that giveth drink to his friend, and presenteth his gall,[26] and maketh him drunk, that he may behold his nakedness.[27]

16. Thou art filled with shame instead of glory: drink thou also, and fall fast asleep:[28] the cup of the right hand of the Lord shall compass thee;[29] and shameful vomiting *shall be* on thy glory.[30]

17. For the iniquity of Libanus shall cover thee, and the ravaging of beasts shall terrify them, because of the blood of men, and the iniquity of the land, and of the city, and of all that dwell therein.[31]

18. What doth the graven thing avail, because the maker thereof hath graven it, a molten and a false image? because the forger thereof hath trusted in a thing of his own forging to make dumb idols.

19. Woe to him that saith to wood: Awake: to the dumb stone: Arise: can it teach? Behold, it is laid over with gold and silver: and there is no spirit in the bowels thereof.

20. But the Lord is in His holy temple:[32] let all the earth keep silence before Him.

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## CHAPTER III.

1. A PRAYER OF HABACUC, THE PROPHET, FOR OFFENCES.[1]

2. O LORD, I have heard thy announcement,[2] and was afraid.

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[23] Ezek. 24 : 9; Nahum 3 : 1.

[24] P. "In the very fire." All they acquire is soon to perish in the flames.

[25] The knowledge of God, of His glory and mercies, is to fill the earth, as the waters cover the sea.

[26] P. "Puttest thy bottle to him." L. "Pourest out thy poisonous (wine)." Heating drink is meant.

[27] Under these expressions is conveyed the detestation of idolatry. "These things are said metaphorically of a drunken man, exposed, inasmuch as Nabuchodonosor inebriated all with the cup of his frenzy, and saw all stripped and captive." St. Jerome.

[28] P. "Let thy foreskin be discovered." Exposure is here spoken of in punishment of having gratified a perverse curiosity. It seems, however, to regard degradation arising from idolatry.

[29] P. "He turned unto thee."

[30] Humiliation is meant.

[31] *Supra* v. 8.

[32] Ps. 10 : 5.

[1] H. is thought to mean a musical instrument. It closely resembles the term for sins of ignorance, in which sense it was understood by St. Jerome and several ancient interpreters. The canticle has no apparent reference to sins.

[2] P. "Thy speech." L. "Thy fame." The revelation already made—the Divine promises and threats.

O Lord, Thy work, in the midst of the years, revive it.[3]

In the midst of the years[4] Thou wilt make it known: when Thou art angry, Thou wilt remember mercy.

3. God will come[5] from the South,[6] and the Holy One from mount Pharan:[7]

His glory covered the heavens, and the earth is full of His praise.[8]

4. His brightness shall be as the light:[9] horns *are* in His hands.[10]

There is His strength hid:[11]

5. Death[12] shall go before His face.

And the devil[13] shall go forth at His feet.

6. He stood and measured the earth.[14]

He beheld, and melted the nations: and the ancient mountains were crushed to pieces.

The hills of the world were bowed down by His journeys of old.[15]

7. For iniquity,[16] I saw the tents of Ethiopia;[17] the curtains[18] of the land of Madian were troubled.

8. Wast Thou angry, O Lord, with the rivers? or was Thy wrath upon the rivers? or Thy indignation in the sea?[19]

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[3] "Revive what Thou hast promised, that is, fulfil Thy promise, let not Thy speech pass away without effect, but let it be put in execution." St. Jerome.

[4] Speedily, before the appointed time. The repetition denotes pressing solicitation to hasten the manifestation and accomplishment of the promised favor.

[5] It is in the future in H., but being followed by the past tense, it may take a past meaning. P. "The Lord came."

[6] P. "Teman," a city of Idumea. God is said to come from it, as also from Pharan, a mountain between Singi and Seir, inasmuch as Divine manifestations were given from that direction, whilst the people advanced towards the promised land.

[7] *Selah.* This marks a pause. *Infra* v. 9.

[8] The display of the Divine Majesty in the promulgation of the law is alluded to. The earth is said to be full of the praise of God, because motives to praise Him occur everywhere on account of His mercies to His people. The fervor with which He is praised is signified. His praise everywhere resounds.

[9] Rays of light are so called. Exod. 34 : 29, 30.

[10] H. P. "Out of His hand."

[11] H. P. "There *was* the hiding of His power." A cloud seems to be meant, which was penetrated by the Divine splendor, and from which lightning flashes issued.

[12] H. P. "Pestilence."

[13] P. "Burning coal." Several of the ancients understood it to mean a bird of prey.

[14] God, as it were, surveying it with His glance.

[15] P. "His ways are everlasting." Hills and mountains appear to melt at His presence. The revolutions of nature, and various manifestations of Divine power are indicated. The mountains and hills over which the people were led were familiar to God, who of old displayed there His power.

[16] P. "In affliction." H. may bear either meaning. The oppressed state of the people, and their relief, are expressed.

[17] P. "Cushan." It is not the simple term used for Ethiopia: but Bochart and Schnurrer, as well as Sept. and St. Jerome, take it to mean that country. R., after the Rabbins, understands it of Chusan Rasathaim, king of Mesopotamia, from whose oppression the Israelites were rescued by Othoniel. Judges 3 : 8. This corresponds with the following member.

[18] The curtains are the coverings of the tents. The people was delivered from the power of the Madianites by Gedeon. See Judges 6 : 7.

[19] The drying up of the Red Sea and of the Jordan appeared as if the waters shrank from the Divine presence in fear.

Thou ridest upon Thy horses:[20] and Thy chariots are salvation.[21]

9. Thou wilt surely take up Thy bow,[22] *according* to the oaths which Thou hast spoken,[23] to the tribes:

Thou didst divide[24] the rivers of the earth.

10. The mountains saw Thee, and were grieved: the great body of waters passed away.

The deep put forth its voice: the deep lifted up its hands.[25]

11. The sun and the moon stood still in their habitation;[26] in the light of Thy arrows[27] they go in the brightness of Thy glittering spear.

12. In Thy anger Thou didst tread the earth under foot: in Thy wrath Thou didst astonish[28] the nations.

13. Thou wentest forth for the salvation of Thy people; for salvation with Thy Christ.[29]

Thou struckest the head of the house of the wicked:[30] Thou hast laid bare his foundation[31] even to the neck.

14. Thou hast cursed[32] his sceptres,[33] the head of his warriors,[34] them that came out as a whirlwind to scatter me.

Their joy *was* like that of him that devoureth the poor man in secret.[35]

15. Thou madest a way in the sea for Thy horses, in the mud of many waters.[36]

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[20] God is represented as leading forward the people, like an ally at the head of a powerful cavalry.

[21] Chariots of salvation mean those which insure victory. The miraculous aid given to the Israelites by Almighty God is represented under the image of war-chariots and horsemen.

[22] P. "Thy bow was made quite naked:" was stripped of its cover, or case. V. gives the meaning.

[23] The promises made to the patriarchs and their descendants.

[24] V. *Scindes*. H. here, although in the future, bears a past meaning. Allusion is made to the streams flowing from the rock when struck with the wand of Moses.

[25] This is a bold figure. The wonders of the journey from Egypt are expressed in a variety of ways.

[26] Josue 10 : 13.

[27] The lightning flashes are as arrows of God directed against the enemy. Ps. 17 : 15; 76 : 18; 143 : 6. A tremendous hail-storm was also employed with great effect. Josue 10 : 10, 11.

[28] P. "Thresh." The havoc made by a conqueror is compared to threshing.

[29] P. "Thine anointed." The people is thought by R. to be meant. The preposition "with" favors the interpretation of V. "Of thy people" may be understood to be repeated, and their leader united with them. God went forth, as it were, at their head, for the deliverance of His people and their leader Moses.

[30] Pharao. [31] This seems to mark ignominious exposure and humiliation.

[32] The verb bears this signification in several places. Here it is rendered: "Thou didst strike through." P.

[33] P. "With his staves." L. "Spears."

[34] P. "Villages." R. rejects this interpretation, and insists that it means military officers. The Egyptian leaders are represented as having their heads crushed by the Israelites, who struck them with their own weapons. Although they were sunk in the waters, some of their corpses thrown on the shore may have been treated with dishonor.

[35] The Egyptians hoped easily to scatter or overpower the Israelites. They are likened to a wicked man who plans with satisfaction an attack on one who has no power of resistance. To devour here means to destroy.

[36] P. "Heap." L. "The piled up billows." V. gives the literal meaning.

16. I have heard, and my bowels were troubled: my lips trembled at the voice.

Let rottenness enter[37] into my bones, and swarm under me:[38]

That I may rest in the day of tribulation; that I may go up to our people that are girded.[39]

17. For the fig-tree shall not blossom: and there shall be no spring in the vines.

The labor of the olive-tree shall fail: and the fields shall yield no food.

The flock shall be cut off from the fold; and there shall be no herd in the stalls.[40]

18. But I will rejoice in the Lord: and I will joy in God, my Jesus.[41]

19. The Lord God is my strength: and He will make my feet like the feet of harts.

And He, the leader,[42] will lead me upon my high places singing psalms.

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[37] The consequence of extreme terror, paralysing and wasting him away.

[38] P. "I trembled in myself."

[39] P. "When he cometh up unto the people, he will invade them with his troops." L. "Till the withdrawal of the people, that will invade us with its troops." The prophet was struck with terror in contemplating the Divine words, but conceived hope that God would come again to the aid of His people, and rescue them from the invader.

[40] Failure of the fruits and crops marks the Divine displeasure. The prophet hopes for a return of Divine favor.

[41] P. "The God of my salvation"—my deliverer.

[42] P. "To the chief singer on my stringed instruments."

THE

# PROPHECY OF SOPHONIAH.

## INTRODUCTION.

THIS prophet lived in the time of the pious king Josiah, whose reign extended over thirty-one years. It is not known whether he prophesied before or after the restoration of public worship, which happened in the eighteenth year of this reign. His style is plain and unadorned, resembling, in its general texture, and in particular phrases, the style of Jeremiah, his cotemporary. His name signifies "hidden," and may denote that he was divinely guarded and protected. He foretells the calamities that were to fall on the kingdom of Juda on account of their prevarications, and subjoins those that await their oppressors, adding the promise of happier times.

## CHAPTER I.

FOR DIVERS ENORMOUS SINS, THE KINGDOM OF JUDA IS THREATENED WITH SEVERE JUDGMENT.

1. THE word of the Lord that came to Sophoniah, the son of Chusi, the son of Godoliah, the son of Amariah, the son of Hezekiah,[1] in the days of Josiah, the son of Amon, king of Juda.

[1] It is not known who this was, but he was probably highly distinguished, since the pedigree of the prophet is traced back to him, although four degrees removed, which is seldom done in designating an individual. The king of that name lived within three generations.

2. Gathering, I will gather together[2] all things from off the face of the land,[3] saith the Lord:[4]

3. I will gather man and beast, I will gather the birds of the air, and the fishes of the sea: and the ungodly shall meet with ruin:[5] and I will destroy men from off the face of the land, saith the Lord.

4. And I will stretch out My hand upon Juda, and upon all the inhabitants of Jerusalem: and I will destroy out of this place the remnant[6] of Baal, and the names of the wardens[7] with the priests:

5. And them that worship the host of heaven upon the tops of houses:[8] and them that adore and swear by the Lord, and swear by Melchom:[9]

6. And them that turn away from following after the Lord, and that have not sought the Lord, nor searched after Him.

7. Be silent[10] before the face of the Lord God; for the day of the Lord is near; for the Lord hath prepared a victim: He hath sanctified[11] His guests.

8. And it shall come to pass in the day of the victim of the Lord,[12] that I will punish the princes, and the king's sons, and all such as are clothed with strange apparel:[13]

9. And I will punish on that day every one that entereth arrogantly over the threshold;[14] them that fill the house of the Lord, their God, with iniquity and deceit.

10. And there shall be on that day, saith the Lord, the noise of a cry from the fish-gate,[15] and a howling from the Second,[16] and a great destruction from the hills.

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[2] P. "I will utterly consume." L. "I will remove, utterly remove." The verb is applied to the gathering in of produce off the land. The Divine visitation by means of the Babylonian army is likened to it.

[3] Judea. See v. 4.

[4] The oracle of the Lord—that which is said by him.

[5] P. "The stumbling-blocks with the wicked"—the idols and their worshippers. V. is free.

[6] Altars and other objects appertaining to His worship, which had escaped the zeal of Josiah.

[7] L. "Ministers"—those specially engaged with the priests in charge of matters connected with worship.

[8] It was usual to worship on the roofs, which were low and flat. The worship of the heavenly luminaries from that elevated position seemed peculiarly befitting.

[9] Probably the same as Moloch, the god of the Ammonites.

[10] With reverential awe.

[11] This regards the legal preparation to partake of the flesh of victims. P. "Bid."

[12] The day of vengeance by the enemy is so styled, the conquered people being regarded as a victim immolated in sacrifice.

[13] This is thought to have been used in worshipping idols. Others take it to mean a costly robe, such as foreigners usually wore.

[14] Some understand it of entering for the purpose of idolatrous worship. R. explains it of those who seek to possess what is not their own.

[15] A gate of the city so called.

[16] Another gate.

11. Howl, ye inhabitants of the Mortar.[17] All the people of Canaan[18] is hush; all are cut off that were laden with silver.[19]

12. And it shall come to pass at that time that I will search Jerusalem with lamps,[20] and will visit upon the men that are settled on their lees;[21] that say in their hearts: The Lord will not do good, nor will He do evil.[22]

13. And their strength[23] shall become a booty, and their houses as a desert: and they will build houses,[24] and shall not dwell in them, and they will plant vineyards, and shall not drink the wine of them.

14. The great day of the Lord[25] is near: it is near and exceeding swift: the voice of the day of the Lord is bitter: the mighty man shall there meet with tribulation.[26]

15. That day *is* a day of wrath, a day of tribulation and distress, a day of calamity and misery, a day of darkness and obscurity, a day of clouds and whirlwinds,

16. A day of the trumpet and alarm against the fenced cities, and against the high bulwarks.[27]

17. And I will distress men; and they will walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as earth, and their bodies as dung.[28]

18. Neither shall their silver and their gold be able to deliver them[29] in the day of the wrath of the Lord: all the land shall be devoured[30] by the fire of His jealousy: for He will make even a speedy destruction of all them that dwell in the land.

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[17] P. "Maktesh." St. Jerome takes it to be the valley of Siloe near Jerusalem. He thinks it was so designated because the inhabitants were crushed, as a thing is broken with a pestle in a mortar: which is the meaning of H.

[18] Jews resembling Canaan in their acts. R. prefers this version, which is Chald. to "merchants."

[19] P. "That bear silver."

[20] Thoroughly. "He will suffer none to escape with impunity." St. Jerome.

[21] That are in repose, like wine settled on its lees: men of wealth and intelligence.

[22] As if God did not interest himself in human affairs.

[23] Their substance and wealth.

[24] Amos 5 : 11.

[25] The day of the Divine visitation. Jer. 30 : 7; Joel 2 : 11; Amos 5 : 18. This may be understood of the capture of Jerusalem by Nabuchodonosor.

[26] P. "Shall cry there bitterly."

[27] The overthrow of their strong cities and fortresses, and the calamities of the inhabitants are predicted.

[28] Unburied.

[29] Ezek. 7 : 19.

[30] *Infra* 3 : 8.

## CHAPTER II.

AN EXHORTATION TO REPENTANCE. THE JUDGMENT OF THE PHILISTINES, OF THE MOABITES, AND THE AMMONITES, OF THE ETHIOPIANS, AND THE ASSYRIANS.

1. ASSEMBLE yourselves together: be gathered together, O nation not worthy to be loved:[1]

2. Before the decree bring forth[2] the day as dust passing away,[3] before the fierce anger of the Lord come upon you; before the day of the Lord's indignation come upon you.[4]

3. Seek the Lord, all ye meek of the earth, ye that have wrought His judgment:[5] seek justice; seek meekness;[6] if by any means ye may be hid[7] in the day of the Lord's indignation.

4. For Gaza[8] shall be destroyed;[9] and Ascalon[10] shall be a desert: they shall cast out Azotus at noonday:[11] and Accaron shall be rooted up.[12]

5. Woe to you that inhabit the sea-coast, O nation of reprobates.[13] The word of the Lord upon you, O Canaan, the land of the Philistines;[14] and I will destroy thee, so that there shall not be an inhabitant.

6. And the sea-coast shall be the resting-place of shepherds, and folds for cattle:

7. And it shall be the portion of him that shall remain of the house of Juda;[15] there they shall feed; in the houses of Ascalon they shall

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[1] Ges. interprets it "shameless."

[2] St. Jerome says: "Before what has predicted come to pass, before the effect follow the command."

[3] "It will happen as easily as dust flies away." St. Jerome.

[4] "See the clemency of God: it was sufficient to have described the greatness of the impending calamities, that the prudent might shun them; but not wishing to punish, but only to terrify the guilty, He invites to penance, in order not to execute His threats." *Idem.*

[5] That which is agreeable to Him.

[6] V. *Justum, mansuetum.* What is just, meek. H. has justice, meekness.

[7] Protected.

[8] "As Isaiah, Jeremiah, Ezekiel, after their prediction of what regards Juda, turn their prophecy against the other nations around, and announce to them coming events, as suits each one in particular, so at present the prophet Sophoniah does in like manner, briefly, however, although in the same order." St. Jerome.

[9] H. P. "Forsaken." Josephus relates that it was destroyed by Alexander Jannæus, son of John Hyrcanus, king of the Jews, about ninety-three years before the birth of Christ. Ant. l. 13, c. 13; Bel. l. 1, c. 4, § 2.

[10] A neighboring city. Josue 13 : 3; Judges 1 : 18.

[11] Drive their citizens into exile.

[12] Jer. 25 : 20. The same calamities are announced to these cities.

[13] P. "Cherethites." Ezek. 25 : 16. St. Jerome regards it as an appellative noun.

[14] The Philistines inhabited the extremity of Canaan.

[15] The returning exiles, those who shall survive the captivity, shall occupy the territory of the Philistines. Abdiah v. 12.

rest in the evening; because the Lord, their God, will visit them, and bring back their captivity.[16]

8. I have heard the reproach of Moab, and the revilings of the children of Ammon, with which they reproached My people, and have magnified themselves upon their borders.[17]

9. Therefore as I live, saith the Lord of hosts the God of Israel, Moab shall be as Sodom,[18] and the children of Ammon as Gomorra, the dryness of thorns, and heaps of salt, and a desert even forever:[19] the remnant of My people shall make a spoil of them: and the residue of My nation shall possess them.

10. This shall befall them for their pride; because they have reproached and magnified themselves against the people of the Lord of hosts.

11. The Lord will be terrible upon them, and will consume[20] all the gods of the earth: and they shall adore Him every man from his own place,[21] all the islands of the Gentiles.[22]

12. Ye Ethiopians also shall be slain with My sword.[23]

13. And He will stretch out His hand upon the north, and will destroy Assyria: and He will make the beautiful city[24] a wilderness, and as a place not passable, and as a desert.

14. And flocks shall lie down in the midst thereof, all the beasts of the nations: and the bittern and the urchin shall lodge in the threshold[25] thereof; the voice of the singing *bird* in the window, the raven[26] on the upper post; for I will consume her strength.[27]

15. This is the glorious city that dwelt in security; that said in

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[16] Bring back the captives—bring them back from captivity.

[17] P. This may be understood of encroaching on them.

[18] P. St. Jerome observes: "The prophecy is now made against Moab and the Ammonites, or, as is added in the Septuagint, against Damascus, which in Isaiah is styled Aram, because they aided Nabuchodonosor to lay waste Juda, trample on the sanctuary, overthrow the temple, and after subduing the people of Israel, blasphemed the Lord. Nabuchodonosor and the Chaldeans, having overturned the cities of the Jews, oppressed the other nations, so that those who insulted the people of God suffered the same distress and calamities, and were fellow-slaves with Juda, whom they expected to hold in bondage. Therefore before the captivity, whilst Josiah was still king, and Jerusalem and the temple were still standing, a prophecy is directed against the conquerors that the evils of the people of God may be in some degree alleviated by the sufferings of other nations."

[19] Recent travellers testify the sterility of the country formerly belonging to the Moabites and Ammonites. St. Jerome, however, observes that the eternal desolation pointed out by the prophet is an hyperbolical expression, which must be understood to mean the final overthrow of these kingdoms, or limited to a period of time, the term עלום being sometimes so employed.

[20] P. "Famish." L. "Cause to vanish."

[21] Not in Jerusalem only.

[22] The conversion of the Gentiles is here plainly foretold.

[23] The Ethiopians also were to be visited with Divine chastisements. People on the eastern border of the Red Sea were understood by the Hebrew name. St. Jerome observes that the Ethiopians and Assyrians were subdued by the Medes, in the reign of Cambyses and Cyrus.

[24] Ninive.

[25] Isai. 34: 11. P. "Upper-lintels." L. "The capitals of her columns."

[26] P. "Desolation." The terms which signify this, or a raven, closely resemble.

[27] P. "He shall uncover the cedar-work."

her heart: I am, and there is none besides me: how is she become a desert, a place for beasts to lie down in? every one that passeth by her, shall hiss, and shake his hand.

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## CHAPTER III.

A WOE TO JERUSALEM FOR HER SINS. A PROPHECY OF THE CONVERSION OF THE GENTILES, AND OF THE POOR OF ISRAEL: GOD SHALL BE WITH THEM. THE JEWS SHALL BE CONVERTED AT LAST.

1. WOE to the provoking[1] and redeemed[2] city, the dove.[3]

2. She hath not hearkened to the voice;[4] neither hath she received discipline;[5] she hath not trusted in the Lord, she drew not near to her God.

3. Her princes *are* in the midst of her as roaring lions: her judges *are* evening[6] wolves; they left nothing for the morning.[7]

4. Her prophets *are* senseless,[8] faithless[9] men: her priests have polluted the sanctuary: they have acted unjustly against the law.

5. The just Lord *is* in the midst thereof; He will not do iniquity: in the morning, in the morning,[10] He will bring His judgment to light;[11] and it shall not be hid; but the wicked man knoweth not shame.[12]

6. I have destroyed the nations, and their towers are beaten down; I have made their ways desert, so that there is none that passeth by: their cities are desolate; there is not a man remaining, nor any inhabitant.

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[1] מוראה. P. "Filthy." L. "Rebellious." R., after Drusius, thinks it means one who is made a show—held up and exposed. Ninive is addressed. St. Jerome interprets H. as meaning to make bitter, and explains it thus: "By thy fault thou changest the sweet and clement Lord into bitterness, so that although desirous to show mercy, He is forced to punish."

[2] This is the general interpretation of the ancients. P. "Polluted." R. supports this latter view.

[3] יונה. The term signifies a dove, but it means also an oppressor, ינה being to oppress. P. "Oppressing."

[4] Of God rebuking her.

[5] She did not profit by chastisement.

[6] Especially ravenous. "Her princes, like lions, were constantly engaged in taking prey, shedding the blood of their subjects: her judges were so rapacious as not to leave to others opportunity for plunder." St. Jerome.

[7] Ezek. 22 : 27; Mich. 3 : 11. This is the meaning of the text.

[8] Petulant, shameless.

[9] False, treacherous.

[10] Each morning. Exod. 16 : 21; Isai. 50 : 4.

[11] He will manifest His judgment.

[12] Is shameless—insensible to the cause of the calamities which he suffers.

7. I said: Surely thou[13] wilt fear Me; thou wilt receive correction: and her[14] dwelling shall not perish, for all things wherein I have punished her; but they rose early,[15] and corrupted all their thoughts.

8. Wherefore wait for Me, saith the Lord, in the day that I rise up,[16] in time to come,[17] for My judgment[18] *is* to assemble the Gentiles, and to gather the kingdoms: and to pour upon them My indignation, all My fierce anger: for with the fire of My jealousy[19] shall all the earth be devoured.

9. Because then I will restore to the people a chosen lip,[20] that all may call upon the name of the Lord, and may serve Him with one consent.[21]

10. From beyond the rivers of Ethiopia shall My suppliants the children[22] of my dispersed people bring Me an offering.

11. In that day thou shalt not be ashamed[23] for all thy doings, wherein thou hast transgressed against Me: for then I will take away out of the midst of thee thy proud boasters: and thou shalt no more be haughty on My holy mountain.

12. And I will leave in the midst of thee a poor and needy people: and they shall hope in the name of the Lord.

13. The remnant of Israel shall not do iniquity, nor speak lies; nor shall a deceitful tongue be found in their mouth: for they shall feed, and shall lie down,[24] and there shall be none to make them afraid.

14. Give praise, O daughter of Sion: shout, O Israel: be glad, and rejoice with all thy heart, O daughter of Jerusalem.

15. The Lord hath taken away thy judgment;[25] He hath turned away thy enemies: the king of Israel the Lord *is* in the midst of thee; thou shalt fear evil no more.

16. In that day it shall be said to Jerusalem: Fear not: to Sion: Let not thy hands be weakened.

17. The Lord thy God in the midst of thee *is* mighty; He will

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[13] Jerusalem. [14] The person is changed, as frequently is done.

[15] They eagerly followed up their evil devices. Rising early denotes solicitude to effect an object.

[16] *Resurrectionis meæ.* V. means of my rising up. St. Jerome understands it of God rising up in us, when vice is destroyed and rooted out from our hearts.

[17] לעד. P. "To the prey." Some understand it as meaning forever. V. *In futurum.*

[18] P. "Determination." [19] *Supra* 1:18.

[20] P. "A pure language;" expressive of worship.

[21] P. Lit. "Shoulder"—like porters jointly bearing up a burden.

[22] H. P. "The daughter." St. Jerome has: "Filia." The dispersed Israelites are considered as one people, and spoken of under the image of a maid.

[23] Thou shalt have no occasion to be ashamed. [24] The images are borrowed from sheep.

[25] H. P. "Judgments"—chastisements. "At the end of this world He takes away her judgment, not judging or chastising her, but saving her, and He turns away her enemies, namely, the crowds of demons." St. Jerome.

save; He will rejoice over thee with gladness; He will be silent[26] in His love; He will be joyful over thee in praise.

18. The triflers that were departed from the law,[27] I will gather together, because they were of thee: that thou mayst no more suffer reproach for them.

19. Behold, I will cut off all that have afflicted thee at that time: and I will save her that halteth, and will gather her that was cast out:[28] and I will get them praise, and a name, in all the land where they had been put to confusion:

20. At that time, when I will bring you, and at the time that I will gather you: for I will give you a name and praise among all the peoples of the earth,[29] when I shall have brought back your captivity[30] before your eyes, saith the Lord.

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[26] L. P. "Rest." V. means that God will pass over and pardon sins, through love of His people. "He will pass over thy sins in silence through the love with which He embraced thee."

[27] נוגי ממועד. P. "*Them that are* sorrowful for the solemn assembly." L. "Those that mourn far away from the festive assembly." God will gather together pious souls that grieve for the interruption of the great festivals, or are far away from them. R., however, understands it as meaning that God will destroy those who are estranged from the festivals, neglecting to celebrate them: and that He pronounces woe against the haughty enemy that casts reproach on His people.

[28] The infirm and the exile.

[29] The Jews, after their return from captivity, had a national character, although not highly distinguished.

[30] Brought back those who were captives.

THE

# PROPHECY OF AGGEUS.

## INTRODUCTION.

THIS prophet appeared at the close of the captivity, since the second year of Darius coincided with the seventieth year from the destruction of Jerusalem. The rebuilding of the temple having been suspended by order of the king, Aggeus undertook to stimulate the people to proceed with it. At that time reigned, at Rome, Tarquin the Proud, the seventh in succession from Romulus, who was in the twenty-seventh year of his reign: after whose expulsion consuls governed during 464 years, down to the time of Julius Cesar. The intrepidity of Aggeus and Zachariah, who prophesied to the same effect, at the same time, and of Zorobabel and Jesus, son of Josedec, who resumed the work under the influence of their exhortations, is remarked by St. Jerome.

## CHAPTER I.

THE PEOPLE ARE REPROVED FOR NEGLECTING TO BUILD THE TEMPLE. THEY ARE ENCOURAGED TO SET ABOUT THE WORK.

1. IN the second year of Darius[1] the king, in the sixth month, in the first day of the month, the word of the Lord came by Aggeus the prophet,[2] to Zorobabel the son of Salathiel, governor of Juda, and to Jesus[3] the son of Josedec the high priest, saying:

[1] Son of Hystaspes. He came to the Persian throne eight or nine years after Cyrus.
[2] 1 Esdr. 5 : 1.
[3] H. P. "Joshua."

2. Thus saith the Lord of hosts, saying: This people saith: The time is not yet come[4] for building the house of the Lord.

3. And the word of the Lord came by Aggeus the prophet, saying:

4. Is it time for you to dwell in ceiled houses, and this house lie desolate?

5. And now thus saith the Lord of hosts: Set your hearts[5] to consider your ways.

6. Ye have sowed much,[6] and brought in little: ye have eaten, but have not had enough: ye have drunk, but have not been filled with drink: ye have clothed yourselves, but have not been warmed; and he that hath earned wages, put them into a bag with holes.[7]

7. Thus saith the Lord of hosts: Set your hearts upon your ways:

8. Go up to the mountain,[8] bring timber, and build the house: and it shall be acceptable to Me: and I shall be glorified, saith the Lord.

9. Ye have looked for more, and behold, it became less: and ye brought it home, and I blowed it away:[9] why, saith the Lord of hosts? because My house is desolate, and ye make haste every man to his own house.[10]

10. Therefore the heavens over you were stayed from giving dew; and the earth was hindered from yielding her fruits:

11. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the wine, and upon the oil, and upon all that the ground bringeth forth, and upon men, and upon beasts, and upon all the labor of the hands.

12. Then Zorobabel the son of Salathiel, and Jesus the son of Josedec the high priest, and all the remnant[11] of the people, hearkened to the voice of the Lord their God, and to the words of Aggeus the prophet, as the Lord their God sent him to them: and the people feared before the Lord.

13. And Aggeus, the messenger of the Lord, with a message[12] of the Lord, spake, saying to the people: I am with you, saith the Lord.

14. And the Lord stirred up the spirit of Zorobabel the son of Salathiel governor of Juda, and the spirit of Jesus the son of Josedec the high priest, and the spirit of all the rest of the people: and they

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[4] It does not appear that Darius had as yet given leave to rebuild it.

[5] Apply your mind.

[6] Deut. 28: 38; Mich. 6: 15.

[7] Their labors had been unsuccessful for want of a Divine blessing.

[8] Libanus, or the neighboring mountains.

[9] God refused them a blessing, on account of their delay to rebuild the temple.

[10] To build and ornament it.

[11] The returned exiles.

[12] The text requires this version. "*Nuntii*" means message, or news, as well as messenger. "Tristes de Bruto nuntii." Cicero.

went in, and did the work in the house of the Lord of hosts, their God.

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## CHAPTER II.

CHRIST, BY HIS COMING, SHALL MAKE THE LATTER TEMPLE MORE GLORIOUS THAN THE FORMER. THE BLESSING OF GOD SHALL REWARD THEIR LABOR IN BUILDING. GOD'S PROMISE TO ZOROBABEL.

1. IN the four and twentieth day of the month, in the sixth month, in the second year of Darius the king, *they began.*

2. *And* in the seventh month, the word of the Lord came by the hand of Aggeus the prophet, saying:

3. Speak to Zorobabel the son of Salathiel the governor of Juda, and to Jesus the son of Josedec the high priest, and to the rest of the people, saying:

4. Who is left among you, that saw this house in its first glory? and how do ye see it now? is it not as nothing in your eyes?

5. Yet now take courage, O Zorobabel, saith the Lord, and take courage, O Jesus the son of Josedec the high priest, and take courage, all ye people of the land, saith the Lord of hosts: and perform, for I am with you, saith the Lord of hosts.

6. The word that I covenanted with you when ye came out of the land of Egypt: and My spirit shall be in the midst of you, fear not.

7. For thus saith the Lord of hosts: Yet one little while, and I will move the heaven,[1] and the earth, and the sea, and the dry land.

8. And I will move all nations: AND THE DESIRED[2] OF ALL NATIONS SHALL COME: and I will fill this house with glory, saith the Lord of hosts.

9. The silver is Mine, and the gold is Mine, saith the Lord of hosts.

10. Great shall be the glory of this last house more than the first, saith the Lord of hosts: and in this place I will give peace, saith the Lord of hosts.[3]

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[1] Heb. 12:26. The motion of heaven and earth is a figurative expression which denotes the importance of the event.

[2] חמדת. "The desire." That which is the object of the desire of all nations. L. "The precious things." R. understands it of costly offerings: but admits that the coming of the Messiah was present to the contemplation of the prophet.

[3] Glory and peace are the attendants of the Messiah.

11. In the four and twentieth day of the ninth month, in the second year of Darius the king, the word of the Lord came to Aggeus the prophet, saying:

12. Thus saith the Lord of hosts: Ask the priests the law, saying:

13. If a man carry sanctified flesh in the skirt of his garment, and touch with his skirt, bread, or pottage, or wine, or oil, or any meat, shall it be sanctified? And the priests answered, and said: No.

14. And Aggeus said: If one that is unclean by occasion of a corpse touch any of all these things, shall it be defiled? And the priests answered, and said: It shall be defiled.

15. And Aggeus answered, and said: So *is* this people, and so *is* this nation before My face, saith the Lord: and so *is* all the work of their hands: and all that they have offered there,[4] shall be defiled.

16. And now consider in your hearts, from this day and upward, before there was a stone laid upon a stone in the temple of the Lord:

17. When ye went to a heap of twenty bushels, and they became ten: and ye went into the wine-press, to press out fifty vessels, and they became twenty:[5]

18. I struck you with a blasting wind,[6] and all the works of your hand with the mildew and with hail; yet there was none among you that returned to Me, saith the Lord.

19. Set your hearts from this day, and henceforward, from the four and twentieth day of the ninth month; from the day that the foundations of the temple of the Lord were laid, *and* lay it up in your heart.

20. Is the seed as yet sprung up? or hath the vine, and the fig-tree, and the pomegranate, and the olive-tree, as yet flourished? from this day I will bless *you*.[7]

21. And the word of the Lord came a second time to Aggeus in the four and twentieth day of the month, saying:

22. Speak to Zorobabel, the governor of Juda, saying: I will move both heaven and earth.

23. And I will overthrow the throne of kingdoms, and will destroy the strength of the kingdom of the Gentiles: and I will overthrow the chariot, and him that rideth therein: and the horses and their riders shall come down, every one by the sword of his brother.[8]

24. In that day, saith the Lord of hosts, I will take thee,[9] O Zorobabel, the son of Salathiel, My servant, saith the Lord, and will make thee as a signet: for I have chosen thee, saith the Lord of hosts.

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[4] On a temporary altar erected after their return. [5] Your hopes were not fulfilled.

[6] Amos 4: 9. [7] A Divine blessing was vouchsafed, inasmuch as they labored to rebuild the temple.

[8] The overthrow of the hostile kingdoms is predicted. God promises to cherish Zorobabel as His favored servant, as a signet on His arm. [9] Eccl. 49: 13.

THE

# PROPHECY OF ZACHARIAH.

## INTRODUCTION.

ZACHARIAH began to prophesy about two months after Aggeus, in order to dissipate the apprehensions which the Jews entertained about the success of their undertaking to rebuild the temple. Whilst giving them the strongest assurances of the Divine support and blessing, he reproaches them with their many delinquencies. His narrative of the Divine visions which were presented to him is plain and simple: his descriptions are occasionally grand and striking: but his style, which is marked by Chaldaisms, manifests the decline of the Hebrew tongue.

## CHAPTER I.

THE PROPHET EXHORTS THE PEOPLE TO RETURN TO GOD, AND DECLARES HIS VISIONS, BY WHICH HE PUTS THEM IN HOPES OF BETTER TIMES.

1. IN the eighth month, in the second year of king Darius, the word of the Lord came to Zachariah, the son of Barachiah, the son of Addo, the prophet, saying:

2. The Lord hath been exceeding angry with your fathers.

3. And thou shalt say to them: Thus saith the Lord of hosts: Turn ye to Me,[1] saith the Lord of hosts: and I will turn to you, saith the Lord of hosts.[2]

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[1] Isaiah 21 : 12; 31 : 6; 45 : 22; Jer. 3 : 12; Ezek. 18 : 30; 33 : 11; Osee 14 : 2; Joel 2 : 12; Mal. 3 : 7. God calls on men to turn to Him by faith and repentance, and He at the same time moves them by His grace to return. His reconciliation with them depends on their correspondence with grace.

[2] The very frequent repetition of this phrase, which distinguishes this prophet and Aggeus, serves to present the Divine authority with greater force, to meet the doubts and difficulties of the people.

4. Be not as your fathers, to whom the former prophets have cried, saying: Thus saith the Lord of hosts: Turn ye from your evil ways, and from your wicked thoughts: but they did not give ear; neither did they hearken to Me, saith the Lord.

5. Your fathers, where are they?[3] and the prophets, shall they live always?[4]

6. But My words and My ordinances, which I gave in charge to My servants, the prophets, did they not take hold of[5] your fathers, and they returned, and said: As the Lord of hosts thought to do to us according to our ways, and according to our devices, He hath done to us?

7. In the four and twentieth day of the eleventh month, which is called Sabath,[6] in the second year of Darius, the word of the Lord came to Zachariah, the son of Barachiah, the son of Addo, the prophet, saying:

8. I saw by night, and behold, a man riding upon a red horse:[7] and he stood among the myrtle-trees, that were in the bottom: and behind him were horses, red, speckled, and white.

9. And I said: What are these, my lord? and the angel that spake in me[8] said to me: I will show thee what these are.

10. And the man that stood among the myrtle-trees answered, and said: These are they[9] whom the Lord hath sent to walk through the earth.

11. And they answered the angel of the Lord,[10] that stood among the myrtle-trees, and said: We have walked through the earth; and behold, all the earth is inhabited, and is at rest.

12. And the angel of the Lord answered, and said: O Lord of hosts, how long wilt Thou not have mercy on Jerusalem, and on the cities of Juda, with which Thou hast been angry? this is now the seventieth year.[11]

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[3] Neglecting to profit by the warning of the prophets, they fell under the calamities which were predicted.

[4] St. Jerome understands this of false prophets: "For never would he have said of the holy prophets: shall they live forever?"

[5] The threats were executed, and conversion followed.

[6] P. "Sebal." It is so written in the margin of St. Jerome's commentary.

[7] This was the symbol of war. Some take the various colors of the horses to designate various nations which successively conquered and oppressed the Jews.

[8] בי. V. *In me.* It is properly rendered as above. P. See Numb. 12:8; Deut. 6:7; 1 Kings 21:39.

[9] Angels executing the Divine counsels out of Judea, were represented by the horsemen. "The angels that presided over kingdoms and nations, say: all kingdoms under our charge are safe and tranquil, and suffer no distress. From which answer the angel that interceded for Israel takes occasion to plead for the people." St. Jerome.

[10] The guardian of the Jews.

[11] The captivity had come to a close. These seventy years, which terminated in the second year of Darius, are counted from the siege of Jerusalem by Nabuchodonosor. The ordinary calculation of the captivity is from the fourth year of Joakim to the first year of Cyrus.

13. And the Lord[12] answered the angel that spake in me good words, comfortable words.

14. And the angel that spake in me said to me: Cry thou, saying: Thus saith the Lord of hosts: I am zealous for Jerusalem and Sion with a great zeal.[13]

15. And I am angry with a great anger with the wealthy nations:[14] for I was angry a little, but they helped forward the evil.[15]

16. Therefore, thus saith the Lord: I will return to Jerusalem in mercies;[16] My house shall be built in it, saith the Lord of hosts: and the building line shall be stretched forth upon Jerusalem.

17. Cry yet, saying: Thus saith the Lord of hosts: My cities shall yet flow with good things: and the Lord will yet comfort Sion; and He will yet choose Jerusalem.

18. And I lifted up my eyes, and saw: and behold, four horns.[17]

19. And I said to the angel that spake to me: What are these? And he said to me: These are the horns that have scattered Juda, and Israel, and Jerusalem.

20. And the Lord[18] showed me four smiths.

21. And I said: What come these to do? and He spake, saying: These are the horns which have scattered Juda every man apart, and none of them lifted up his head: and these[19] are come to terrify them, to cast down the horns of the nations that have lifted up the horn upon the land of Juda to scatter it.

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## CHAPTER II.

UNDER THE NAME OF JERUSALEM, HE PROPHESIETH THE PROGRESS OF THE CHURCH OF CHRIST, BY THE CONVERSION OF SOME JEWS AND MANY GENTILES.

1. And I lifted[1] up my eyes, and saw; and behold, a man[2] with a measuring line in his hand.

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[12] Jehova. One of the angels specially represented God.

[13] *Infra* 8 : 2. This implies special Divine favor towards that city.

[14] P. "The heathen *that are* at ease."

[15] They were extremely cruel towards the people of God.

[16] God is moved by the sufferings of His people, and turns towards them mercifully, to relieve them.

[17] The powers that attacked and oppressed the Israelites. St. Jerome observes that the Scripture is wont to use horns for kingdoms.

[18] As in v. 13.

[19] Other nations serve for their punishment.

[1] Five MSS. begin the second chapter with this verse. In most it is the fifth verse.

[2] An angel in human form.

2. And I said: Whither goest thou? and he said to me: To measure Jerusalem, and to see how great is the breadth thereof, and how great the length thereof.

3. And behold, the angel that spake in me went forth; and another angel went out to meet him.

4. And he said to him: Run, speak to this young man,[3] saying: Jerusalem shall be inhabited without walls,[4] by reason of the multitude of men, and of the beasts in the midst thereof.

5. And I will be to it, saith the Lord, a wall of fire[5] round about: and I will be in glory in the midst thereof.

6. O, O[6] flee ye out of the land of the north,[7] saith the Lord; for I have scattered you to[8] the four winds of heaven,[9] saith the Lord.

7. O Sion, flee, thou that dwellest with the daughter of Babylon:[10]

8. For thus saith the Lord of hosts: After the glory[11] He hath sent me[12] to the nations that have robbed you: for he that toucheth[13] you toucheth the apple of My eye:[14]

9. For behold, I lift up my hand[15] upon them; and they[16] shall be a prey to those that served them: and ye shall know that the Lord of hosts sent me.

10. Sing praise, and rejoice, O daughter of Sion: for behold, I come, and I will dwell in the midst of thee, saith the Lord.

11. And many nations shall be joined to the Lord in that day: and they shall be My people, and I will dwell in the midst of thee: and thou shalt know that the Lord of hosts hath sent me to thee.

12. And the Lord shall possess Juda His portion[17] in the sanctified land: and He shall yet choose Jerusalem.

13. Let all flesh be silent at the presence of the Lord: for He is risen up out of His holy habitation.[18]

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[3] To Zachariah.

[4] Walls being then deemed necessary for the protection of large cities, the want of them showed great security, or a vast population that could not be contained within ordinary limits. St. Jerome justly considers Jerusalem here to signify the church, "which is daily built up by Him who knows the measure and merits of each individual."

[5] God promises effectual protection.

[6] הוי. הוי This interjection is here employed by way of encouragement.

[7] From Assyria.

[8] H. P. "As."

[9] The Israelites, although chiefly captives in Assyria, or Babylon, were dispersed in various directions.

[10] Such as were still in captivity.

[11] After the manifestation of Divine glory in the restored city (v. 5), other displays are still reserved.

[12] The Lord speaks by His angel, who sometimes uses words as of God, in whose name he speaks. The angel was sent to punish the nations for their spoliation and oppression.

[13] Injures even slightly.

[14] That which is most delicate, and guarded with greatest care.

[15] The verb is used to express the moving of an offering to and fro by the hands of the priest. Followed by על, it means to shake the hand against any one, threatening punishment.

[16] The oppressors.

[17] Juda is to be the special portion of God, the object of His favor and care.

[18] Heaven. God appears to rise and descend from His throne, when He manifests His power in favor of His people.

# CHAPTER III.

IN A VISION SATAN APPEARETH ACCUSING THE HIGH PRIEST. HE IS CLEANSED FROM HIS SINS. CHRIST IS PROMISED, AND GREAT FRUIT FROM HIS PASSION.

1. AND the Lord showed me Jesus,[1] the high priest, standing before the angel of the Lord: and Satan stood on his right hand to be his adversary.

2. And the Lord said to Satan: The Lord rebuke thee, O Satan:[2] and the Lord that chose Jerusalem, rebuke thee: Is not this a brand plucked out of the fire?[3]

3. And Jesus was clothed with filthy garments:[4] and he stood before the face of the angel:

4. Who answered, and said to them that stood before him, saying: Take away the filthy garments from him. And he said to him: Behold, I have taken away thy iniquity, and have clothed thee with change of garments.

5. And he said: Put a clean mitre upon his head: and they put a clean mitre upon his head, and clothed him with garments: and the angel of the Lord stood.

6. And the angel of the Lord protested to Jesus, saying:

7. Thus saith the Lord of hosts: If thou wilt walk in My ways, and keep my charge, thou also shalt judge My house, and shalt keep My courts:[5] and I will give thee some of them that are now present here to walk *with thee*.[6]

8. Hear, O Jesus, thou high priest, thou and thy friends that dwell before thee, for they are portending[7] men: for behold, I WILL BRING MY SERVANT THE SPROUT.[8]

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[1] It is the same name as Josue. He was the son of Josedec.

[2] This closely resembles Jude 9, which, however, ascribes the words to Michael, the archangel. He may be considered as personating God. The two images employed in connection with these words, are also found in Jude 23, and are so peculiar that they may be fairly considered as borrowed by the Apostle from the prophet.

[3] "Since Jerusalem is now chosen out of all the cities of Judea, the Lord not imputing to her the sins which she had committed, why will you overpower, as a brand, Jesus, who has just escaped from the captivity of Babylon, as it were half burnt?" St. Jerome.

[4] These were used to signify his sins and those of the people. St. Jerome regards him as representing Christ covered with the defilements of sin, which He undertook to expiate.

[5] Authority, besides forgiveness, is promised him.

[6] St. Jerome says: "A reward is promised him,—that the Lord will give him angels (who at that time stood before him) by whose aid he should be protected, and be secure from all snares of the enemy."

[7] Men who foreshadow extraordinary events.

[8] Luke 1:78. P. "Branch." It is taken for bud, or stock, from which fruit is to grow. Isaiah 4:2; Jer. 23:5; 33:15. The Messiah is frequently spoken of under that image.

9. For behold, the stone[9] that I have laid before Jesus: upon one stone there are seven eyes:[10] behold, I will grave the graving thereof, saith the Lord of hosts: and I will take away the iniquity of that land in one day.

10. In that day, saith the Lord of hosts, every man shall call his friend under the vine and under the fig-tree.[11]

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## CHAPTER IV.

THE VISION OF THE GOLDEN CANDLESTICK AND SEVEN LAMPS, AND OF THE TWO OLIVE-TREES. ZOROBABEL SHALL FINISH THE BUILDING OF THE TEMPLE.

1. And the angel that spake in me came again: and he waked me, as a man that is wakened out of his sleep.

2. And he said to me: What seest thou? And I said: I have looked, and behold, a candlestick all of gold, and its lamp upon the top of it; and the seven lights thereof upon it; and seven funnels for the lights that were upon the top thereof;

3. And two olive-trees over it; one upon the right side of the lamp, and the other upon the left side thereof.

4. And I answered,[1] and said to the angel that spake in me, saying: What are these things, my lord?

5. And the angel that spake in me answered, and said to me: Knowest thou not what these things are? And I said: No, my lord.

6. And he answered, and spake to me, saying: This is the word of the Lord to Zorobabel, saying: Not with an army,[2] nor by might, but by My spirit,[3] saith the Lord of hosts.

7. Who art thou, O great mountain,[4] before Zorobabel? thou shalt become a plain; and he shall bring out the chief stone,[5] and shall give equal grace to the grace thereof:[6]

8. And the word of the Lord came to me, saying:

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[9] The foundation stone of the temple.

[10] These are emblematic of Divine inspection and favor.

[11] To enjoy domestic plenty.

[1] I asked. The question put after his attention had been directed by the angel to the vision, was equivalent to an answer.

[2] P. "By might." H. admits either meaning.

[3] The erection of the temple was to be the fruit of the Divine blessing, as the deliverance from captivity had been effected not by force, but by the influence of the Divine Spirit on the will of the king.

[4] Obstacles of a formidable nature are called a mountain.

[5] The corner-stone.

[6] P. "He shall bring forth the headstone *thereof with* shoutings, crying: Grace, grace unto it." This was the popular shout on occasion of laying the corner-stone.

9. The hands of Zorobabel have laid the foundation of this house, and his hands shall finish it: and ye shall know that the Lord of hosts hath sent me to you.

10. For who hath despised little days?[7] and they shall rejoice, and shall see the tin plummet in the hand of Zorobabel. These are the seven eyes[8] of the Lord, that run to and fro through the whole earth.

11. And I answered, and said to him: What are these two olive-trees upon the right side of the candlestick, and upon the left side thereof?

12. And I answered again, and said to him: What are the two olive-branches, that are by the two golden beaks, in which are the funnels of gold?

13. And he spake to me, saying: Knowest thou not what these are? And I said: No, my lord.

14. And he said: These are two sons of oil,[9] who stand before the Lord of the whole earth.

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## CHAPTER V.

THE VISION OF THE FLYING VOLUME, AND OF THE WOMAN IN THE VESSEL.

1. And I turned and lifted up my eyes: and I saw, and behold, a volume flying:

2. And he said to me: What seest thou? And I said: I see a volume flying: the length thereof *is* twenty cubits, and the breadth thereof ten cubits.[1]

3. And he said to me: This is the curse that goeth forth over the face of the earth: for every thief shall be judged[2] as is there[3] written: and every one that sweareth in like manner[4] shall be judged by it.

4. I will bring it forth, saith the Lord of hosts: and it shall come to the house of the thief, and to the house of him that sweareth falsely

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[7] P. "The day of small things"—the small commencement.

[8] His providence and favor.

[9] Jesus and Zorobabel—the high priest and prince. The expression "sons of oil" marks their consecration by the right of anointing.

[1] The great length and breadth show the greatness of the contents.

[2] נקה. Shall be struck, or punished. R. thinks that it is put for נכה. P. "Cut off." L. "Utterly destroyed."

[3] The text expressed it מזה, *on this side.* The book is represented as written on each side, which was unusual. The importance of the contents is thereby signified.

[4] P. "On that side."

by My name: and it shall remain in the midst of his house, and shall consume it with the timber thereof, and the stones thereof.

5. And the angel went forth that spake in me: and he said to me: Lift up thy eyes, and see what this is that goeth forth.

6. And I said: What is it? And he said: This is a vase[5] going forth. And he said: This is their eye[6] in all the earth.

7. And behold, a talent of lead[7] was carried;[8] and behold, a woman sitting in the midst of the vase.

8. And he said: This is wickedness.[9] And he cast her into the midst of the vase, and cast the weight of lead upon the mouth thereof.

9. And I lifted up my eyes, and looked: and behold, there came out two women,[10] and wind was in their wings,[11] and they had wings like the wings of a kite: and they lifted up the vessel between the earth and the heaven.

10. And I said to the angel that spake in me: Whither do these carry the vessel?

11. And he said to me: That a house may be built for it in the land of Sennaar,[12] and that it may be established, and set there upon its own basis.

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## CHAPTER VI.

THE VISION OF THE FOUR CHARIOTS. CROWNS ARE ORDERED FOR JESUS, THE HIGH PRIEST, AS A TYPE OF CHRIST.

1. And I turned, and lifted up my eyes, and saw: and behold, four chariots came out from the midst of two mountains: and the mountains *were* mountains of brass.

2. In the first chariot were red horses, and in the second chariot black horses,

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[5] P. "An ephah:" a vessel of dry measure containing ten omer. It appears to have served in the vision as a vehicle.

[6] The vase was a symbol of vigilant inspection. St. Jerome says: "This jar, or measure, is their eye throughout the land, that is the manifestation of sins, so that vices which, scattered here and there, lay concealed, being collected together, were exposed to the eyes of all, that Israel might go forth from his place, and be shown to all nations such as he was in his own land."

[7] R. "A leaden mass." L. "Cover."

[8] P. "Lifted up."

[9] She was the representative of idolatry. "On this measure and vase of all sins in the middle sat wickedness, which we may call idolatry and the denial of God." St. Jerome.

[10] St. Jerome takes the two women to represent the ten tribes that were carried into captivity.

[11] Their velocity is signified.

[12] Babylon. The people had been sent there in punishment for their sins.

3. And in the third chariot white horses, and in the fourth chariot grisled horses, and strong[1] ones.

4. And I answered, and said to the angel that spake in me: What are these, my lord?

5. And the angel answered, and said to me: These are the four winds of heaven, which go forth to stand before the Lord of all the earth.

6. That in which were the black horses went forth into the land of the north;[2] and the white[3] went forth after them: and the grisled went forth to the land of the south.

7. And they that were most strong went out, and sought to go, and to run to and fro through all the earth. And he said: Go walk throughout the earth: and they walked throughout the earth.

8. And he called me, and spake to me, saying: Behold, they that go forth into the land of the north, have quieted My spirit[4] in the land of the north.

9. And the word of the Lord came to me, saying:

10. Take of them of the captivity[5] of Holdai, and of Tobiah, and of Idaiah: thou shalt come in that day, and shalt go into the house of Josiah, the son of Sophoniah: they came out of Babylon.

11. And thou shalt take gold and silver, and shalt make crowns: and thou shalt set them[6] on the head of Jesus, the son of Josedec, the high priest.

12. And thou shalt speak to him, saying: Thus saith the Lord of hosts, saying: BEHOLD A MAN, THE SPROUT[7] IS HIS NAME; and under him shall he spring up, and shall build a temple to the Lord.

13. Yea, he shall build a temple to the Lord: and he shall bear the glory, and shall sit and rule upon his throne: and he shall be a priest upon his throne:[8] and the counsel of peace shall be between them both.

14. And the crowns shall be to Helem, and to Tobiah, and Idaiah,

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[1] אמצים. Aquila et St. Jerome take it to mean strong; but it is generally thought to designate a color bordering on red. P. "Bay." L. "Ash-colored."

[2] Pestilence and death are represented by the black horses, which went to Assyria and Babylonia, the land of the north.

[3] This color represents victory. Apoc. 6 : 2.

[4] Satisfied My vengeance. Ezek. 5 : 13; 16 : 42.

[5] Of the captives already returned, or of those who represent such as have not yet returned.

[6] The two crowns signified that the priestly and kingly dignity were united in the one individual.

[7] Luke 1 : 78. The name points to Christ as the germ from which all grace and salvation proceed.

[8] The union of the priesthood and sovereignty is strikingly marked. The Psalmist had expressed it strongly, using the example of Melchisedech, who was priest and king. Gen. 14 : 18; Ps. 109 : 4.

and to Hem,[9] the son of Sophoniah,[10] a memorial in the temple of the Lord.

15. And they that are far off shall come, and shall build in[11] the temple of the Lord: and ye shall know that the Lord of hosts sent me to you. But this shall come to pass, if hearing ye will hear the voice of the Lord your God.

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## CHAPTER VII.

THE PEOPLE INQUIRE CONCERNING FASTING: THEY ARE ADMONISHED TO FAST FROM SIN.

1. And it came to pass in the fourth year of king Darius that the word of the Lord came to Zachariah in the fourth day of the ninth month, which is Casleu.

2. When Sarasar, and Rogommelech,[1] and the men that were with him, sent to the house of God, to entreat the[2] Lord:

3. To speak to the priests of the house of the Lord of hosts, and to the prophets, saying: Must I[3] weep in the fifth month,[4] or[5] must I sanctify[6] myself as I have now done for many years?

4. And the word of the Lord of hosts came to me, saying:

5. Speak to all the people of the land, and to the priests, saying: When ye fasted and mourned in the fifth and the seventh month,[7] for these seventy years, did ye keep a fast unto Me?[8]

6. And when ye did eat and drink, did ye not eat for yourselves, and drink for yourselves?[9]

7. Are not these the words which the Lord spake by the former

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[9] H. P. "Hen." St. Jerome so read it. The meaning is "grace."

[10] These persons caused the crowns to be hung up in the temple.

[11] Work at it. The preposition denotes a share in the work.

[1] P. "Regemmelech." St. Jerome so reads it. The Jews, as he observes, suppose these to be officers of Darius, the Persian king. It appears rather that they were Jews.

[2] Lit. "The face of." P. "To pray before." L. "To make entreaty."

[3] The people is represented as an individual.

[4] The city was burnt on the tenth day of the fifth month, which, thenceforward, was a day of fast and humiliation. The inquiry is, whether it should continue to be observed, now that the temple was in progress of erection.

[5] The conjunction is not in the text.

[6] P. "Separating myself:" abstaining from food and pleasure. This abstinence was observed in consequence of the mourning.

[7] The third day of the seventh month was set apart as a fast for the murder of Godoliah. Jer. 41 : 2.

[8] Is. 58 : 5. P. "Unto me, *even* to me." It is expressed with emphasis. It means in a manner pleasing and acceptable. Before giving a direct answer, God shows the imperfection of their fasts.

[9] Intent only on their own gratification.

prophets, when Jerusalem as yet was inhabited and was wealthy, both itself and the cities round about it, and there were inhabitants towards the south, and in the plain?

8. And the word of the Lord came to Zachariah, saying:

9. Thus saith the Lord of hosts, saying: Judge ye true judgment,[10] and show ye mercy and compassion every man to his brother.

10. And oppress not[11] the widow, and the fatherless, and the stranger, and the poor: and let not a man devise evil in his heart against his brother.

11. But they would not hearken, and they turned away the shoulder[12] to depart; and they stopped their ears, not to hear.

12. And they made their heart as the adamant stone: lest they should hear the law, and the words which the Lord of hosts sent in His spirit[13] by the former prophets: so a great indignation came from the Lord of hosts.

13. And it came to pass that as he spake and they heard not; so shall they cry, and I will not hear, saith the Lord of hosts.

14. And I dispersed them throughout all kingdoms, which they know[14] not: and the land was left desolate after them, so that no man passed through or returned: and they changed the delightful land into a wilderness.[15]

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## CHAPTER VIII.

JOYFUL PROMISES TO JERUSALEM: FULLY VERIFIED IN THE CHURCH OF CHRIST.

1. And the word of the Lord of hosts came, saying:

2. Thus saith the Lord of hosts: I have been jealous for Sion with great jealousy; and with great indignation[1] have I been jealous for her.

3. Thus saith the Lord of hosts: I am returned[2] to Sion, and I will dwell in the midst of Jerusalem: and Jerusalem shall be called the

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[10] Mich. 6 : 8; Matt. 23 : 23.

[11] Exod. 22 : 22; Is. 1 : 23; Jer. 5 : 28.

[12] The motion of one abruptly turning away is expressed. The epithet "rebellious" is applied here in H. to the shoulder.

[13] Through inspiration.

[14] H. P. "Knew." Barbarous nations are meant.

[15] The past desolation was in punishment of their perversity.

[1] God threatens the enemies of Sion with His anger, He being now reconciled with her, and cherishing her with affection.

[2] Reconciled.

city of truth, and the mountain of the Lord of hosts, the sanctified mountain.[3]

4. Thus saith the Lord of hosts: There shall yet dwell[4] old men and old women in the streets of Jerusalem: and every man with his staff in his hand on account of great age.[5]

5. And the streets of the city shall be full of boys and girls playing in the streets thereof.[6]

6. Thus saith the Lord of hosts: If it seem hard[7] in the eyes of the remnant of this people in those days, shall it be hard in My eyes? saith the Lord of hosts.

7. Thus saith the Lord of hosts: Behold, I will save My people from the land of the east, and from the land of the going down of the sun.[8]

8. And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be My people; and I will be their God in truth and in justice.

9. Thus saith the Lord of hosts: Let your hands be strengthened, ye that hear in these days these words by the mouth of the prophets, in the day that the house of the Lord of hosts was founded, that the temple might be built.

10. For before those days there was no hire for men: neither was there hire for beasts; neither was there peace to him that came in, nor to him that went out, because of the tribulation: and I let all men go every one against his neighbor.

11. But now I will not deal with the remnant of this people according to the former days, saith the Lord of hosts.

12. But there shall be the seed of peace: the vine shall yield her

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[3] St. Jerome observes: "Of this mount and city the Apostle Paul writes. Heb. 11 : 22."

[4] L. "Sit." The position assigned them in the public squares of the city, denotes health and power of enjoyment.

[5] Lit. "On account of the multitude of days." "So great will be the general prosperity, on My returning to Sion, and so great the rest and security from war, that as no enemy shall remain behind, persons of each sex will reach extreme age, and support their tottering limbs with the staff." St. Jerome.

[6] Joyful and secure.

[7] To accomplish so much. St. Jerome writes: "These things we have seen fulfilled in the churches of Christ in the time of persecution, when the fierceness of the persecutors was excited to such a degree of fury as to destroy our assemblies, and cast our divine books into the flames, and fill all the islands, the mines, and the prisons with crowds of confessors and martyrs, bound in chains. Who could then have imagined that the churches would be rebuilt by the very people who destroyed them? Not that they were the same individuals, but the same kingly power, which before sat with the rich in ambuscade, and sought to extirpate the name of Christ, by a decree of the senate, now rebuilds the basilics and churches at the expense of the commonwealth, and raises their towering summits, and not only gilds the ceilings and roofs, and lines the walls with precious marbles, but preserves with veneration, as a protection for the Roman empire, the Divine books, which before were consigned to the flames, and adorns them with gold and purple and various gems."

[8] From east and west,—from every direction. The return of the Jews was typical of the conversion of nations.

fruit, and the earth shall give her increase, and the heavens shall give their dew: and I will cause the remnant of this people to possess all these things.

13. And it shall come to pass, that as ye were a curse[9] among the Gentiles, O house of Juda, and house of Israel: so will I save you, and ye shall be a blessing: fear not; let your hands be strengthened.

14. For thus saith the Lord of hosts: As I purposed to afflict you, when your fathers had provoked Me to wrath, saith the Lord,

15. And I had no mercy:[10] so turning again I have thought in these days to do good to the house of Juda, and Jerusalem:[11] fear not.

16. These then are the things which ye shall do: Speak ye truth every one to his neighbor: judge ye truth and judgment of peace[12] in your gates.

17. And let none of you devise evil in your hearts against his friend:[13] and love not a false oath: for all these are the things that I hate, saith the Lord.

18. And the word of the Lord of hosts came to me, saying:

19. Thus saith the Lord of hosts: The fast of the fourth month,[14] and the fast of the fifth,[15] and the fast of the seventh,[16] and the fast of the tenth[17] shall be to the house of Juda, joy, and gladness, and great solemnities:[18] only love ye truth and peace.

20. Thus saith the Lord of hosts: Until people come, and dwell in many cities,

21. And the inhabitants go one to another, saying: Let us go, and entreat the Lord, and let us seek the Lord of hosts: I also will go.

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[9] Their calamities were so great that the heathen could express no greater evil which they desired to befall their enemies. Jer. 4 : 28.

[10] P. "I repented not." The term denotes pity with a change of determination. "God is said to change His decree, not as if He had not foreseen what happens, but according to the difference of men's conduct, evil or good. For if they do evil, He threatens them: if they mourn over their past sins, God is not changed, since He is ever the same, and incapable of change, but as they change from evil to good works, He changes His decree." St. Jerome.

[11] It is in inverse order in the text.

[12] *Supra* 7 : 9. "In judgment let truth and justice hold the first place: mercy follows next, for this is the judgment of peace, that the judge have in view to bring to harmony those who are at variance." St. Jerome.

[13] *Supra* 7 : 10.

[14] On the ninth day of the fourth month Nabuchodonosor took Jerusalem. Jer. 52 : 6. St. Jerome, on the authority of the Jews, says that they fasted on the seventeenth day of the same month, in commemoration of the breaking of the tables of the law.

[15] This fast is said to have been on account of the murmuring on the return of the explorers, and the sentence decreed against the murmurers, that they should wander and perish in the desert. The temple was burnt on the tenth day of the fifth month. Jer. 52 : 12.

[16] Godoliah was slain in this month. Jer. 41 : 2.

[17] On the tenth day of the tenth month the Chaldeans began to besiege Jerusalem. 4 Kings 25 : 1.

[18] Instead of fasts, they shall be occasions of rejoicing.

22. And many peoples and strong nations shall come to seek the Lord of hosts in Jerusalem, and to entreat the Lord.[19]

23. Thus saith the Lord of hosts: In those days, ten men of all languages of the Gentiles shall take hold, and shall hold fast the skirt of one that is a Jew, saying: We will go with you: for we have heard that God is with you.[20]

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## CHAPTER IX.

GOD WILL DEFEND HIS CHURCH, AND BRING OVER EVEN HER ENEMIES TO THE FAITH. THE MEEK COMING OF CHRIST, TO BRING PEACE, TO DELIVER THE CAPTIVES BY HIS BLOOD, AND TO GIVE US ALL GOOD THINGS.

1. THE burden[1] of the word of the Lord in the land of Hadrach,[2] and of Damascus the resting-place[3] thereof: for the eye of man[4] and of all the tribes of Israel is the Lord's.

2. Emath[5] also in the borders thereof, and Tyre, and Sidon: for they have taken to themselves to be exceeding wise.[6]

3. And Tyre hath built herself a stronghold,[7] and heaped together silver as earth, and gold as the mire of the streets.[8]

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[19] "What we have said of Jerusalem and Zorobabel, or of the times after Zorobabel, is more properly and fully referred to Christ and Jerusalem, by which the Church is understood, when peoples and nations from the whole world come together to offer sacrifices in the temple of the Lord." St. Jerome.

[20] The prosperity of the Israelites shall make other nations desirous of their favor and protection. "We, however," St. Jerome writes, "more correctly and truly understand it of the coming of the Lord our Savior, when He was born of the Virgin Mary. In fact, it is written, 'until peoples come.' When it is said: 'until,' he speaks not of the present time, when Zorobabel and Jesus lived, but of the future, when many peoples and powerful nations should seek the Lord of hosts in Jerusalem; and in those days ten men of all the tongues of the nations should lay hold on the skirt of a Jew, saying: We will go with you, for we have heard that God is with you." St. Jerome understands this of the Gentiles, who embrace Christ by faith (who was a Jew according to his human nature), or who embraced His Gospel preached by His apostles, who were Jews by their birth. "We will go with you, for we have heard by the prophets, and we know from the testimony of all the Scriptures, that the Son of God, Christ, who is God and Lord, is with you. Where the prophecy is so very manifest, and the coming of Christ and His Apostles is proclaimed, and the faith of all nations is seen, let us ask no more."

[1] Announcement.

[2] The situation of this place is not known with precision. It is thought to have been a considerable city in the direction of Damascus.

[3] Where the Divine judgments should be partially fulfilled.

[4] God sees, with vastly more than human perspicacity, the actions of His people, and watches for their protection.

[5] Epiphania, a city of Cœlo-Syria.

[6] This is by way of paraphrase. P. "Though it be very wise."

[7] After the overthrow of ancient Tyre by Nabuchodonosor, the new city was built on an island, with high walls.

[8] The vast wealth resulting from her commerce is thus signified.

4. Behold, the Lord shall possess her, and shall strike her strength in the sea:[9] and she shall be devoured with fire.[10]

5. Ascalon shall see, and shall fear, and Gaza,[11] and shall be very sorrowful: and Accaron, because her hope is confounded: and the king shall perish from Gaza: and Ascalon shall not be inhabited.

6. And the divider[12] shall sit in Azotus: and I will destroy the pride of the Philistines.

7. And I will take away his[13] blood out of his mouth,[14] and his abominations from between his teeth:[15] and even he shall be left to our God,[16] and he shall be as a governor in Juda,[17] and Accaron as a Jebusite.

8. And I will encompass My house with them that serve Me in war, going and returning;[18] and the oppressor shall no more pass through them: for now I have seen with My eyes.

9. Rejoice greatly, O daughter of Sion: shout for joy, O daughter of Jerusalem: BEHOLD THY KING will come to thee, the just and Savior:[19] He is poor, and riding upon an ass,[20] and upon a colt the foal of an ass.

10. And I will destroy the chariot out of Ephraim, and the horse out of Jerusalem: and the bow for war shall be broken: and He shall speak peace[21] to the Gentiles: and His power shall be from sea to sea, and from the rivers even to the end of the earth.[22]

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[9] The sinking of her vessels by Alexander fulfilled this threat.

[10] This also was fulfilled in the attack of Alexander on Tyre. See *Arrian. de Exped. Alex.* l. 2, c. 15.

[11] Gaza also shall see the Divine visitation.

[12] P. "A bastard." L. "Aliens." This latter version is supported by Sept. St. Jerome translates it: "*Separator;*" and explains it of our Lord, who separates the wheat from the chaff, the good fishes from the bad, the gold and silver from the dross.

[13] The individual is taken for the nation.

[14] The blood of victims, which the Philistines were wont to drink. The conversion of these nations from heathen practices is foretold.

[15] The meats offered to idols.

[16] P. "He that remaineth, even he *shall be* for our God." Those Philistines that shall survive the Divine visitation shall be converted to God. L. "Their land also shall be left for our God." Philippson, an Israelite, understands it of Philistia, which being purged from idolatry, shall be united with Judea in the worship of the true God.

[17] The Philistines, becoming a worshipper of the true God, shall share the privileges of His people. The citizen of Accaron shall be as the inhabitant of Jebus: the Philistine as the Jew.

[18] Michaelis understands it of a military station for the protection of the temple. P. "I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth." It was necessary to guard against a sudden attack, even when danger seemed to be past. The protection and security of the Israelites are expressed.

[19] Saved from imminent danger. It is thought by some to mean here victorious. נושע.

[20] The animal on which he rode, though not contemptible in that country, best suited a peaceful triumph. The horse was used chiefly for war purposes. L. observes: "As war is to cease on the coming of the Hope of the world, He is to appear not mounted upon the warlike horse, but on the humble laborious ass."

[21] The pacific and favorable character of his announcements to the Gentiles shows Him to reign for their benefit, as well as for that of the Jews.

[22] His dominion embraces the whole earth.

11. Thou[23] also by the blood of thy testament hast sent forth thy prisoners out of the pit, wherein is no water.

12. Return to the stronghold,[24] ye prisoners of hope:[25] I will render thee double[26] as I declare to-day.

13. Because I have bent Juda for me as a bow, I have filled Ephraim:[27] and I will raise up thy sons, O Sion, above thy sons, O Greece:[28] and I will make thee as the sword of the mighty.

14. And the Lord God shall be seen over them: and His dart shall go forth as lightning:[29] and the Lord God will sound the trumpet, and go in the whirlwind of the south.[30]

15. The Lord of hosts will protect them: and they shall devour, and subdue with the stones of the sling:[31] and drinking they shall be inebriated as it were with wine:[32] and they shall be filled as bowls, and as the horns of the altar.[33]

16. And the Lord their God will save them in that day, as the flock of His people: for holy stones[34] shall be lifted up over His land.

17. For what is the good thing of Him, and[35] what is His beautiful thing[36] but the corn of the elect, and wine springing forth virgins?

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[23] Sion, or Jerusalem. The pronoun in the received text is feminine, but it is masculine in 614, K. The covenant made by God with the people was sanctioned with blood. The prisoners confined in a dungeon—a pit without water—were set free in consideration of the covenant. The Hebrew has the first person. P. "As for thee also, by the blood of thy covenant, I have sent forth thy prisoners." St. Jerome explains it of Christ: "Thou of thy clemency hast set free through the blood of Thy passion those who were held prisoners in the infernal dungeon, in which there is no mercy." This regards the just in Limbo. See 1 Pet. 3 : 19.

[24] To the secure place—the city of Jerusalem. St. Jerome understands it of heaven, to which the hopes of the redeemed are directed.

[25] Prisoners who had cherished hope during their captivity.

[26] Twofold—that is, multiplied recompense for past suffering. "You have the Lord's promise, that in return for the short suffering of the captivity, you will receive all things twofold, as Job received them." St. Jerome.

[27] The Orientals, fond of bold figures, speak of an army as a bow, and a leader as an arrow. God is here represented as using Juda as His bow, and Ephraim as His arrow, wherewith He fills His bow.

[28] He promises them greater military glory: a type of better things.

[29] The power of God against the enemy. The Hebrews explain the text of the Divine manifestations in the time of the Maccabees. St. Jerome prefers to understand it of the Christian times.

[30] The whirlwinds from the south are usually violent.

[31] The Israelites are represented as casting down the enemy with sling stones, and as it were swallowing them up as the lion devours its prey.

[32] In order to express the greatness of the havoc, they are said to be inebriated with the blood of the slain, as with wine.

[33] As the bowls into which the blood of victims was poured.

[34] On which the blood was sprinkled and poured.

[35] P. "The stones of a crown:" these are contrasted with sling-stones. The others are ornamental, and being placed on high, attract attention.

[36] What is excellent and charming in the new state of things. The fine wheat, and wine, which nourish youth of both sexes. H., which means elect, means also youth, and the verb to germinate, or make grow, is referred to each member. The effect of abundance of wholesome food on the growth of the young is particularly noticed. P. "Corn shall make the young men cheerful, and new wine the maids."

# CHAPTER X.

GOD IS TO BE IMPLORED, AND NOT IDOLS. THE VICTORIES OF HIS CHURCH, WHICH SHALL ARISE ORIGINALLY FROM THE JEWISH NATION.

1. Ask ye of the Lord rain in the latter season; and the Lord will make snows,[1] and will give them showers of rain, to every one grass in the field.[2]

2. For the idols[3] have spoken what was unprofitable; and the diviners have seen a lie; and the dreamers have spoken vanity; they comforted in vain: therefore they were led away as a flock: they shall be afflicted, because they have no shepherd.[4]

3. My wrath is kindled against the shepherds: and I will punish the buck-goats:[5] for the Lord of hosts hath visited His flock,[6] the house of Juda, and hath made them as the horse of His glory[7] in the battle.

4. Out of him shall come forth the corner,[8] out of him the pin,[9] out of him the bow of battle,[10] out of him every exactor[11] together.

5. And they shall be as mighty men, treading under foot the mire

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[1] P. "Bright clouds." L. "Lightning-clouds." The term is now thought to mean thunderbolts. It is found in Job 28 : 26; 38 : 25.

[2] Abundant crops.

[3] *Theraphim.* It is not well ascertained what these ancient objects of superstition were.

[4] The present and future prosperity of true Israelites is contrasted with the blasted hopes of their ancestors, who put their trust in superstitious objects. "Let Israel, who was formerly under the delusion of the errors of idolatry, understand that he worshipped images in vain, and listened to the lies of diviners, whom the Scripture forbids us to believe. On this account they were led like a flock into captivity, and afflicted, not having God for their shepherd, because they had not the knowledge of the law." St. Jerome.

[5] This regards the hostile princes and rulers. The verb to visit, which is used in the text, followed by עַל, has an adverse meaning.

[6] Visited here is followed by the accusative case אֶת, and is taken favorably.

[7] P. "His goodly horse." L. "Elegant horse." A fine war-horse was a favorite image.

[8] The corner of a building is a figurative expression for a man who is the chief support of the state. St. Jerome interprets it of the kingly power, which supports the commonwealth, as the corner sustains the walls.

[9] The pin, or nail, as that which fastens the parts together, and on which things are hung, is used for a man whose authority combines and supports all. The priesthood is understood by St. Jerome. Eliacim is figuratively called "a peg." Is. 22 : 23.

[10] The warrior. "Judas Maccabæus and all of his race who were princes among the people, were a corner, inasmuch as they governed the people with royal power, and a peg, since they were priests, and a bow in battle, being most valiant men, who not only marshalled the army, and led it to battle, but were the first to advance to the combat." St. Jerome.

[11] P. "Oppressor." This may be understood of Israelite officers, who rigorously exact from subdued enemies the just claims of the conquerors. St. Jerome says, that the meaning of the sentence is, that there is no dignity in the army that shall not be disposed of at the good pleasure of the individual here described under various figures.

of the ways in battle: and they shall fight, because the Lord is with them: and the riders of horses shall be confounded.

6. And I will strengthen the house of Juda, and save the house of Joseph: and I will bring them back again, because I will have mercy on them: and they shall be as they were when I had cast them off,[12] for I am the Lord their God, and will hear them.

7. And they shall be as the valiant men of Ephraim,[13] and their heart shall rejoice as through wine: and their children shall see, and shall rejoice: and their heart shall be joyful in the Lord.

8. I will whistle for them;[14] and I will gather them together, because I have redeemed them: and I will multiply them[15] as they were multiplied before.

9. And I will sow them[16] among peoples; and from afar they shall remember Me; and they shall live with their children, and shall return.

10. And I will bring them back out of the land of Egypt, and will gather them from among the Assyrians: and will bring them to the land of Galaad, and Libanus; and place[17] shall not be found for them.

11. And he[18] shall pass over the strait of the sea, and shall strike the waves in the sea: and all the depth of the river shall be confounded:[19] and the pride of Assyria shall be humbled, and the sceptre of Egypt shall depart.

12. I will strengthen them in the Lord,[20] and they shall walk in His name,[21] saith the Lord.

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[12] Treading down the enemies in the mire. "The meaning is, when Juda shall be in battle as a noble steed, and shall have trampled on his enemies as mire, and shall have conquered with the aid of the Lord, then all the cavalry of Greece shall rush down, and the house of Juda, and the house of Israel, which he calls the house of Joseph, namely of the ten tribes, shall be saved alike." St. Jerome.

[13] P. "As though I had not cast them off."

[14] P. "And they of Ephraim shall be like a mighty *man*." The Ephraimites shall be brave and triumphant. They did not return in a body: on which account St. Jerome points to the Church for the spiritual fulfilment of this prediction.

[15] Various insects are called together by a hissing sound. The calling together of the exiles, or of the nations, is thus represented.

[16] P. "They shall increase."

[17] They had been dispersed: they shall be recalled and united as a nation.

[18] On account of their great multitude, it will be difficult to find them place.

[19] The return of the people is described, with allusion to the passage of the Red Sea, to intimate that it shall be prevented or retarded by no obstacle.

[20] P. "Dry up."

[21] The Scripture often repeats the noun, although God is represented as speaking.

# CHAPTER XI.

THE DESTRUCTION OF JERUSALEM AND THE TEMPLE. GOD'S DEALINGS WITH THE JEWS, AND THEIR REPROBATION.

1. OPEN thy gates, O Libanus;[1] and let fire devour thy cedars.
2. Howl, thou fir-tree, for the cedar is fallen, for the mighty are laid waste: howl, ye oaks of Basan, because the fenced forest[2] is cut down:
3. The voice of the howling of the shepherds, because their glory is laid waste: the voice of the roaring of the lions, because the pride of the Jordan is spoiled.
4. Thus saith the Lord my God: Feed the flock of the slaughter.[3]
5. Which they that possessed slew, and repented not;[4] and they sold them, saying: Blessed be the Lord, we are become rich: and their shepherds spared them not.
6. And I will no more spare the inhabitants of the land, saith the Lord: behold I will deliver the men, every one into his neighbor's hand,[5] and into the hand of his king: and they shall destroy the land; and I will not deliver it out of their hand.
7. And I will feed the flock of slaughter for this,[6] O ye poor of the flock: and I took unto me two rods,[7] one I called Beauty, and the other I called a Cord:[8] and I fed the flock.
8. And I cut off three shepherds in one month;[9] and my soul was straitened[10] in their regard: for their soul also varied[11] in my regard.
9. And I said: I will not feed you: that which dieth, let it die:

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[1] R. understands Libanus of the land of Judea, of which it was the northern extremity. The passes of the mountains may be called gates. The fire devouring the cedars may be taken for any desolation of the country. The leading men may be considered under the images of cedars, oaks, shepherds, and lions. St. Jerome explains it of the temple built, in a great measure, of cedar, which was destroyed by Titus and Vespasian.

[2] P. "The forest of the vintage." L. "The impervious forest."

[3] Allusion is made to the custom of feeding cattle which are intended for sale, and are to be slaughtered. The people appeared to be destined by their rulers for slaughter.

[4] P. "Hold themselves not guilty." Those who purchase cattle, kill them for use, without feeling remorse.

[5] In civil war. "Let us read Josephus, and the seven books of the Jewish captivity, and we shall see from true history that this prophecy has been fulfilled." St. Jerome.

[6] לכן. "For this." R. thinks that it means here: "Truly."

[7] The prophet, acting under Divine inspiration, took two pastoral staves.

[8] P. "Bands." It is plural.

[9] The prophet speaks as having done that which God, in whose name he speaks, had done, namely, cut off three rulers in a short space of time. St. Jerome, after the Jews, explains this of Moses, Aaron, and Maria: others of the Maccabees.

[10] I was displeased with them.

[11] P. "Abhorred me"—rejected the Divine worship.

and that which is cut off, let it be cut off: and let the rest devour every one the flesh of another.[12]

10. And I took my rod that was called Beauty: and I cut it asunder to make void my covenant, which I had made with all peoples.[13]

11. And it was made void in that day: and so the poor of the flock that keep for me,[14] understood that it is the word of the Lord.[15]

12. And I said to them: If it be good in your eyes, bring hither my wages:[16] and if not, forbear.[17] And they weighed for my wages thirty pieces of silver.[18]

13. And the Lord said to me: Cast it to the statuary,[19] a handsome price,[20] that I was priced at by them, and I took the thirty pieces of silver: and I cast them into the house of the Lord to the statuary.

14. And I cut off my second rod that was called a cord, that I might break the brotherhood between Juda and Israel.[21]

15. And the Lord said to me: Take to thee yet the instruments of a foolish shepherd.[22]

16. For behold, I will raise up a shepherd in the land, who shall not visit what is forsaken, nor seek what is scattered, nor heal what is broken, nor nourish that which standeth: and he shall eat the flesh of the fat ones, and break their hoofs.

17. O shepherd and idol,[23] that forsaketh the flock: the sword upon his arm, and upon his right eye:[24] his arm shall quite wither away; and his right eye shall be utterly darkened.

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[12] The text is in the feminine gender, agreeing with sheep. He professes indifference to what may befall them, and leaves them to destroy one another.

[13] This covenant was for the protection of the Israelites. It was set aside in consequence of their prevarications.

[14] That observe me—wait on me.

[15] His decree.

[16] The prophet demands a testimonial of his services.

[17] P.

[18] This small offering had plainly a mysterious bearing. Matt. 27 : 9.

[19] יוצר. The Rabbins think that it is put for אוצר: "Treasurer."

[20] This is said ironically.

[21] This refers to the former great division of the nation into two kingdoms.

[22] St. Jerome insists that Antichrist is meant. The description applies to any neglectful ruler, especially to unworthy pastors.

[23] Lit. "Shepherd of vanity." P. "Idle." L. "Worthless."

[24] The sword or slaughtering knife is on the arm of the false shepherd. It is also said to be on his right eye, this especially being directed towards the sheep that are to fall by the slaughtering-knife.

# CHAPTER XII.

GOD SHALL PROTECT HIS CHURCH AGAINST HER PERSECUTORS. THE MOURNING OF JERUSALEM.

1. THE burden of the word of the Lord upon Israel. Thus saith the Lord, who stretcheth forth the heavens, and layeth the foundations of the earth, and formeth the spirit[1] of man in him:

2. Behold, I will make Jerusalem a lintel[2] of surfeiting to all peoples round about: and Juda also will be in the siege[3] against Jerusalem.

3. And it shall come to pass in that day that I will make Jerusalem a burdensome stone[4] to all peoples: all that shall lift it up shall be rent and torn: and all the kingdoms of the earth will be gathered together against her.

4. In that day, saith the Lord, I will strike every horse with astonishment, and his rider with madness:[5] and I will open My eyes upon the house of Juda,[6] and will strike every horse of the nations with blindness.

5. And the governors of Juda will say in their heart: Let the inhabitants of Jerusalem be strengthened for me[7] in the Lord of hosts, their God.

6. In that day I will make the governors of Juda like a furnace of fire amongst wood, and as a firebrand amongst hay: and they shall devour all the peoples[8] round about, to the right hand and to the left: and Jerusalem shall be inhabited again in her own place in Jerusalem.[9]

7. And the Lord will save the tabernacles[10] of Juda, as in the beginning:[11] that the house of David, and the glory of the inhabitants of Jerusalem, may not boast and magnify themselves against Juda.

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[1] Soul.

[2] P. "A cup." The term ordinarily means lintel, but cannot be so understood here. It means a basin, or bowl. Exod. 12 : 22; 3 Kings 7 : 50; 4 Kings 12 : 14.

[3] Those of the tribe of Juda shall be engaged against their chief city. This aggravates the horrors of the siege, since the children rise against their mother.

[4] Allusion is made to a trial of strength customary among the ancients, by the lifting of a very heavy stone.

[5] Every war-horse and combatant.

[6] Being unwillingly engaged in the attack, they are excepted from the punishments wherewith the heathen assailants are threatened.

[7] P. "*Shall be* my strength." The governors shall confide in them, as being supported by Divine favor.

[8] The enemies.

[9] The repetition makes it more emphatic.

[10] The smaller towns, and scattered dwellings.

[11] P. "First"—before the city itself.

8. In that day will the Lord protect the inhabitants of Jerusalem, and he that hath offended[12] among them in that day will be as David; and the house of David as that of God,[13] as an angel of the Lord in their sight.

9. And it shall come to pass in that day, that I will seek to destroy[14] all the nations that come against Jerusalem.

10. And I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace, and of prayers:[15] and they will look upon Me,[16] whom they have pierced; and they will mourn for Him as one mourneth for an only son: and they will grieve over Him, as the manner is to grieve for the death of the first-born.

11. In that day there will be a great lamentation in Jerusalem, like the lamentation of Adadremmon[17] in the plain of Mageddon.

12. And the land shall mourn; families and families apart; the families of the house of David apart, and their women apart;

13. The families of the house of Nathan apart, and their women apart; the families of the house of Levi apart, and their women apart; the families of Semei apart, and their women apart:

14. All the rest of the families, families and families apart, and their women apart.[18]

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## CHAPTER XIII.

THE FOUNTAIN OF CHRIST. IDOLS AND FALSE PROPHETS SHALL BE EXTIRPATED. CHRIST SHALL SUFFER: HIS PEOPLE SHALL BE TRIED BY FIRE.

1. In that day there shall be a fountain open to the house of David, and to the inhabitants of Jerusalem: for the washing of the sinner,[1] and of the unclean woman.

2. And it shall come to pass in that day, saith the Lord of hosts, that I will destroy the names of idols out of the land; and they shall

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[12] P. "That is feeble:" he shall be strong as David.

[13] P. "As God:" the princes who form the family of David shall be as God, having supernatural strength. H. is applied to angels. The strength to be communicated is to assimilate them to angels.

[14] God seeks nothing in vain. He is said, however, to seek that which His acts point to as the result.

[15] God moved them to seek the mercy which He was desirous to exercise towards them.

[16] Many MSS. have "Him." John 19 : 37. The mention of piercing and of mourning points to a mysterious event different from the preceding matter. St. Jerome observes that St. John quoted this passage from the Hebrew, from which the Sept. differs.

[17] Where Josiah was slain. 2 Par. 35 : 22.

[18] This general lamentation marked the greatness of the calamity.

[1] P. "For sin and for uncleanness:" for its expiation and pardon.

be remembered no more;[2] and I will take away the false prophets, and the unclean spirit out of the land.

3. And it shall come to pass, that when any man shall prophesy any more, his father and his mother, that brought him into the world, will say to him: Thou shalt not live; because thou hast spoken a lie in the name of the Lord: and his father, and his mother, his parents will thrust him through,[3] when he shall prophesy.

4. And it shall come to pass in that day that the prophets shall be confounded, every one by his own vision, when he shall prophesy, neither shall they be clad with a garment of sackcloth[4] to deceive:

5. But he will say: I am no prophet; I am a husbandman: for Adam is my example[5] from my youth.

6. And they will say to him: What are these wounds in the midst of thy hands?[6] And he will say: With these I was wounded in the house of them that loved me.

7. Awake, O sword, against My shepherd, and against the man that cleaveth to Me, saith the Lord of hosts: strike the shepherd, and the sheep shall be scattered:[7] and I will turn My hand to the little ones.[8]

8. And there shall be in all the earth, saith the Lord, two parts in it shall be scattered, and shall perish: but the third shall be left therein.

9. And I will bring the third part[9] through the fire, and will refine them as silver is refined: and I will try them as gold is tried. They will call on My name, and I will hear them. I will say: Thou art My people: and they will say: The Lord is my God.[10]

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[2] The general extirpation of idolatry is clearly predicted. Ezek. 30 : 13.

[3] Believing him to be a false prophet. The general horror of idolatry is expressed by the readiness of parents to punish their own son for countenancing it by false predictions.

[4] This was the garb of prophets, they being men of austere and penitential lives.

[5] P. "Man taught me to keep cattle." St. Jerome refers to the Divine decree against Adam, condemning him to eat his bread in the sweat of his brow. The text means that the habits of the individual spoken of have been those of a husbandman, or shepherd, from early life.

[6] The occasion of his wounds is not stated, although he received them in the house of his friends. They were probably inflicted by his parents to punish him for uttering false prophecies. *Supra* v. 3. From the application made by our Lord Himself of the words which immediately follow, we are authorized to regard in the person here described the Great Victim of the sins of men, whose hands and feet were pierced by the agency of His kinsmen according to the flesh.

[7] God directs the sword against the ruler chosen by Himself, and cleaving fondly to Him. These predictions were strikingly fulfilled in Christ. Matt. 26 : 31; Mark 14 : 27.

[8] From the rulers God turns to the people at large, to punish them.

[9] His providence directs the course of events to their salvation.

[10] Apoc. 21 . 3.

## CHAPTER XIV.

AFTER THE PERSECUTIONS OF THE CHURCH SHALL FOLLOW GREAT PROSPERITY. PERSECUTORS SHALL BE PUNISHED: SO SHALL ALL THAT WILL NOT SERVE GOD IN HIS CHURCH.

1. BEHOLD, the days[1] of the Lord shall come: and thy spoil shall be divided in the midst of thee.

2. And I[2] will gather all nations to Jerusalem to battle: and the city shall be taken,[3] and the houses shall be rifled, and the women shall be defiled: and half of the city shall go forth into captivity: and the rest of the people shall not be taken away out of the city.[4]

3. Then the Lord will go forth, and shall fight against those nations, as when He fought in the day of battle.[5]

4. And His feet shall stand in that day upon the mount of Olives, which is over against Jerusalem toward the east: and the mount of Olives shall be divided in the midst thereof to the east, and to the west, with a very great opening: and half of the mountain shall be separated to the north, and half thereof to the south.[6]

5. And ye shall flee to the valley of those mountains, for the valley of the mountains shall be joined even to the next:[7] and ye shall flee[8] as ye fled from the earthquake in the days of Oziah, king of Juda: and the Lord my God shall come, and all the saints with Him.[9]

6. And it shall come to pass in that day that there shall be no light, but cold and frost.[10]

7. And there shall be one day, which is known to the Lord, not day nor night: and in the time of the evening there shall be light.[11]

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[1] H. P. "Day."

[2] The prophet speaks in the name of God.

[3] St. Jerome observes: "How great shall be her distress, since her spoils shall be distributed in her midst? It often happens that what has been taken by a sudden onset in a city, is distributed elsewhere in the country, or desert, lest the enemy should happen to surprise them: but here such is the pressure of calamity, that the plunder is divided in the midst of the city, in entire security."

[4] The taking and plundering of the city, and the carrying away of half of the citizens, will satisfy the conquerors, who at length will desist from further inflictions.

[5] At the Red Sea.

[6] An earthquake producing the rupture of the mountain is described. We are unable to refer to any historical fulfilment of this prediction.

[7] *Azal:* it is considered a proper name by Aquila and Theodotion, and by the moderns generally. St. Jerome follows Symmachus in giving it as an appellative noun.

[8] Amos 1 : 1.

[9] H. P. "With Thee." Many MSS. support V. The coming of Christ with His angels is described in similar terms. Matt. 16 : 27.

[10] P. "The night shall not be clear, nor dark." Sept. and Syr. support St. Jerome, whose interpretation R. approves.

[11] "There shall be one perpetual day, without the succession of light and darkness, day and night." St. Jerome.

8. And it shall come to pass in that day that living waters[12] shall go out from Jerusalem: half of them to the east sea, and half of them to the last sea: they shall be in summer and in winter.

9. And the Lord shall be king over all the earth: in that day there shall be one Lord, and His name shall be one.[13]

10. And all the land shall return even to the desert, from the hill of Remmon to the south of Jerusalem: and she shall be exalted, and shall dwell in her own place, from the gate of Benjamin even to the place of the former gate, and even to the gate of the corners; and from the tower of Hananeel even to the king's wine-presses.[14]

11. And men shall dwell in it; and there shall be no more an anathema:[15] but Jerusalem shall sit secure.

12. And this shall be the plague, wherewith the Lord will strike all nations that have fought against Jerusalem: the flesh of every one shall consume away while they stand upon their feet; and their eyes shall consume away in their holes; and their tongue shall consume away in their mouth.[16]

13. In that day there shall be a great tumult from the Lord among them: and a man will take the hand of his neighbor; and his hand shall be clasped upon his neighbor's hand.[17]

14. And even Juda will fight against Jerusalem: and the riches of all nations round about shall be gathered together, gold, and silver, and garments in great abundance.

15. And the destruction of the horse, and of the mule, and of the camel, and of the ass, and of all the beasts that shall be in those tents, shall be like this destruction.

16. And all they that shall be left of all nations that came against Jerusalem,[18] will go up from year to year, to adore the King, the Lord of hosts, and to keep the feast of tabernacles.

17. And it shall come to pass that he that shall not go up of the families of the land to Jerusalem, to adore the King, the Lord of hosts, there shall be no rain upon them.[19]

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[12] Perennial waters are represented as flowing in various directions, the image of spiritual blessings.

[13] This is a manifest prediction of the one universal kingdom of Christ.

[14] Ample limits are assigned to the city.

[15] P. "Utter destruction."

[16] St. Jerome remarks that these scourges did not fall on the Romans, or others who assailed Jerusalem, whilst it is notorious that the enemies of the Church have been thus punished. "We shall say boldly, that all persecutors who have afflicted the Church of God, have suffered even in the present life the punishment of their cruel acts, to say nothing of the torments of futurity. Read the history of the Church, what Valerian, Decius, Diocletian, Maximian, Maximin, the most cruel of all, and recently Julian suffered, and facts will demonstrate that the prophecy has been literally accomplished."

[17] Seeking support and friendship.

[18] The conversion of the enemies of God's people to His worship is plainly foretold.

[19] God will withhold this blessing.

18. And if the family of Egypt go not up, nor come, neither shall it be upon them; but there shall be destruction, wherewith the Lord will strike all nations that will not go up to keep the feast of tabernacles.

19. This shall be the sin[20] of Egypt, and this the sin of all nations, that will not go up to keep the feast of tabernacles.

20. In that day that which is upon the bridle[21] of the horse shall be holy to the Lord: and the caldrons in the house of the Lord shall be as the phials before the altar.

21. And every caldron in Jerusalem and Juda shall be sanctified to the Lord of hosts: and all that sacrifice shall come, and take of them, and shall seeth in them: and the merchant[22] shall be no more in the house of the Lord of hosts in that day.

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[20] Sin is put here for its punishment.

[21] Trappings. P. "Bells."

[22] Seeking to traffic in the holy place.

THE

# PROPHECY OF MALACHI.

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## INTRODUCTION.

THE last in the order of the prophets is Malachi, whose name signifies Messenger of God, the vowel at the end being an abbreviation for the Divine name. Some take it to be the name of his office; but, as no other instance occurs of a sacred writer who receives an official designation without his proper name, it seems more probable that it is a proper name, although with a sacred signification. The Divine Messenger of whom this book specially makes mention, is so styled, ch. 3 : 1; and the priest, as interpreter of the law, receives the same appellation, ch. 2 : 7. Many take him to be Esdras. This book was composed after the erection of the second temple, whilst the people still had a prince, or chief, ch. 1 : 8, the last of whom was Nehemiah; on which account it is assigned to a time subsequent to his second return from Persia to Canaan, namely, after the thirty-second year of Artaxerxes Longimanus, when Eliasib, or his son Jojada, was high priest. The correspondence of the circumstances as detailed in the historical books of Esdras and Nehemiah, with the statements of Malachi, serves to prove that the events belong to the same period.

The style is pure and elegant, but concise and impressive. The reproaches are severe, and the predictions full of interest and importance, as immediately preparing the way for the mysteries of the Christian dispensation.

## CHAPTER I.

GOD REPROACHES THE JEWS WITH THEIR INGRATITUDE; AND THE PRIESTS FOR NOT OFFERING PURE SACRIFICES. HE WILL ACCEPT OF THE SACRIFICE THAT SHALL BE OFFERED IN EVERY PLACE AMONG THE GENTILES.

1. THE burden of the word of the Lord to Israel by Malachi.

2. I love you,[1] saith the Lord: and ye say: Wherein dost Thou love us? Was not Esau brother to Jacob, saith the Lord, and I loved Jacob:

3. But hated[2] Esau? and I have made his mountains a wilderness, and given his inheritance to the dragons of the desert.[3]

4. But if Edom shall say: We are destroyed;[4] but we will return and build up what hath been destroyed: thus saith the Lord of hosts: They shall build up, and I will throw down: and they shall be called the borders of wickedness, and the people with whom the Lord is angry forever.[5]

5. And your eyes shall see:[6] and ye shall say: The Lord be magnified upon[7] the border of Israel.

6. A son honoreth his father, and a servant his master: if then I be a father, where is My honor? and if I be a master, where is My fear, saith the Lord of hosts? To you, O priests, that despise My name, and say: Wherein have we despised Thy name?

7. Ye offer polluted bread[8] upon My altar: and ye say: Wherein have we polluted Thee? In that ye say: The table of the Lord is contemptible.[9]

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[1] This is a declaration of special love towards Juda. The afflictions which had fallen on the people might lead them to think that they were utterly forsaken: on which account God assures them that He cherishes them with predilection.

[2] Rom. 9 : 13. Hatred is here a comparative term denoting less love. See Gen. 29 : 31; Deut. 21 : 15; Prov. 14 : 20. Although they were uterine brothers, God loved the one rather than the other.

[3] The mountainous and sterile nature of Idumea, compared with the fertile heritage of Jacob, was an evidence of less favor. "The Apostle Paul fully discusses this fact in a mystical style." St. Jerome.

[4] P. "We are impoverished." R. approves of the version of St. Jerome, and shows that the verb bears that meaning. Jer. 5 : 17.

[5] The efforts of the Idumeans to restore their government shall prove unsuccessful. Their desolation shall be permanent.

[6] The Israelites shall perceive that God treats the Idumeans with greater severity than themselves. "By considering the calamities which your brother suffers, you will perceive the greatness of the Divine benefits in your regard." St. Jerome.

[7] Beyond. They pray that God may be honored among the people of Israel, and all others.

[8] This term includes flesh, or any other offering. It is called polluted, because not conformable to the requisitions of the law.

[9] They treated it as such, by presenting unworthy offerings. They accepted whatever the people presented without regard to the legal prescriptions.

8. If ye offer the blind[10] for sacrifice, is it not evil? and if ye offer the lame and the sick, is it not evil? offer it to thy prince,[11] if he will be pleased with it, or if he will regard thee,[12] saith the Lord of hosts.

9. And now beseech ye[13] God, that He may have mercy on you (for by your hand hath this been done) if by any means He will receive you,[14] saith the Lord of hosts.

10. Who is there among you, that will shut the doors,[15] and will kindle[16] the fire on My altar for nought?[17] I have no pleasure in you, saith the Lord of hosts: and I will not receive a gift of your hand.

11. For from the rising of the sun even to its going down,[18] My name is great among the Gentiles: and in every place there is sacrifice,[19] and there is offered to My name a clean oblation:[20] for My name is great among the Gentiles, saith the Lord of hosts.

12. And ye have profaned it in that ye say: The table of the Lord is defiled: and that which is laid thereupon, is contemptible with the fire that devoureth it.

13. And ye have said: Behold, what a weariness![21] and ye puffed it away,[22] saith the Lord of hosts, and ye brought in of rapine[23] the lame, and the sick, and brought in an offering: shall I accept it at your hands? saith the Lord.

14. Cursed is the deceitful man, that hath in his flock a male, and making a vow offereth in sacrifice that which is feeble[24] to the Lord: for I am a great King, saith the Lord of hosts: and My name is feared[25] among the Gentiles.

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[10] Blind, lame, and sick animals were unfit for sacrifice.

[11] The chief of the state would not receive such as tribute.

[12] Lit. "Thy face." [13] "The face of." [14] "Your faces."

[15] This indicates a wish that the doors of the temple were shut, and all sacrifices interrupted.

[16] P. "Neither do ye kindle." [17] חנם. In vain, without effect.

[18] From east to west—from one extremity of the earth to the other. Ps. 112 : 3.

[19] P. "Incense shall be offered." L. "Incense is burnt." V. frequently translates it by sacrifice, of which it was an accompaniment.

[20] מנחה. "An offering." It is used Gen. 4 : 4, 5, for the offering of Cain and Abel, which was by way of sacrifice. In Leviticus, ch. 2, it is specially applied to the offering of flour, with oil and incense. *Infra* v. 13, it is used of animal victims. St. Justin, in his dialogue with Tryphon the Jew, reasoned on this passage in favor of the Christian mystery: "Malachi even then speaking of the sacrifices of us Gentiles, which are offered everywhere, namely, the Eucharistic bread and cup, foretold that we indeed would glorify His name, but you profane it."

[21] The priests complain of the trouble of offering sacrifice.

[22] The exercise of the priestly office. P. "Ye have snuffed at it." L. "Ye have left it to famish"—the intended victim is understood.

[23] L. "What was robbed." It has no reference to animals "torn" in pieces by beasts of prey.

[24] The offering of a female victim, when a male is at hand, is declared accursed, as manifesting a want of generosity towards God. [25] L.

## CHAPTER II.

THE PRIESTS ARE SHARPLY REPROVED FOR NEGLECTING THEIR COVENANT. THE EVIL OF MARRYING WITH IDOLATERS; AND TOO EASY PUTTING AWAY THEIR WIVES.

1. AND now, O ye priests, this commandment is to you.

2. If ye will not hear,[1] and if ye will not lay it to heart, to give glory to My name, saith the Lord of hosts: I will send poverty[2] upon you, and will curse your blessings:[3] yea I will curse them: because ye have not laid it to heart.

3. Behold, I will cast the shoulder[4] to you, and I will scatter upon your face the dung of your solemnities;[5] and it shall take you away with it.[6]

4. And ye shall know that I sent you this commandment, that My covenant might be with Levi,[7] saith the Lord of hosts.

5. My covenant was with him of life and peace: and I gave him fear: and he feared Me, and of My name he had dread.[8]

6. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with Me in peace and in equity, and turned many away from iniquity.

7. For the lips of the priest keep knowledge; and they seek the law at his mouth: because he is the messenger[9] of the Lord of hosts.

8. But ye have departed out of the way, and have caused many to stumble at the law: ye have made void the covenant of Levi,[10] saith the Lord of hosts.

9. Therefore have I also made you contemptible, and base before

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[1] Lev. 26 : 14; Deut. 28 : 15.

[2] P. "A curse." R. V.

[3] Send calamities instead of the blessings which they then enjoyed.

[4] P. "I will corrupt your seed"—the seed of your fields. Sept. read זרוע instead of זרע. Grotius assents, and maintains that the arm of the victims which was reserved to the priests is meant. God casts it to them with indignation. St. Jerome says: "I will cast in your face the things which you deem holy in the law, and the parts of the victims which are assigned to you by God for the reward of your virtues."

[5] The *viscera* of the victims. "All these things He declares that He will cast in their face, so that those who offer shall be like their offerings." St. Jerome.

[6] This obscure phrase marks the ignominy that will result from their wicked course.

[7] The priestly tribe.

[8] P. "I gave them to him for the fear wherewith he feared me." Two MSS. omit the affix, which is rendered "*them*."

[9] V. "Angelus." Each priest is a messenger of God, in virtue of his sacred office. "The priest of God is most justly styled His angel, that is His messenger, for he is a mediator of God and men, and he announces the Divine will to the people: wherefore the Rational was on the priest's breast, having inscribed on it DOCTRINE AND TRUTH, that we may understand that a priest must be learned, and must be the herald of the truth of the Lord." St. Jerome.

[10] Of the priesthood.

all peoples, as ye have not kept My ways, and have accepted persons in the law.

10. Have we not all one father?[11] hath not one God created us?[12] why then doth every one of us despise his brother, violating the covenant of our fathers?

11. Juda hath transgressed; and an abomination hath been committed in Israel, and in Jerusalem: for Juda hath profaned the holiness of the Lord, which He loved, and hath married the daughter of a strange god.[13]

12. The Lord will cut off the man that hath done this, both the master and the scholar,[14] out of the tabernacles of Jacob, and him that offereth an offering[15] to the Lord of hosts.

13. And this again have ye done: ye have covered the altar of the Lord with tears;[16] with weeping and bellowing, so that I have no more a regard to sacrifice: neither do I accept any atonement at your hand.

14. And ye have said: For what cause? Because the Lord hath been witness between thee, and the wife of thy youth, whom thou hast despised:[17] yet she was thy partner, and the wife of thy covenant.[18]

15. Did not one make *her*, and it is the residue of his spirit?[19] And what doth one seek, but the seed of God? Keep then your spirit,[20] and despise not the wife of thy youth.[21]

16. When thou shalt hate her, put her away,[22] saith the Lord the

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[11] St. Jerome understands this of Abraham. See Isaiah 51 : 2.

[12] Matt. 23 : 9; Ephes. 14: 6. [13] A heathen woman. See 1 Esdras 9 : 2.

[14] L. "Son and grandson." Lit. "The watchman and the answerer"—the counter-guard: those who stood sentry, and answered the watchword. "Whether priest or layman, they shall fall under the same curse, that there may be no difference in the punishment of those whose sins are alike." St. Jerome.

[15] The man who made an offering for a prevaricator, persevering in unlawful union, incurred the Divine indignation. "The only remedy left them is not to do again what they have hitherto done." *Idem.*

[16] They gave occasion to the tears of their injured wives, whom they wantonly deserted. "The Israelite women forsaken by their husbands, seeing heathen women taken in their stead, fled for assistance to God, day and night, prostrate in tears before the altar, by their sighs and wailing complaining of Divine Providence, which seemed to disregard human affairs, and left the wretched without relief." *Idem.*

[17] P. "Against whom thou hast dealt treacherously." The verb implies falsehood and prevarication.

[18] The marriage contract.

[19] It is difficult to fix the meaning of the Vulgate. St. Jerome says: "The residue of his spirit, whether of God, as some think, or of the husband, as others suspect, inasmuch as one soul seems in some measure to be in two bodies, on account of their affection, being united in spirit and mind. Since, therefore, One made both, the man and the woman, the union of both was made by God, that children might arise. For what doth God, who is One, seek but the seed of God, that is, children born of the race of Israel?" The text is obscure. P. "Did not He make one? Yet had he residue of the spirit. And wherefore one? That he might seek a godly seed." L. "And not one doth so who hath a remnant of a (good) spirit: for what desireth such a one? he seeketh (to possess) a goodly posterity."

[20] "Be not led away by lust: be not overcome by the love of strange women." St. Jerome.

[21] "Let her who was united to thee a virgin in marriage continue with thee even to old age." St. Jerome.

[22] Deut. 24 : 1. P. "He hateth putting away." R. prefers the other meaning. The liberty of divorce given in the law was accommodated to the hardness of heart of the Jews, lest they should kill a hated wife. The prophet, notwithstanding, urges them not to despise their wives, or put them away.

God of Israel: but iniquity shall cover his garment,[23] saith the Lord of hosts: keep your spirit, and despise not.[24]

17. Ye have wearied the Lord with your words: and ye said: Wherein have we wearied Him? In that ye say: Every one that doeth evil, is good in the sight of the Lord, and such please Him: or surely where is the God of judgment.[25]

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## CHAPTER III.

CHRIST SHALL COME TO HIS TEMPLE, AND PURIFY THE PRIESTHOOD. THEY THAT CONTINUE IN THEIR EVIL WAYS SHALL BE PUNISHED; BUT TRUE PENITENTS SHALL RECEIVE A BLESSING.

1. BEHOLD, I send My[1] messenger,[2] and he shall prepare the way before My face.[3] And presently the Lord[4] whom ye seek, and the messenger of the covenant,[5] whom ye desire, shall come to His temple. Behold, He cometh, saith the Lord of hosts:

2. And who shall be able to think of the day of His coming?[6] and who shall stand to see Him?[7] for He is like a refining fire, and like the fuller's herb:[8]

3. And He shall sit refining and cleansing the silver: and He shall

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[23] P. "One covereth violence with his garment." L. "Hateth him, covereth his garment with violence." The phrase is obscure. It may have reference to adultery, or bloodshed.

[24] P. "Deal not treacherously."

[25] They called in question Divine justice, asserting that the wicked were equally acceptable to God as the good, since they appeared to prosper equally.

[1] The pronoun is wanting in 597, K. One MS. has the plural.

[2] John the Baptist. Matt. 11 : 10; Mark 1 : 2; Luke 1 : 17: 7 : 27.

[3] P. "Before Me."

[4] הָאָדוֹן. This noun with the article is generally used of God. Exod. 23 : 17; 34 : 23; Isaiah 1 : 24; 3 : 1; 10 : 16, 33; 29 : 4. The Messiah is here plainly meant. "He speaks of Himself as of another, according to the custom of the Scriptures." St. Jerome.

[5] "Messenger of the covenant" is one who comes from God to proclaim the Divine covenant with men, —the conditions which these must fulfil in order to be saved. This title specially suits "the Lord" Himself, sent by His Father to establish this covenant in His own Blood. "It is beyond doubt," writes St. Jerome, "that this Ruler is the Savior, who is the Creator of all, and is styled the Angel of the Covenant."

[6] "If no one can think on the day of His coming, so great is His power and majesty, who can bear its display?" St. Jerome.

[7] "Who can with dim eyes view in His brightness Him who is the sun of justice, and in whose pinions is health?" *Idem.*

[8] P. "Soap."

purify the sons of Levi,[9] and shall refine them as gold, and as silver :[10] and they will offer sacrifices[11] to the Lord in justice.

4. And the sacrifice[12] of Juda and of Jerusalem shall please the Lord, as in the days of old, and in the ancient years.

5. And I will come to you in judgment,[13] and will be a sudden witness[14] against sorcerers,[15] and adulterers, and false swearers, and them that defraud the hireling in his wages, the widows, and the fatherless ; and oppress the stranger, and fear not Me, saith the Lord of hosts.

6. For I am the Lord, and I change not : and ye the sons of Jacob are not consumed.[16]

7. For from the days of your fathers ye have departed from My ordinances, and have not kept *them :* Return to Me, and I will return to you, saith the Lord of hosts. And ye have said : Wherein shall we return ?

8. Shall a man afflict[17] God, for ye afflict Me ? And ye have said : Wherein do we afflict thee ? In tithes and in first-fruits.

9. And ye are cursed with want ;[18] and ye afflict Me, even the whole nation of you.[19]

10. Bring all the tithes into the store-house, that there may be meat in My house, and try Me in this, saith the Lord ; if I open not unto you the flood-gates of heaven, and pour you out a blessing even to abundance.[20]

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[9] "In the sons of Levi we are to understand all priests." St. Jerome.

[10] The process of refining metals affords an image of the dealings of God with sinners, whom He purifies by chastisements. "To those who sin grievously He is as a refining fire : to those who commit slight sins, He is as the fuller's herb." *Idem.*

[11] Flour offerings. *Supra* 1 : 11.

[12] "When they shall have been cleansed and refined, then they shall offer to the Lord just sacrifices ; and their sacrifice, which they offer for Juda and Jerusalem, that is for those who praise the Lord, and enjoy His peace, shall be pleasing, as in the days of old, and in the ancient years : so that, as in the beginning they pleased God, they become pleasing in His sight after their sin and repentance, when cleansed from all defilement of sins." St. Jerome.

[13] H. P. "To judgment :" to exercise it.

[14] "How formidable is the judgment where the Judge is Himself witness !" St. Jerome.

[15] Secret superstitious practices will be brought to light and punished, as well as impure intrigues, which escaped detection.

[16] The unchanging and everlasting existence of God is the cause why He spares the transgressors of His law, whose punishment is only deferred. Zach. 1 : 3.

[17] P. "Rob." Aquila, Symmachus, and Theodotion translate it in like manner. V. "Affiget." D. "Fasten." The cognate term in Chaldee and Syriac means "to pierce," which St. Jerome understands of the fastening of our Lord's Body to the cross. He leaves to the judgment of the readers the other interpretation, referring it to the withholding of tithes, which was deemed a robbing of God, since they were to be paid by His order, and for His worship.

[18] P. "With a curse." The effect is put by St. Jerome : "If at any time famine and distress and general want afflict the world, we must know that it proceeds from the anger of God, who complains that He is defrauded in the person of the poor, and is deprived of His portion, when they do not receive alms."

[19] Their dereliction of duty was almost general.

[20] God promises rain and every blessing for their crops, if they immediately pay the tithes and make the offerings.

11. And I will rebuke for your sakes the devourer;[21] and he shall not spoil the fruit of your land: neither shall the vine in the field be barren, saith the Lord of hosts.

12. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts.

13. Your words have been unsufferable to Me, saith the Lord.

14. And ye say: What have we spoken against Thee? Ye have said: He laboreth in vain that serveth God:[22] and what profit is it that we have kept His ordinances, and that we have walked sorrowful[23] before the Lord of hosts?

15. Wherefore now we call the proud people happy; for they that work wickedness are built up; and they have tempted God, and are preserved.

16. Then they that feared the Lord spake every one with his neighbor: and the Lord gave ear, and heard it: and a book of remembrance was written before Him for them that fear the Lord, and think on His name.

17. And they shall be my special possession, saith the Lord of hosts, in the day that I make:[24] and I will spare them, as a man spareth his son that serveth him.

18. And ye shall return, and shall see the difference between the just and the wicked; and between him that serveth God, and him that serveth him not.[25]

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## CHAPTER IV.

THE JUDGMENT OF THE WICKED, AND REWARD OF THE JUST. AN EXHORTATION TO OBSERVE THE LAW. ELIAS SHALL COME FOR THE CONVERSION OF THE JEWS.

1. For behold, the day shall come,[1] kindled as a furnace: and all the proud, and all that do wickedly shall be stubble: and the day

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[21] The rebuke of God is His restraint, preventing the locust, or other destructive insect, from injuring the crops.

[22] Job 2 : 15.

[23] Self-denying and penitent.

[24] These servants of God are specially cherished by Him, as His own, when He acts as supreme Lord. P. "In that day when I shall make up My jewels." This term is rendered by V. "*peculium*," and connected with the foregoing. L. "On that day which I create as a special treasure."

[25] God will finally manifest the difference of their condition.

[1] This may be understood of any special visitation of God, whereby He punishes the impious: but it is particularly applicable to the final judgment.

that cometh shall set them on fire,[2] saith the Lord of hosts, it shall not leave them root, nor branch.

2. But unto you that fear My name, the Sun of justice[3] shall arise, and health in his wings:[4] and ye shall go forth, and shall leap like calves of the herd.[5]

3. And ye shall tread down the wicked, when they shall be ashes under the sole of your feet,[6] in the day that I do *this*, saith the Lord of hosts.

4. Remember the law of Moses My servant, which I commanded him in Horeb for all Israel, the precepts and judgments.

5. Behold, I will send you Elias[7] the prophet, before the coming of the great and dreadful day of the Lord.

6. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers:[8] lest I come, and strike the earth with anathema.[9]

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[2] Utter destruction is expressed by various figures.

[3] Christ is truly such.

[4] Under His protection the blessings of salvation are enjoyed.

[5] Well fed, and sportive. The joy of the just is intimated by this similitude taken from rural life.

[6] Complete triumph over their enemies is promised them. The just shall be exalted in the day of judgment, and sinners cast down.

[7] He is to come in person at the end of time, as has been constantly believed in the Church, on the authority of this and other testimonies. Although Christ our Lord pointed to John the Baptist as Elias, in spirit and in power, He, nevertheless, intimated that Elias would come, and put all things in order. Matt. 17 : 11; Mark 9 : 11. See also Apoc. 11 : 3.

[8] General reconciliation is hereby signified. Luke, 1 : 17.

[9] Destruction awaits all who reject Christ.

THE END.